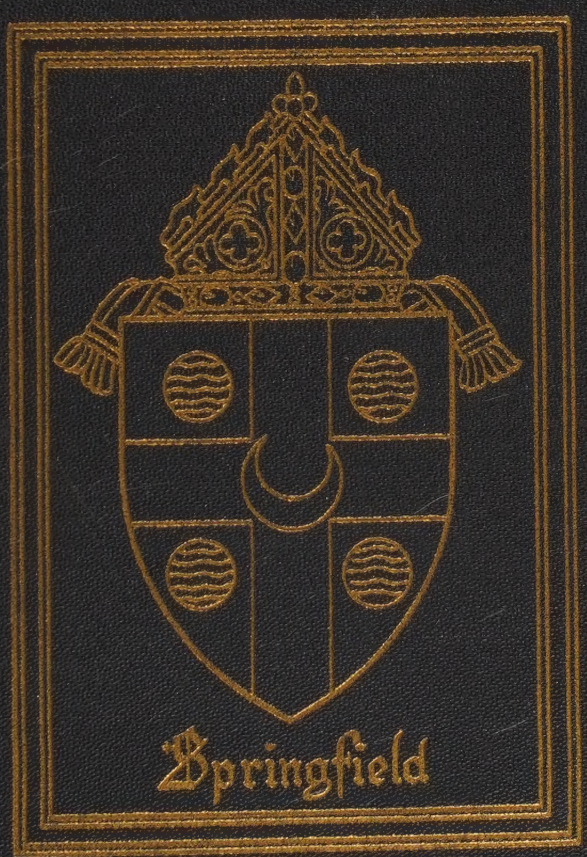
FIDE ET FORTITUDINE

DIOCESE OF SPRINGFIELD IN ILLINOIS



1853 Diamond Jubilee 1928

1853 QUINCY 1857

1857 ALTON 1923

TABLE OF CONTENTS

I	Church Organization	7
II	The Bishop	17
III	The Illinois Missions	63
IV	The Church in the Transition Period	95
V	Precursors of the Parishes	117
VI	The Pioneer Parishes 1675–1844	137
VII	In the Diocese of Chicago	205
VIII	Early Days of the Diocese—Quincy—Alton 1852–1868	271
IX	The Episcopate of Right Reverend Peter Joseph Baltes, D.D.	379
X	The Episcopacy of Right Reverend James Ryan, D.D., 1888–1923	453
XI	Diocesan Schools, Institutions and Associations	517
XII	The Diocesan Clergy	621
XIII	The Diocesan Soldiery	759
XIV	The Laity	831

(*Complete index in back of book*)

Diocese of Springfield In Illinois

Diamond Jubilee History

COMPILED AND EDITED BY
JOSEPH J. THOMPSON, LL.D.
Author and Compiler of Archdiocese of Chicago, Antecedents and Development, Knights of Columbus in Illinois, Holy Family Parish, and Editor in Chief Illinois Catholic Historical Review

✠

Prepared and published under the Direction of
RIGHT REVEREND JAMES A. GRIFFIN, D.D.

HARTMAN PRINTING CO., SPRINGFIELD, ILLINOIS
RAYMER ENGRAVING CO., EFFINGHAM, ILLINOIS

4385

APPRECIATION.

This history of the Diocese of Springfield in Illinois is a human production. It is therefore unnecessary (as it is also said to be impolitic) to apologize for imperfections. The reader is asked to be sympathetic.

It is the product of an unusually large number of people, in the list of whom comes first the indefatigable head and leader, Right Reverend James A. Griffin, D.D., who not only conceived the project but like a generalissimo, encompassed the broad field as the *maestro* sweeps the keyboard. Whether the response to his skillful touch is even a slightly worthy symphony remains for the reader to judge.

Next after the Bishop credit is due the pastors and assistants in the various parishes who with great care and in most cases with much labor and many sacrifices prepared the parish data. In the same category are the heads and leaders of the various schools, institutions and organizations to whom the entire diocese and indeed the general public are indebted for their interesting expositions of historical facts.

At the risk of unintentional omissions the names of some individuals must be mentioned. In this connection no one perhaps has performed greater labors and shown more solicitude for the success of this undertaking than Monsignor Martin J. Foley, Chaplain of the Illinois Soldiers' and Sailors' Home of Quincy, and editor and publisher of the Diocesan Organ, the Western Catholic.

Nor can too much be said in appreciation of the extended efforts of Monsignor Edward L. Spalding, Pastor of the Church of St. Peter and Paul, Alton Illinois. Entitled to special mention also are: Right Reverend Louis W. Lammert, Dean Henry B. Degenhardt, Dean Dennis J. Ryan, Dean Francis F. Formaz, Dean Patrick F. Carroll, Reverend Doctor James Howard, Reverend Clemens Johannes, Reverend Patrick J. O'Reilly, Reverend Joseph Driscoll, Reverend Dominic Lydon and Honorable James M. Graham.

It is perhaps true that this book may at once be read in its entirety by only a few of those who secure it, but the hope is indulged that it will in at least some measure fulfill the desire of the Bishop and his advisors in furnishing not only much of direct interest to readers but that it shall be a book of useful reference for this and coming generations. In addition, if it be not presumptuous, it is hoped that it may have some value as a public record of the Catholic Church in this region.

Chicago. Joseph J. Thompson.

Digitized by the Internet Archive
in 2025

https://archive.org/details/dioceseofspringf0000jose

DEDICATION

THE compelling motive in the preparation of this history at this time is to mark the Diamond Jubilee of our Diocese, established seventy-five years ago at Quincy, Illinois, later transferred to Alton and finally removed to Springfield, the Capital City of the great commonwealth of Illinois.

The volume is designed to present and preserve the record of the first seventy-five years of effort and accomplishment of the Diocese.

In this year of our Lord, 1928, we celebrate not only with happy hearts and pleasant anticipations, but also with a profound sense of responsibility in carrying on the great work so well begun by those who have gone before.

As we look into the future we see here in this central part of the State a great field for Catholic achievement provided the leaders remain true to the ideals of the pioneers and the souls of the laity stand steadfast, confident, aspiring and pure. We have inherited the resources, spiritual and material, to create a great Church in this Diocese. We have abundant spiritual inspiration to acquire and to desire high achievement in the things of God. We have the spiritual foundation for the fulfillment of that desire well and truly laid in the form of religious, charitable and educational institutions. We have youth. Seventy-five years in the life of the Church is merely a beginning.

The records of this first three quarters of a century of the labors and achievements of our progenitors are worthy indeed in retrospect and we do right to chronicle them. Moreover, we are but following a Catholic ideal when we mark the memory of those years and honor the names of the valiant leaders and the loyal followers who have made our cause respected. We can only celebrate this Jubilee worthily, however, with humble and contrite hearts.

Considering our past as revealed in this record, there are no limits to what the imagination may paint of our future. No domestic or foreign controversy exists to introduce a note of discord into the chorus of jubilation. We enter on the last lap, the last quarter of our journey toward the centennial, with our Clergy well trained, alert and beloved, and with our people prosperous, educated, aggressive and above all united. Our schools have risen to a gratifying standard of efficiency and we are now reaping the fruits visualized by the founders and merited by the sacrifices of the past.

In this year of Jubilation, therefore, our clergy and people may well be animated by a just pride in the past and a buoyant confidence in the future. Seventy-five years is more than the span of the average human life, but it is after all a short period in the history of the Church.

The historical sketches of the various parishes reveal ups and downs, bright days and dark ones, successes and failures, unity of effort followed by occasional

discord. Whilst it is true that the Catholic people constitute the chief asset of the Diocese, it is at the same time interesting and instructive to note the influence in the development of the Church in this field, of new railroads, the opening of coal mines, the effect of nationality, the stimulus provided by the opposition of sects. These latter were in many cases very friendly and helpful, but in others most bitter and intolerant. Yet the Church lives on, proving the statement of Gamaliel, to the Jewish Council, "If this be the work of men, it will come to naught; but if it be the work of God, you cannot overthrow it."

Robert Louis Stevenson once said: "It must always be foul to tell what is false; and it can never be safe to suppress what is true." Hence, you will find in the various historical sketches of the parishes, that occasionally the work was retarded and progress stifled by opposition from within the ranks. On the other hand, where the leadership was strong, aggressive and devoted, it invariably succeeded in overcoming all obstacles and produced worthwhile results.

That Christ has been the Master Weaver is evident from the following statistics: Our Chancery Office records reveal the fact, that we have at this time 194 diocesan priests and 40 priests of religious orders, making a total of 234; 126 churches with resident priests; 44 missions with churches and 28 chapels, 42 ecclesiastical students in the seminaries, 3 colleges for boys, 5 academies for young ladies, 62 parochial schools with an enrollment of 13,390, 2 orphan asylums with an enrollment of 345; total young people under Catholic care 15,611; 11 hospitals, 3 homes for the aged and 2 homes for working girls. During 1926 there were 976 marriages, 3,327 baptisms, 1,172 deaths, with a Catholic population of 92,153.

These figures tell the story. Today the Diocese is spiritually stronger, wealthier and more united than at any time in its history.

May God reward the Prelates, Clergy, members of the Sisterhoods and laity, whose piety, devotion, loyalty, vision and sacrifice, have made possible the present happy condition of religion in our Diocese. We are happy to dedicate this history to their memory and at the same time we pray, that we of the present generation, may be inspired to walk humbly in their footsteps, taking advantage of our present prosperity and devoted leadership, to render even greater service to Him, Who is the Way, the Truth and the Life.

Sincerely yours in Christ,

+ James A. Griffin,
Bishop of Springfield in Ill.

Feast of
the Assumption,
1927.

CHRIST

Founder and Head of the Catholic Church

Painting by F. Lefler

CHAPTER I.

CHURCH ORGANIZATION.

As a prelude to a Diocesan history, it may be of advantage to direct attention to the organization of the Church through which dioceses are erected and maintained.

It would bring us too far afield to enter upon an extended account of the origin or authority of the Church, and it seems sufficient to note that the Church organization was launched by Christ Himself during His mission on earth. The original officiary consisted of the Apostles and Disciples, selected by Christ.

Peter was chosen as head of the Church organization, and one of the most conclusive proofs of the identity and continuity of the Catholic Church is the Papal Dynasty originating with Peter, who officiated as Pope from the year 29, until the year 67, A. D., down to Pope Pius XI, gloriously reigning, the 261st successor of Peter.[1]

---

[1]LIST OF ROMAN PONTIFFS

1. St. Peter, of Bethsaida in Galilee, Prince of the Apostles, who received from Jesus Christ the Supreme Pontifical Power to be transmitted to his Successors; resided first at Antioch, then at Rome, where he was martyred in the year 67.

	Elected	Died
2. St. Linus, M.	67	78
3. St. Cletus, M.	78	90
4. St. Clement I., M.	90	100
5. St. Anacletus, M.	100	112
6. St. Evaristus M..	112	121
7. St. Alexander I.,M.	121	132
8. St. Sixtus, I., M..	132	142
9. St. Telesphorus, M.	142	154
10. St. Hyginus, M...	154	158
11. St. Pius, I., M...	158	167
12. St. Anicetus, M...	167	175
13. St. Soterus, M....	175	182
14. St. Eleutherius, M.	182	193
15. St. Victor, I., M.	193	203
16. St. Zephyrinus, M.	203	221
17. St. Callistus, I., M.	221	227
18. St. Urban, I., M..	227	233
19. St. Pontian, M....	233	238
20. St. Anterus, M...	238	239
21. St. Fabian, M....	239	253
22. St. Cornelius, M..	253	255
23. St. Lucius, I., M.	255	257
24. St. Stephen, I., M.	257	260
25. St. Sixtus, II., M.	260	261
26. St. Dionysius ...	261	272
27. St. Felix, I., M...	272	275
28. St. Eutychian, M.	275	283
29. St. Caius, M.....	283	296
30. St. Marcellinus, M.	296	304
31. St. Marcellus, I., M.	304	309
32. St. Eusebius	309	311
33. St. Melchiades ...	311	313
34. St. Sylvester I....	314	337
35. St. Mark	337	340
36. St. Julius I.....	341	352
37. St. Liberius	352	366
38. St. Felix II.*.....	363	365
39. St. Damascus I...	367	384
40. St. Siricius	384	398
41. St. Anastasius I..	399	402
42. St. Innocent I....	402	417
43. St. Zozimus	417	418
44. St. Boniface I....	418	423
45. St. Celestine I....	423	432
46. St. Sixtus III....	432	440
47. St. Leo I. (the Great)	440	461
48. St. Hilary	461	468
49. St. Simplicius ...	468	483
50. St. Felix III. ...	483	492
51. St. Gelasius I....	492	496
52. St. Anastasius II.	496	498
53. St. Symmachus ..	498	514
54. St. Hormisdas ...	514	523
55. St. John I.....	523	526
56. St. Felix IV.....	526	530
57. Boniface II.....	530	532
58. John II.	532	535
59. St. Agapitus	535	536
60. St. Silverius, M...	536	538
61. Vigilius	538	555
62. Pelagius I.....	555	560
63. John III.	560	573
64. Benedict I.	574	578
65. Pelagius II.	578	590
66. St. Gregory I. (the Great)	590	604
67. Sabinian	604	606
68. Bonifice III.....	607	607
69. St. Bonifice IV...	608	615
70. St. Deusdedit I..	615	619
71. Bonifice V.	619	625
72. Honorius I.	625	638
73. Severinus	640	640
74. John IV.	640	642
75. Theodore I.	642	649
76. St. Martin I., M..	649	655
77. St. Eugene I.....	655	657
78. St. Vatalian	657	672
79. Adeodatus II.....	672	676
80. Donus I.	676	678
81. St. Agatho	678	682
82. St. Leo II.....	682	683
83. St. Benedict II...	684	685
84. John V.	685	686
85. Conon	686	687
86. St. Sergius I.....	687	701
87. John VI.	701	705
88. John VII.	705	707
89. Sisinnius	708	708
90. Constantine	708	715
91. St. Gregory II...	715	731
92. St. Gregory III..	731	741
93. St. Zachary	741	752
94. Stephen II.†	752	752
95. St. Stephen III..	752	757
96. St. Paul I.....	757	767
97. Stephen IV.	768	771

Immediately upon the assumption of the duties entrusted to them by Christ, the Apostles set themselves to the task of spreading the Gospel and each of the eleven, (after the betrayal on the part of Judas the twelfth,) and in addition Matthew and Paul who joined the apostolic band, became known as supervisors or, as expressed in the English language, Bishops, and each was assigned a country or division, or district, which became known as a Diocese.

It is the aim of the Church organization to extend its missions and ministrations to all countries throughout the world as the Divine mandate required, and accordingly, the Apostles and their successors went to all nations and all peoples. Successors have ever since been appointed.

	Elected	Died
98. Adrian I.	771	795
99. St. Leo III.	795	816
100. St. Stephen V.	816	817
101. St. Paschal I.	817	824
102. Eugene II.	824	827
103. Valentine	827	827
104. Gregory IV.	827	844
105. Sergius II.	844	847
106. St. Leo IV.	847	855
107. Benedict III.	855	858
108. St. Nicholas I. (the Great)	858	867
109. Adrian II.	867	872
110. John VIII.	872	882
111. Marinus I.	882	884
112. St. Adrian III.	884	885
113. Stephen VI.	885	891
114. Formosus	891	896
115. Stephen VII.	896	897
116. Romanus	897	898
117. Theodore II.	898	898
118. John IX.	898	900
119. Benedict IV.	900	903
120. Leo V.	903	903
121. Christopher	903	904
122. Sergius III.	904	911
123. Anastasius III.	911	913
124. Landus	913	914
125. John X.	915	928
126. Leo VI.	928	929
127. Stephen VIII.	929	931
128. John XI.	931	936
129. Leo VII.	936	939
130. Stephen IX.	939	942
131. Marinus II.	942	946
132. Agapitus II.	946	956
133. John XII.	956	964
134. Benedict V.	964	965
135. John XIII.	965	972
136. Benedict VI.	972	973
137. Donus II.	973	973
138. Benedict VII.	975	984
139. John XIV.	984	985
140. John XV.	985	996
141. Gregory V.	996	999
142. Sylvester II.	999	1003
143. John XVI. or XVII.	1003	1003
144. John XVII or XVIII.	1003	1009
145. Sergius IV.	1009	1012
146. Benedict VIII.	1012	1024
147. John XVIII or XIX or XX.	1024	1033
148. Benedict IX.	1033	1044
149. Gregory VI.	1044	1046
150. Clement II.	1046	1047
151. Damascus II.	1048	1048
152. St. Leo IX.	1049	1054
153. Victor II.	1055	1057
154. Stephen X.	1057	1058
155. Nicholas II.	1059	1061
156. Alexander II.	1061	1073
157. St. Gregory VII.	1073	1085
158. B. Victor III.	1087	1087
159. B. Urban II.	1088	1099
160. Paschal II.	1099	1118
161. Gelasius II.	1118	1119
162. Callistus II.	1119	1124
163. Honorius II.	1124	1130
164. Innocent II.	1130	1143
165. Celestine II.	1143	1144
166. Lucius II.	1144	1145
167. B. Eugene III.	1145	1153
168. Anastasius IV.	1153	1154
169. Adrian IV.	1154	1159
170. Alexander III.	1159	1181
171. Lucius III.	1181	1185
172. Urban III.	1185	1187
173. Gregory VIII.	1187	1187
174. Clement III.	1187	1191
175. Celestine III.	1191	1198
176. Innocent III.	1198	1216
177. Honorius III.	1216	1227
178. Gregory IX.	1227	1241
179. Celestine IV.	1241	1241
180. Innocent IV.	1243	1254
181. Alexander IV.	1254	1261
182. Urban IV.	1261	1264
183. Clement IV.	1265	1268
184. B. Gregory X.	1271	1276
185. B. Innocent V.	1276	1276
186. Adrian V.	1276	1276
187. John XIX or XX or XXI.	1276	1277
188. Nicholas III.	1277	1280
189. Martin IV.	1281	1285
190. Honorius IV.	1285	1287
191. Nicholas IV.	1288	1292
192. St. Celestine V.	1294	‡1294
193. Bonifice VIII.	1294	1303
194. B. Benedict X or XI.	1303	1304
195. Clement V.	1305	1314
196. John XX or XXI or XXII	1316	1334
197. Benedict XI or XII.	1334	1342
198. Clement VI.	1342	1352
199. Innocent VI.	1352	1362
200. B. Urban V.	1362	1370
201. Gregory XI.	1370	1378
202. Urban VI.	1378	1389
203. Boniface IX.	1389	1404
204. Innocent VII.	1404	1406
205. Gregory XII.	1406	‡1409
206. Alexander V.	1409	1410
207. John XXII or XXIII or XXIV.	1410	‡1415
208. Martin III. or V.	1417	1431
209. Eugene IV.	1431	1447
210. Nicholas V.	1447	1455
211. Callistus III.	1455	1458
212. Pius II.	1458	1464
213. Paul II.	1464	1471
214. Sixtus IV.	1471	1484
215. Innocent VIII.	1484	1492
216. Alexander VI.	1492	1503
217. Pius III.	1503	1503
218. Julius II.	1503	1513
219. Leo X.	1513	1521
220. Adrian VI.	1522	1523
221. Clement VII.	1523	1534
222. Paul III.	1534	1549
223. Julius III.	1550	1555
224. Marcellus II.	1555	1555
225. Paul IV.	1555	1559
226. Pius IV.	1559	1565
227. St. Pius V.	1566	1572
228. Gregory XIII.	1572	1585
229. Sixtus V.	1585	1590
230. Urban VII.	1590	1590
231. Gregory XIV.	1590	1591
232. Innocent IX.	1591	1591
233. Clement VIII.	1592	1605
234. Leo XI.	1605	1605
235. Paul V.	1605	1621
236. Gregory XV.	1621	1623
237. Urban VIII.	1623	1644
238. Innocent X.	1644	1655

ST. PETER

First Pope of Rome.—European Galleries; Verlog von E. A. Seeman, Leipzig, Germany, painter.

ARCH OF CONSTANTINE

First Monument to the Catholic Church, completed A.D. 315, and standing at present just as pictured here.

At first, the Apostles and their successors had immediate charge in the districts or Dioceses to which they were assigned, but soon, of course, it became necessary to have assistance. Men, ordained for the purpose and soon known as priests, were sent to assist the Bishops and to labor under their direction in the various localities within the dioceses.

This constituted the basic organization of the Church. It was the form which obtained at the time of the discovery and settlement of the Western Continent, and has so remained.

The Church in North America.

The Church took permanent root in America after the discovery by Columbus in 1492, but so far as the Illinois country is concerned, the establishment of the Church is to be traced to the French exploration and settlement of Canada.

Canada was the base of the Illinois missions. As early as 1659 a Vicar Apostolic had been appointed by the Holy See for the Diocese of Quebec, which covered the whole of New France. At the time that Joliet and Marquette were authorized to make their voyage of discovery in which they explored the Mississippi and Illinois rivers, Right Reverend Jean-Baptiste de la Croix, Chevalier de St. Vallier, was Bishop of Quebec. Bishop de St. Vallier was a worthy successor of his great predecessor, Right Reverend François de Montmorency Laval, who was the first bishop of Canada and of New France

Bishop Vallier was succeeded by Reverend Louis-François Duplessis de Mornay as coadjutor in 1713 and as bishop in 1727. Bishop Mornay never came to America, but sent as his coadjutor Reverend Pierre-Herman Dosquet, who became bishop of the diocese in 1733, and presided until 1739. The next Canadian bishop was Right Reverend François-Louis Pourroy de l'Auberiviere,

	Elected	Died
239. Alexander VII.	1655	1667
240. Clement IX.	1667	1669
241. Clement X.	1670	1676
242. Innocent XI.	1676	1689
243. Alexander VIII.	1689	1691
244. Innocent XII.	1691	1700
245. Clement XI.	1700	1721
246. Innocent XIII.	1721	1724
247. Benedict XIII.	1724	1730
248. Clement XII.	1730	1740
249. Benedict XIV.	1740	1758
250. Clement XIII.	1758	1769
251. Clement XIV.	1769	1774
252. Pius VI.	1775	1799
253. Pius VII.	1800	1823
254. Leo XII.	1823	1829
255. Pius VIII.	1829	1830
256. Gregory XVI.	1831	1846
257. Pius IX.	1846	1878
258. Leo XIII.	1878	1903
259. Pius X.	1903	1914
260. Benedict XV.	1914	1922
261. Pius XI.	1922	

‡Resigned. *Pope during exile of Liberius. †Died before his consecration.

The list is taken from a series of portraits, painted in medallions, on the nave walls of the Basilica of St. Paul, on the Ostian Way, near Rome. This magnificent church was built over the tomb of the great Apostle, under the reign of Constantine the Great, by Pope St. Sylvester, about the year A. D. 320. The portrait of that Pope, and of Marcus, his successor, and of the thirty-three Popes who had preceded them, were all painted apparently by the same hand. The portraits of the succeeding Popes were generally added, one by one, by different hands, probably soon after death, and by the care of their successors.

The Basilica of St. Paul was destroyed by fire in 1823 and this series of portraits unfortunately perished in the flames. But half a century before all these portraits had been carefully engraved on copperplate and published. From these engravings Pope Pius IX caused the portraits to be reproduced in imperishable mosaics, and they again decorate the nave of the splendid Basilica of St. Paul, which has been rebuilt, and which he consecrated a few years ago. From the copperplates other copies have been made in copperplate, steel, lithograph and photograph, of various sizes, and may be easily obtained.—Catechism of Joseph De Harbe, S. J., Page 68, 69.

who was consecrated in 1739. Unfortunately, Bishop l'Auberiviere died a few days after landing at Quebec. In 1741 Right Reverend Henri-Marie de Pontbriand was consecrated at Paris and assumed charge of the diocese soon after. Bishop Pontbriand proved to be one of the greatest of the Canadian Bishops. The next Bishop of Quebec was Right Reverend Jean-Oliver Briand, who ruled the diocese from 1766 to 1784.[2]

Bishop Briand was, therefore, Bishop of Quebec at the close of the Revolutionary War, and although the English had conquered the French and gained possession of all of the territory of New France, the spiritual control of the diocese was not interfered with, and the Illinois country was governed by the Bishop of Quebec until a new arrangement was made by the Holy See making the United States a separate Ecclesiastical Jurisdiction.[3]

The Church in the United States.

The decree organizing the Catholic Church in the United States as a distinct diocese, and appointing Very Reverend John Carroll Prefect Apostolic was issued by Cardinal Antonelli, Prefect of the Sacred Congregation *de Propaganda Fide,* on the 9th of June, 1784. Sparks, the historian, in his *"Life and Writings of Franklin,"* says that the Apostolic Nuncio at Paris called upon Dr. (Benjamin) Franklin—(who was then representing the United States in Paris)—and acquainted him that the Pope had, "on his recommendation, appointed Reverend Carroll Superior of the Catholic Clergy in America, and stated that he would probably be made a bishop before the end of the year." The Bull of Pope Pius VI erecting the diocese of Baltimore was issued November 6, 1789.

Naturally some time elapsed before the new Prefect Apostolic was installed and before he was able to make his jurisdiction effective, at least in the western country. In due time, however, he extended his solicitude to the Illinois country and kept in close touch with the Church.

The first direct action of Bishop Carroll effecting the Illinois Country was the authorization of a German Carmelite priest, Reverend Paul de St. Pierre, to exercise the functions of the priesthood in the western country. Father St. Pierre arrived in the Illinois country in 1785, and took up his station at Cahokia. He ministered in the Illinois country until 1790. Very shortly thereafter Bishop Carroll sent a French priest Reverend Peter Huet de la Valiniere, to the Illinois country as his Vicar General. This good but erratic priest was here but a few years and superseded Father Gibault in local control as Vicar General. The next priests sent to the territory by Bishop Carroll were Reverend Michael Levadeau and Reverend Gabriel Richard, both Sulpicians. Father Levadeau was sent to Kaskaskia, where he officiated from 1793 to 1797, and in which place he was succeeded by Father Richard, who remained until 1798. Both of these priests ministered in Cahokia also, and both were concerned in the building of the Church at that place, which still stands.

[2]See Catholic Encyclopedia, title *Canada.*

[3]See official Catholic Directory. In subsequent Chapters, a detailed account will be found of the establishment and development of the Church in the French settlements which became the central part of the United States.

POPE PIUS XI

Present Head of the Catholic Church. Two hundred and sixty-first successor of St. Peter.—Portrait by G. Felici, Rome.

CHURCH OF ST. PETER AND THE VATICAN
The World Seat of the Catholic Church

Reverend Charles Leander Lusson, a Franciscan, was, in 1798, sent by Bishop Carroll to Cahokia.

In 1799 Fathers John and Donatien Olivier were sent by Bishop Carroll, Father John being stationed at Cahokia and Father Donatien at Kaskaskia and Prairie du Rocher.

Father Donatien Olivier was the bishop's vicar general and for thirty years was the leading spirit of the Illinois country, including Indiana, Illinois and Missouri.

During the administration of Very Reverend Donatien Olivier a new diocese was created in Kentucky called the Diocese of Bardstown. Right Reverend Benedict Joseph Flaget was appointed first Bishop of Bardstown and consecrated November 4, 1810. With the assumption of the episcopal duties by Bishop Flaget the direct supervision of the Illinois country passed from the hands of Bishop Carroll, but the territory remained within the province of Baltimore until 1847. Bishop Flaget seems to have sent but one priest into the Illinois country, and that a man of apparently great capacity, by the name of Savine. In the lapse of time Father Savine's baptismal name seems to have been lost. Bishop Flaget made two visits to the Illinois country, on one of which, in 1814, he was accompanied by Right Reverend William Dubourg, Bishop of New Orleans.

The next change in the ecclesiastical jurisdiction occurred when Pope Leo XII, on March 20, 1827, appointed Right Reverend Joseph Rosati Bishop of St. Louis. Upon Bishop Rosati's consecration an arrangement was made between Bishop Flaget and Bishop Rosati by which Bishop Rosati administered the western and northern part of Illinois. From his consecration, Bishop Rosati was very active in the affairs of the Church in Illinois. He visited all parts of his jurisdiction, however difficult of access. The records show that he administered confirmation at Kaskaskia every year from 1830 to 1840 and again in 1842.

In 1834 the diocese of Vincennes was erected, and the Right Reverend Simon William Gabriel Brutè was appointed Bishop. This diocese included Indiana and Illinois, and Bishop Brutè immediately took over the administration of Illinois.

Bishop Brutè was very active, and made four visitations through Illinois. On his first trip through Illinois he was accompanied by Bishops Flaget and Purcell on his next by these two bishops and Fathers Abel, Hitzelberger and Petit. His visits in Illinois included Chicago, and in one of his letters to the Leopoldine Association, written in the first year of his episcopate, the good bishop says: "Mr. St. Cyr had arrived there from St. Louis and enabled the Catholics to make their Easter Communion, so I gave only a few confirmations and three instructions, one on Saturday and two on Sunday, to encourage the rising Catholic congregation on that most important point. It is now composed of about 400 souls of all countries, French, Canadians, Americans, Irish and a good number of Germans."

By arrangement with Bishop Rosati, Father St. Cyr, who established the first church in modern Chicago, remained for a year after Bishop Brutè took jurisdiction, but as fast as he was able Bishop Brutè supplied new clergy.

The priests sent here by Bishop Brutè were Reverend Bernard Schaefer, Reverend Timothy O'Meara, Reverend Maurice De St. Palais and Reverend Francis Joseph Fisher, all of whom were stationed in Chicago.

Bishop Brutè died June 26, 1839, and was succeeded by Right Reverend Celestine de la Hailandiers, who sent Fathers John Francis Plunket, Hippolyte du Pontavice and John Guguen to Illinois.

It will be seen that some of these pioneer priests were on duty when Bishop Quarter arrived and assumed episcopal jurisdiction as the first Bishop of Chicago.

The Diocese of Chicago.

The question of the creation of a new diocese for the State of Illinois was under consideration for some little time before the Council of Bishops acted. While Father St. Cyr was in Chicago his opinion seems to have been sought as to the center of the Catholic population, for on July 2, 1834, he wrote to Bishop Rosati: "As to the most centrally located place from which to visit all the Catholics of Illinois—and I gave the matter particular attention during my journey from St. Louis to Chicago—it is, in my opinion, Springfield, one hundred miles from St. Louis and a little over two hundred miles from Chicago. Here is the place I should pick out for headquarters as being the most suitable for the purpose."

At the Fourth Provincial Council of Bishops, held May 17, 1840, and attended by twelve bishops, citizens of Springfield, Illinois, petitioned the bishops to recommend a see at that place, but the petition was denied, only to be acceded eighty-three years later.

At the Fifth Provincial Council, held May 14, 1843, sixteen of the then existing twenty-three dioceses were represented by their bishops. This Council petitioned for new sees at Chicago, Milwaukee, Hartford and Little Rock, and for a vicariate-apostolic in Oregon. They also repeated their request for a see at Pittsburg. All of these requests were granted.

While as has been seen, Illinois had been under the jurisdiction of various suffragan bishops, yet the entire state remained in the Province of Baltimore until St. Louis was made an archdiocese, October 8, 1847. It was quite natural, therefore, that the first Bishop of Chicago should come from the Metropolitan See of Baltimore. From 1847, however, the State of Illinois continued in the Province of St. Louis until Illinois was, itself, made a province by the creation of the Archbishopric of Chicago.

During all the years that Illinois constituted a part of the Province of St. Louis, the metropolitan of that see exhibited a tender solicitude for his suffragan diocese. Most Reverend Peter Richard Kenrick was indeed a tender father, and ever mindful of the welfare of the new see.

It is interesting to note that during all of the years in which the Chicago Diocese was a part of the Province of St. Louis, the Bishops of Chicago, with a

single exception, came to us through St. Louis. Right Reverend James Oliver Van de Velde, the second; Right Reverend Anthony O'Regan, the third, and Right Reverend James Duggan, the fourth, all came from St. Louis, and it appears that Archbishop Kenrick was the prime mover in the selection of Right Reverend Thomas Foley, Bishop-Administrator. And again when the diocese was raised to the dignity of an archbishopric, a distinguished son of St. Louis and disciple of Archbishop Kenrick, Most Reverend Patrick Augustine Feehan, was the first honored incumbent.

No one can read the record of these early days of the Church without being impressed with the heavy obligations under which Chicago and Illinois rest to the great Missouri prelates, Bishop Rosati, in the early days, and the great Archbishop Kenrick during the long period from 1847 to 1880.

It is not given to many men to figure so conspicuously in such large and important affairs as did Archbishop Kenrick in the Mid-American Church, and his record is one of the most worthy of all the great sons of the Church in America.

It will be seen that the present illustrious Archbishop of St. Louis has always borne a most pleasant and kindly relation to the Diocese of Quincy—Alton—Springfield. It is pleasing to note that a very large percentage of the priests of the diocese were ordained by Most Reverend John J. Glennon.

Most Reverend John J. Kain, Archbishop Glennon's immediate predecessor also ordained many of the priests of this diocese.

The Provincial Council of Baltimore in 1843 adopted a petition recommending several new dioceses among them that of Chicago, and nominated Reverend William Quarter for Bishop of the Chicago diocese. The Holy See acted upon the nomination favorably November 28, 1843, and Bishop Quarter was consecrated in St. Patrick's Cathedral, New York, by Right Reverend John Hughes, Bishop of New York, on March 10, 1844.

Bishop Quarter assumed his duties on May 5, 1844, saying his first Mass in the diocese on that date.

With the erection of the Chicago diocese, which included the entire state, and the appointment of Bishop Quarter, begins the record of the organized Church in Illinois.

Bishop Quarter died April 10, 1848; his successor, Right Reverend James Oliver Vandevelde, D. D., was consecrated February 11, 1849. Bishop Vandevelde was transferred to Natchez July 29, 1853, and died November 13, 1855. Right Reverend Anthony O'Regan, D. D., was consecrated the third Bishop July 25, 1854, and was transferred to Dora, June 25, 1858, and died in November, 1866. Right Reverend James Duggan, D. D., was consecrated Bishop of Antigone and Coadjutor to the Archbishop of St. Louis, May 1, 1857. Bishop Duggan was transferred to Chicago January 21, 1859. On account of infirm health, Bishop Duggan retired in 1870 and died March 27, 1899. Right Reverend Thomas Foley, D. D., Coadjutor Bishop and Administrator of the diocese, was consecrated Bishop of Pergamus February 27, 1870, and died February 19, 1879. Most Reverend Patrick Augustine Feehan, D. D., the first

Archbishop of Chicago, was consecrated Bishop of Nashville, November 1, 1865, and was promoted to Chicago September 10, 1880, when the diocese was raised to an Archbishopric. Archbishop Feehan died July 12, 1902. Most Reverend James Edward Quigley, D.D., was consecrated Bishop of Buffalo, February 24, 1897, and promoted to the Archbishopric of Chicago, January 8, 1903. Archbishop Quigley died July 10, 1915. Most Reverend George William Mundelein, D. D., was consecrated Titular Bishop of Loryma and Auxiliary Bishop of Brooklyn, September 21, 1909, and was promoted to the See of Chicago, December 8, 1915.

The diocese of Chicago now includes the counties of Cook, Lake, DuPage, Kankakee, Will and Grundy.

The Diocese of Alton

The next diocese to be erected in Illinois was that of Alton, now Springfield. This diocese was designated as the Diocese of Quincy, erected July 29, 1853, and transferred to Alton, January 9, 1857.[4] The Diocese at present comprises that part of Illinois lying south of the northern limits of the counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Douglas and Edgar and north of the southern limits of the counties of Madison, Bond, Fayette, Effingham, Jasper and Crawford. The first bishop of the Diocese was Right Reverend Henry Damien Juncker, D .D., consecrated April 26, 1857, died October 2, 1868. He was succeeded by Right Reverend Peter Joseph Baltes, D. D., consecrated January 23, 1870, who died February 15, 1886. The next Bishop was Right Reverend James Ryan, D. D., consecrated May 1, 1888, [5]who died July 2, 1923, and was succeeded by Right Reverend James A. Griffin, D. D., the present bishop.

The Diocese of Peoria.

The Diocese of Peoria was erected in 1877 and comprises a cross section of Illinois including the counties of Bureau, Champaign, DeWitt, Ford, Fulton, Henderson, Henry, Iroquois, Knox, La Salle, Livingston, Logan, Marshall, Mason, McDonough, McLean, Mercer, Peoria, Piatt, Putnam, Rock Island, Schuyler, Stark, Tazewell, Vermilion, Warren and Woodford. The first Bishop of Peoria was Right Reverend John Lancaster Spalding, D. D., consecrated May 1, 1877, resigned September 11, 1908, appointed Titular Archbishop of Scitopolis, October 14, 1908, died August 25, 1916. Right Reverend Peter J. O'Reilly, D. D., was consecrated Titular Bishop of Lebedos, September 21, 1900, and was the Vicar-General of Archbishop Spalding. The present Bishop of Peoria is Right Reverend Edmund M. Dunne, D.D., consecrated September 1, 1909.

The Diocese of Belleville

The Diocese of Belleville was erected January 7, 1887, and comprises the whole of Illinois south of the northern limits of the counties of St. Clair, Clinton, Marion, Clay, Richland and Lawrence. The first Bishop of the Belleville Diocese was the Right Reverend John Janssen, consecrated April 25, 1888,

[4]Catholic Encyclopedia, title "Bishop."
[5]Ib

CARDINAL MUNDELEIN

Archbishop of the Diocese of Chicago and Metropolitan of the Province of Illinois.—Portrait by Laveceha, Chicago.

died July 2, 1913. The present Bishop is Right Reverend Henry Althoff, D. D., consecrated February 24, 1914.

The Diocese of Rockford

The Diocese of Rockford comprises the counties of Jo Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll, Ogle, DeKalb, Kane, Whiteside, Lee and Kendall. The first Bishop of the Diocese was Right Reverend Peter Joseph Muldoon, D. D., consecrated Titular Bishop of Tamassus and Auxiliary Bishop of Chicago, July 25, 1901, and appointed Bishop of Rockford, September 28, 1908. Bishop Muldoon died October 9th, 1927.

Right Reverend Edward Francis Hoban, D.D., formerly Auxiliary Bishop of the diocese of Chicago, was appointed Bishop of Rockford to succeed Bishop Muldoon, and was enthroned May 15, 1928.

The Bishop's Place in the Church

As has been said, the visible head of the church on earth is the pope. Regardless of any discussion or disagreement history knows the pope as the head of the Church, and 2,000 years of practice has confirmed that position.

During the first three centuries, the entire religious life of the diocese centered around the person of the bishop. The priests and deacons were his auxiliaries, but they worked under the immediate direction of the bishop. In large cities, however, like Rome, it was soon found necessary to give over permanently to the priests and deacons certain definite functions. Moreover, as a result of the spread of Christianity outside the great centers of population, the bishop gradually left to other ecclesiastics the administration of a fixed portion of the diocesan territory. In the East, at first bishoprics were created in all districts where there was a considerable number of Christians. But this system presented great inconveniences. To distant or rural localities, therefore, the Church sent bishops, who were only the delegates of the bishop of the city, and who did not possess the right of exercising the most important powers of a bishop. Such bishops were known as *Choropiscopi* or rural bishops. Later on, they were replaced by priests. The establishment of parishes from the fourth and fifth century on gradually freed the bishops from many of their original charges; they reserved to themselves only the most important affairs, i. e., those which concerned the whole diocese and those which belonged to the cathedral church. However, above all other affairs the bishops retained the right of supervision and supreme distinction.[4]

It is the settled doctrine of the Church that a bishop is divinely commissioned, the true successor of the apostles and really vested with all the authority included in Christ's mandate to the apostles.[5]

It is easy to understand the importance of the bishop's jurisdiction from an acquaintance with the labors and ministrations of our own bishops. No representative of the Church is so intimately associated with church affairs as the bishop in his own diocese. The Pope has but a general outlook upon the Church. At the other end, the priests' knowledge and labors are confined to

a single parish, but the bishop is the life blood of the diocese charged with complete responsibility for numerous parishes and institutions and brought into frequent close contact with the souls of the diocese. The bishops and archbishops of the Catholic Church are and have been the most distinguished men of all ages, and our Bishops rank high in this most notable category.

Members of the Organization

Catholics form the largest single religious body in the world, Christian or non-Christian, according to figures published here by Dom Maternus Spitz, O.S.B., (London) who makes a special study of religious statistics throughout the world.

Dom Maternus states that Catholics number 330,000,000. The next most numerous group are the Confucianists and Toaists (non-Christian), who number 300,000,000.

One surprising revelation is that the world population of the Jews is only 15,000,000, the smallest religious group.

Dom Maternus quotes figures which show that the total population of the world is 1,819,000,000. Twenty-five years ago it was estimated at 230,000,000 less. With the addition to the Catholic figures of 210,000,000 Protestants and 144,000,000 Orthodox, the Christian population is 37.6 per cent of the world's total, so that pagans form rather less than two-thirds of the total.

The membership in Illinois and the various dioceses is shown in subsequent chapters.

RIGHT REVEREND JAMES A. GRIFFIN, D.D.
Bishop of Springfield in Illinois
1924

CHAPTER II.

THE BISHOP

Pen Pictures of Bishop Griffin

Compiled and Extended by Monsignor Martin J. Foley.

James Aloysius Griffin was born February 27, 1883, in the city of Chicago. His parents were Thomas Griffin and Catherine Woulfe, he being the eldest in a family of ten children, five boys and five girls, all of whom are living. When old enough his parents sent him to St. Gabriel School, Chicago, where under the guidance of the Sisters of Mercy, he made a record as a typical American boy.

Having graduated from St. Gabriel, young Griffin was sent to St. Ignatius College, Chicago, where his record was in harmony with the best traditions of that great Jesuit institution.

From St. Ignatius College he went to Kenrick Seminary, where he spent one year in the study of philosophy. He did not return to Kenrick next year because the Providence of God ordained that young Griffin's superiors should send him to the center of Catholic Faith, the source of Catholic Authority, the heart of Catholic culture and Catholic education—Rome.

And so in 1904 he went to Rome, entered the North American College, completed a six-year course and on July 4, 1909, was ordained priest by Archbishop Ceppetelli.

Before starting this sketch the writer requested Reverend J. J. Doody, a cousin and life-long friend of Bishop Griffin, to furnish him with some data regarding the boyhood years, school and college days of young Griffin and the following is the result:

Bishop Griffin is the best exemplification I know of the dictum, "the child is the father of the man" or of the other one that "the man is only the child grown up." As I remember him from the grade school on through high school, college, seminary and the priesthood, I see him possessed of the same characteristics that are so patent since his episcopal consecration. The first note I would mention is that of his ever bounding health, strength, and nervous energy. Another outstanding generalization is that he was always "in for anything that was going," and he went in whole-heartedly, tooth and nail.

In the world of sport, "*nihil putavit a se alienum*"—he played baseball on the street, on the lot, on the prairie, or anywhere—he was halfback at St. Gabriel's and at St. Ignatius—he was a top-notcher at hand-ball in the fiercely contested games that were played in St. Gabriel's school yard—he went to the lake regularly in the days when there were very few beaches and fewer beach facilities and one had to keep a vigilant eye on his clothes on the shore and another on the dreaded "cop"—he skated, paying his toll of one or two straps (skate straps) to the older lads who controlled the ponds. He knew "run sheep run," "shinny on your own side," "duck on the rock," and all the other

pastimes that an inventive youth of twenty or so years ago knew how to create. He played hard and excelled in all of the games. He played "fair and square" and if it was necessary to fight occasionally to keep the other fellow "fair and square," he did not back away from it. He could not be stumped, and always full of curiosity he was ever ready to try anything once. For instance, one time on vacation with his friend, the present Father Rogers, he walked up to the top of Pike's Peak and down again the next day. His friend, with bleeding feet and dead tired body, went to bed too exhausted to eat. The future Bishop took the extra boarding house meal ticket and did the eating for the two—by the way, he still possesses that same healthy appetite.

As a musician in the old band at St. Gabriel's, he worked so feverishly and earnestly that the director had a task to keep him in time with the other players. The first alto had a tendency to get ahead of them, found them a little slow—and Griffin was the first alto.

In the field of study the same description holds good. Helped at home by a scholarly, student father who generally read until the wee hours of the morning, and by a vigilant, intelligent and ambitious mother, young Griffin always had his lessons, essays and the like for school.

In the college days at St. Ignatius most of his "rec" day was spent in "outside" reading and essay work. He had time for anybody or anything interesting or amusing but only after his work was done.

He did not limit himself to class matter but went in for all the extras. For instance, at St. Gabriel's he won the oratorical contest at the end of fourth year. He also studied hard for and took Normal Training entrance examination, although he had no intention of becoming a teacher but simply to enhance the reputation of the high school of his parish. At St. Ignatius also he entered the elocution and oratory contests.

In Rome likewise he studied for a degree in every one of his six years but one, and gathered in this way the Ph. B., the Ph. D., the S.T.B., the S.T.L., and S.T.D. Here he was interested in the study of the Italian language and in the various series of lectures on art and archaeology that were given at the American College and were optional for the students. He made the vacation trips so pleasant and so instructive, every year going into every nook and cranny of Italy and to those sections outside of Italy for which permission was granted, gathering whatever was to be had in the way of art, history and religion.

In the matter of piety he manifested the same spirit—an altar boy all during his grade and high school, and even college days; a sodalist performing all the devotions such as the nine Fridays and the six Sundays in honor of St. Aloysius, the boy's patron, and in his Roman days, a visitor at practically all the prominent shrines of Italy.

As a companion he was always generous, open and above board in all his dealings, absolutely without guile, trusting and forgiving, sharing what he had and always willing to do more than his share when effort or work was required.

That is a miniature of the young Griffin I knew. The Griffin I know today is an enlargement, broadened and beautifully colored by twenty-five years of masterly work by Nature and Grace.

A Fellow Student's Estimate of Bishop Griffin

When Mr. Joseph J. Thompson, of Chicago, Compiler of the Diamond Jubilee History of our Diocese, asked us to furnish a sketch of Bishop Griffin we made up our mind to make it as exact and complete as possible within the limits of space allowed us.

Having been a student ourself and realizing how intimately, and therefore, thoroughly, students know each other, and one another from their mutual contact in class room, study hall, and at play, we resolved to get in touch with a fellow-student of our subject—one well known for his intellectual attainments, priestly characteristics, and high standing among the Hierarchy and clergy generally—the Reverend B. D. Rogers, D. D., pastor of St. Dominic's parish, Chicago, Illinois.

We wrote to Dr. Rogers and asked him to give us his candid estimate of his former playmate, school and college chum, James A. Griffin. Here is what he writes under date of October 4, 1927:

To write all that I know of your fond Bishop would be equivalent to writing his biography—an honor reserved for your able and facile pen. Our friendship from early boyhood days up to the present hour has been fraternal and our knowledge of each other is consequently very intimate. We have played together as boys—studied together, traveled together as students and priests. I could talk about him better than write about him for then I could judge better just what material you want, and have not as yet, for your sketch.

Thinking it over—were you to ask me what I considered to be the Bishop's most prominent and characteristic qualities (among many others), I would reply: First, his great love of justice and fair play. He liked open competition, but everything had to be on the square. "Victory to whom victory is due." In that spirit he has always accorded to others credit and honor due them by reason of their ability or attainments.

Next, his craving for work and activity. I never remember his balking at any kind of work or evading any kind of a difficulty that arose in his sphere of operations. His energy is phenomenal—always has been. He knows no fatigue and will acknowledge no obstacles. Obstacles for him are only tests for his energy and must be overcome.

Finally, his optimism. The bishop always sees the bright side of things and always makes the best of a situation. He is no Jeremiah wailing over evils. If things are not right, then right them. If you find evils, correct them. The Lord's universe is glorious, things are progressing and he is going to do his part in bringing the progress about. You can't deal with him without realizing that he simply radiates optimism.

There is no need of my continuing this litany of his virtues. His humility and condescension, his affability and readiness to be of service; his anxiety to make others happy and add to their contentedness and enjoyment; his even temper, and delightful disposition are subjects I could dwell upon at length.

The Bishop always liked physical activity and therefore was always devoted to games and sports at which he displayed with high excellence. Baseball, football, handball, swimming, rowing, also walks appealed to him. While at the College in Rome he was Master of games.

His going to Rome was brought about by Reverend Edward S. Keough, D.D., now pastor of Holy Rosary, Pullman, Illinois, who was at the time Secretary to Archbishop Quigley, and had charge of the students studying for the Archdiocese of Chicago. It was his policy to send every student to Rome whom he thought had the ability to profit by the course of studies there as also of the opportunities that life in the Eternal City afforded. Dr. Keough had taught Bishop Griffin in St. Gabriel's High School, knew what he could do, and accordingly arranged for his going to Rome as soon as it was possible.

Mr. Joe McCarthy, the eminent Chicago architect, was a boyhood chum and school companion of Bishop Griffin. He writes as follows:

I first met the young man destined to be the Bishop of Springfield in Illinois in September of 1897. I had just arrived in Chicago from the East to take up a permanent residence and attend high school. As it happened, young Griffin was the first person I met in Chicago outside of my immediate family. He was probably fourteen years old at the time and I about thirteen.

We entered high school together and finished together in the class of 1901. I recall him clearly during those four years as an unusual character. He had great bodily strength; was possessed of a great deal of energy and played excellent baseball, football and similar school-boy games. He was always the soul of honor. He possessed a naturally cheerful disposition and I have never been able to recall any display on his part of ill-temper. True, as a boy, I saw him fight, but he was a clean, determined fighter, never giving up until he or his opponent was thoroughly beaten, and then he was ready to shake hands and smile. If there was an honorable way out of a boyish argument he never fought, but if a fight was inevitable, he was ready for it. This is still his spirit, violence, of course, omitted.

His cheerfulness was proverbial. There is no doubt but what his home life was greatly responsible for this. His father, a highly cultured gentleman and a graduate of Trinity College, Dublin, greeted every visitor to the Griffin home with a warm and sincere smile; his mother, a very kind woman, was noted too for her warmth and cordial hospitality and her ability to make everyone who entered her home feel perfectly at ease. There was always an air of optimism in this truly Christian home and the future Bishop could not fail to imbibe this spirit of domestic sunshine. I was a frequent visitor at the Griffin home during my high school days, and as I see the pleasant good humored and witty Bishop of today, I am always reminded of his happy home environment, where frowns were unknown.

When the young man had completed two years of high school, he felt a slight urge for a life of commerce. He had secured a clerical position during the summer of 1899 and had progressed faster than he expected. As the opening of the Fall term of school approached he was debating in his mind whether he should return to school. Perhaps he had dreams of conquering the business world. The success he enjoyed lured him onward commercially. He had a knack for figures and has to this day. He confided in me one evening just before school opened that he was not quite sure whether or not he should return to school. I, conscious of the fact that there were but four young men in a co-educational class of twenty-seven, and fearing a reduction in male companionship, rather selfishly urged him to come back to school. He listened to my advice; he returned to his school, took up his studies with renewed energy and became an even more successful student, going so far as to win the medal for public speaking. I fully believe it was upon his return to his third year in high school that he felt the call to his vocation. I take no credit for urging him to return other than, as I said before, I had a selfish motive in mind. It matters nothing now. His career was foreordained.

Towards the close of our last year in school, we drifted apart. Nothing could be more natural. He was on the high road to Orders. Graduation came in 1901 and we separated. He went his way, preparing for his further studies; I for the field of architecture. I had left Chicago for a while in 1903, when he sailed away to Rome, urged onward by our old friend and tutor, the Reverend Dr. Keough, to complete his studies for the priesthood. He returned a priest, in 1910.

I had the happiness to be present at his first Mass in the old Parish Church, and sat at table with him immediately after as the guest of the Pastor, Rev. M. J. Dorney. There was no change in his smiling cheerful disposition, in his admirable humility, nor in his loyalty and affection for his old friends. His mind reflected the years of study and discipline in Rome and we saw poise, self-confidence, and the ease of discourse that education develops.

I saw him frequently afterwards, as a curate beloved by all; as a Pastor, successful in administration. While I always believed he had the attributes of a good leader, and would perform excellently and cheerfully any task put before him, still due to his instinctive humility I never expected that out of the obscurity he always maintained he would be called upon to wear a mitre. I am not surprised that he is a Bishop. I was surprised, however, that the light he carried showed through the bushel.

When we were in school, James Griffin was always referred to as "square," meaning, of course, that he was scrupulously honest, impartially just, and unswerving in loyalty. He possesses these traits today, unspoiled and untarnished by success, and it is safe prophecy that he will retain those qualities to his death, beloved by all with whom he comes in contact and admired by all who shall witness his progress.

His Home Coming and First Appointment

The Reverend James A. Griffin, D. D., returned to his beloved America and was appointed Assistant in St. James Parish, Chicago, on September 10, 1910. He soon gave strong evidence as to his clerical fibre by the very efficient manner in which he pursued his priestly ministrations, and carried himself personally under varying, almost contradictory and unusually trying circumstances. St. James Parish was at one time, back around 1891, the flower of the flock, so to speak. Then after the World's Fair, it began to deteriorate, various causes contributing, but especially the influx of the colored people. It was a rather indifferent Parish, and locality when Father Griffin was Assistant there some twenty years later. Yet, there he was, a marked man, from September, 1910, to September, 1915.

When in September, 1915, he went to St. Brendan's, Chicago, it was almost virgin soil; a newly formed community; a struggling congregation. But there, just as clearly and just as forcibly as at the former select St. James, he impressed himself as an all-around, light-hearted, hard-working hundred per cent American priest.

After that, in May, 1917, came the command from his Archbishop, to leave the city and betake himself to Coal City, Illinois, a village of very poor people, struggling against odds. Certainly, insofar as material things went, there was little to stimulate, and nothing to enthuse over. The young Pastor of Coal City bore himself as though every feature was ideal, and ere long had turned the tide, an improved church, a splendid parochial school with consecrated nuns in charge, and what was more, his imprint of devotion was there.

Father Griffin was Pastor of Coal City during the stirring days of the World War and took an active part in every patriotic movement to the great benefit of the foreign born element in that mining town. He served as a member of the Grundy County Exemption Board, was Chairman of the Red Cross, took a leading part in Liberty Loan Drives and War Savings Certificates, and

was constantly in demand as a Four Minute Man. During it all and in spite of it all, he built up Coal City parish spiritually and materially, intellectually and morally, crowning it all with the erection of a fine new parochial school and convent.

The writer received the following excellent story from a leading citizen of Coal City and feels constrained to give it here to illustrate the character of the man who later on was to rule the destinies of a great diocese. During the war it was fashionable, and sometimes profitable, to insult American citizens of German extraction and so it was in Coal City, it seems.

At that time there lived in Coal City a man who held a lucrative position with the Federal Government. He found himself, or rather his job, slipping, so he looked around for a means of strengthening himself and preserving his position. He drew up a list of names—men and citizens of German extraction —whom he called pro-German. Armed with the list, he started down town. With head erect, and proud, secure tread, he wended his way toward the office of the proper authority. On the way he had the bad fortune to run into young Father James A. Griffin, who stopped him and entered into conversation with him regarding the War. During the conversation, the "patriot" informed Father Griffin that he had a list of "Pros," which he displayed. Father Griffin's quick eye scanned the names. Quivering with indignation, his eyes flashing fire, he tore up the list, flung the scraps to the street and stamped upon them. Then addressing the "patriot" he said: "Why, sir, I know every man on your list, and each is as patriotic as you or I! Come man, take me around Coal City, point out to me a single 'pro' and I will punish him and reward you."

That act of Father Griffin saved those honest American citizens from much embarrassment, and silenced most effectively the oily tongue of a self-seeking politician. That one act casts a flood of light upon the character of the man.

His work at Coal City is best told by the Reverend George A. Parker, D. D., his immediate successor at Coal City.

I succeeded Bishop Griffin as Pastor of Assumption Church, Coal City, Illinois, June, 1921, where his name is still held in benediction for his heroic work during the War and the influenza epidemic.

Bishop Griffin was appointed Pastor of Coal City, May 14, 1917, by our present Ordinary. Coal City is rated as an Italian Parish, and all Pastors there so far have spoken Italian. However, in our school we had nineteen different nationalities, which is characteristic of mining towns.

During the Flu epidemic, Bishop Griffin was the only doctor most of the miners knew, as they had little faith in the local physician. Once they took sick, they barricaded themselves in their homes, and the Bishop checked up on those who had not been seen for several days, got into their homes, loaded them into his Ford and brought them to the High School, which was turned into an emergency hospital. There were over two hundred deaths in Coal City, a town of about two thousand people, from the Flu. It is easy to understand how he endeared himself to those poor miners by his physical and spiritual ministrations.

During the War, Father Griffin, who always took a very active part in civic affairs, was a member of the Grundy County Draft Board, Chairman of

the Coal City War Savings Stamp Club, and Chairman of the Finance Committee of the Red Cross for Grundy County. As most of the miners were foreigners, who could not read or write English, the Bishop was the amanuensis, corresponding with the War Department and the Red Cross to obtain for the parents the proper allotment, or endeavoring to locate a son who was "missing in action" in France.

I might add that while pastor he built the first parochial school in Coal City, in September, 1919, and had an enrollment of two hundred eighty-seven pupils when I succeeded him.

His work at Coal City having attracted the attention and won the admiration of Archbishop Mundelein, he was in 1921 promoted to the important post of Pastor of St. Mary's Church, Joliet, Illinois.

The people of Coal City, irrespective of creed or affiliation, had learned to know and love Father Griffin. They were heart-broken over his going away from them. They planned a big reception in his honor—so big it had to be staged in the open air, and it is stated that several thousand people participated. Mr. W. McDonald acted as chairman and introduced Reverend B. D. Rogers, a boyhood friend of Father Griffin, as the first speaker. Mr. Thomas M. Moran, a Trustee, spoke in behalf of the congregation and presented Father Griffin with a purse of five hundred dollars. Other speakers were: Rev. Moses Kiley, Rev. L. O'Sullivan, Rev. T. O'Brien, Hon. E. F. Booth, County Superintendent of Schools, and many others. Father Griffin's response touched every heart and few dry eyes gazed out upon the departing pastor.

Father Griffin had not been long in St. Mary's, Joliet, e'er a dark shadow fell across his pathway and sent a chill to his manly heart. In August, 1921, his noble father, his loyal friend and counsellor from boyhood days, Thomas Griffin, died, but his death was worthy of such a Catholic father.

His record finally reached Rome, and so from that Shrine which gave an Archbishop to San Francisco, a Bishop to St. Joseph, Mo., and a Pastor to Chicago, from whose original Parish, St. Anne's, nineteen other Parishes were carved, came the entirely unexpected Bishop of Springfield in Illinois, Right Reverend James Aloysius Griffin, D. D.

So far what has been his dominant characteristic?

Well, in one word it was and it is that superior quality of St. Thomas Aquinas—humility. For humility is the parent of all the virtues and, therefore, of obedience. If, said the man of Aquin, pride be the most repugnant to God, then the opposite, humility, must be the most acceptable. Of such is the Right Reverend James A. Griffin, D. D., a humble follower of the lowly Nazarene.

Bishop Griffin Sounds Keynote of His Future Policy in Masterly Installation Sermon

On the 10th day of November, 1923, our Holy Father, Pope Pius XI, appointed Right Reverend James A. Griffin, D. D., Bishop of the Diocese of Springfield in Illinois. On February 25, 1924, he was solemnly consecrated Bishop in the Holy Name Cathedral, Chicago, Illinois, by His Grace, Most Reverend George W. Mundelein, D. D., assisted by the Right Reverend Samuel

A. Stritch, D. D., Bishop of Toledo, Ohio, and the Right Reverend E. F. Hoban, D. D., Auxiliary Bishop of Chicago, as co-consecrators. A large number of Bishops, Monsignori, Priests, Nuns and the laity filled the Cathedral and many there were who could not gain admission on that auspicious occasion. Among those present were the Bishop's venerable mother, his four brothers and five sisters, two of the latter, Sisters of Mercy. After his consecration, the Bishop went to the pew where knelt his venerable mother, Mrs. Catherine Griffin, and after embracing her, he imparted his first episcopal blessing to her, to whom, under God, he owes all that he is and all that he was on that blessed day.

Right Reverend Bernard J. Mahoney, D. D., Bishop of Sioux Falls, South Dakota, preached the Consecration sermon, a masterpiece, whose concluding words were: "Thus clothed in the vesture of a high priest, wearing the white surplice of the cleric, the tunic of the sub-deacon, the dalmatic of the deacon, the chasuble of the priest, crowned with mitre, sceptered with the crozier, the new Bishop leaves here today amid the triumphant strains of the Te Deum and carries with him our best wishes and our hope that for many years he may lead the priests and people of the Diocese of Springfield along the path that ends in life eternal."

Installation Ceremonies

Thursday, February 28th, 1924, marked an epoch in the life of the Diocese. From that day forward what had been known as the Diocese of Alton was to be known as the Diocese of Springfield, in Illinois.

Bishop Griffin, accompanied by his venerable mother, Mrs. Catherine Griffin, his brothers and sisters, many other relatives and friends among the laity, about two hundred priests from Chicago, Joliet and other cities, came on a special train Wednesday afternoon from Chicago. A large delegation of priests and laymen from the Springfield Diocese met his train at Lincoln, Illinois, and extended to him a royal welcome. Another delegation, over five thousand, met the Bishop's party at the C. & A. depot, Springfield, and gave him an ovation that must have filled his heart with joy. Thousands of men, women and children lined the streets from the depot to the Cathedral, while other thousands crowded and crushed into every inch of space around, and for blocks away from the Cathedral.

Thursday morning, the day of the installation, was ushered in with bursts of glorious sunshine symbolic of heaven's smiles upon the celebration which was to give the State Capital a Cathedral, and the Cathedral a Bishop. Several hundred priests met in and around the School Hall, donned cassock and surplice, and marched two abreast into the Cathedral. After them came the Monsignori, Bishops, His Grace, Most Reverend George W. Mundelein, D. D., who had come in the Pope's name to install the new Bishop, and finally the new Bishop, Right Reverend James A. Griffin, D.D.

Hundreds of Nuns occupied seats in the side aisles, while the Bishop's mother, his sisters, brothers and other near relatives, occupied front pews specially reserved for them. Two thrones had been prepared in the Sanctuary,

Cathedral of the Immaculate Conception
Laying of Cornerstone by
Right Reverend James A. Griffin, D.D., *Bishop, August 15, 1927.*

one on the Epistle side for the Metropolitan of the Province, and another on the Gospel side for the new Bishop.

The Archbishop, standing on his throne, robed in full Pontificals, the representative of Christ's vicar, delivered his exhortation full of pathos and thrilling with eloquence. His Grace then led the new Bishop to his throne and installed him as the Bishop of the Diocese of Springfield in Illinois. The Hon. James M. Graham, of Springfield, delivered an address in the name of the laity of the Diocese welcoming the new Bishop and pledging loyalty and co-operation. Very Rev. E. L. Spaulding, Administrator of the Diocese, next spoke for the Clergy, pledging their hearty, whole-souled co-operation with their Bishop. The Clergy of the Diocese then advanced two by two, knelt on the step of the throne, kissed the Bishop's ring, pledging their obedience to him. That demonstration of faith, love and loyalty touched the heart and soul of Bishop Griffin so intensely that he could not hide his emotions.

The Bishop then arose, robed in full Pontificals and clothed with all the authority, power and responsibility of his office as Bishop of the Diocese, delivered his charge to his Clergy and the laity. He said in part: "The mandate just read to you constitutes my introduction. From this day forward I am the Bishop of Springfield, and you are my dear devoted priests and people, gladly ready to follow my leadership in the further building of the Church's work and in the practice of those deeds of virtue and of heroism for which it is noble to live and sweet to die.

"Relying on the patronage of your good will, I advance with obedience to the work and may that Infinite Power which rules the destinies of the universe, lead our councils to what is best and give them a favorable issue for the peace and prosperity of the Diocese.

"Let us not trust in human effort alone, but humbly acknowledging the power and goodness of Almighty God who presides over the destinies of nations, and who has at all times been revealed in our Church's history, let us invoke His Blessing upon our labors.

"Leadership must be faithful, it must be wise and fearless—not the leadership which will command the applause of the hour, but the approving judgment of God and of posterity. In our present situation, duty, and duty alone, should prescribe the boundary of our responsibilities and the scope of our undertakings. May God give me the wisdom and the prudence to perform my duties."

After referring to the dignity, honor and responsibility of the priesthood, he said:

"You may depend on it that those who boast or think that the battle against the Church has been fought and won are reckoning without their host. The cardinal facts and truths of the Master's teachings are 'The Citadel of Civilization.'

"With its downfall would come the commencement (and the pledge) of decay in the civilization of the world."

After paying a ringing tribute to the pioneer priests and Catholic laity of the Diocese, who made possible the day's celebration, he said:

"If we have a living faith in God, the Father of the human race, revealed to us through Jesus Christ, His Son, if we have faith in love as the law of life, in love as the ideal of existence; if Christianity means to live and love; if it means to do justly, to love mercy and to walk humbly with God—then woe to us shepherds of the Church, if in this hour when the world is open to us, when the gates are flung apart, and law is being established where law was never known before—woe to us if we have not a message or lack courage to deliver that message.

"A Bishop is a General in the great army of which the Pope is the Commander-in-Chief. He is the law-maker and enforcer of the statutes of the Diocese. He is the successor of the Apostles with wonderful opportunities for promoting God's glory and the salvation of souls, and of earning treasures of merit incalculable,—hence the glory of a Bishop's life. In the exercise of the power of order and jurisdiction which the Holy Father has committed to me as a sacred trust, I hereby consecrate myself today."

After exhorting both Clergy and laity to labor for the unity of the Diocese, working for the education of our citizens, for the spirit of virtue and morality, for a more generous sympathy between all races and classes, he said:

"What the world needs today is not a new system of ethics. It is simply a larger number of people who will make a steady effort to live up to the system that we have already. There is plenty of room for heroism in the plainest kind of duty. The greatest of all wars has been going on for centuries. It is the ceaseless, glorious conflict against evil that is in the world. Every warrior who will enter this age-long conflict may find a place in the army, win his spurs, achieve honor and attain favor with the great Captain of the Host if he will but do his best to make life purer and finer for every one who lives it.

"Lastly, we must not forget the many heroic examples of the laity who have honored this city of Springfield with their labors and sacrifices. From the many I might select him who has become a national character in the minds and hearts of the citizens of this great republic, Abraham Lincoln. The single light that led his feet along the hard highway of life, was justice; the single thought that throbbed his brain to sleep was justice; the single prayer that put in whispered words the might and meaning of his soul, was justice; the single impulse that lingered in a heart already wrung by the nation's grief, was justice. My friends, we must live so that the spirit of this great man shall settle all about our lives and deeds.

"Listen to the wisdom of this man. Is it not a fitting guide to our footsteps in this the beginning of our work? 'With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us finish the work we are in, to bind up the nation's wounds, to care not merely for the widows and orphans, but also for the spiritual welfare of all who will accept our loving and disinterested ministrations!'

"Lincoln once stood on the battlefield and said of the brave men who paid

the supreme sacrifice, words as noble as any countryman of ours ever spoke. Let us stand in this city, where his mortal remains are at rest and his monument erected, and say of our predecessors in the Faith and in the office to which we are heir, what Lincoln said of the soldiers who died at Gettysburg. These are the words he uttered: 'We cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men living and dead who struggled here have consecrated it far beyond our poor power to add or detract. The world will little note nor long remember what we say here, but it cannot forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work, which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve, bishop, priests and people, that these dead shall not have died in vain.'

"May God make us worthy of the memory of Abraham Lincoln."

Banquet in St. Nicholas Hotel

At noon a banquet was spread in the St. Nicholas Hotel which was enjoyed by all who attended.

Present at the banquet were: His Grace, Most Reverend George W. Mundelein, D. D., Right Reverend James A. Griffin, D. D., Right Reverend P. J. Muldoon, D. D., Right Reverend Samuel A. Stritch, D. D., Right Reverend Bernard J. Mahoney, D. D., Right Reverend Henry Althoff, D. D., Right Reverend E. F. Hoban, D. D., Monsignori E. Kelly and J. Schlarmann, and about four hundred priests.

Very Reverend E. L. Spalding was Toastmaster, a position which he filled with grace and dignity. Among the toasts responded to was one on "Our Bishop," by Very Reverend J. Murphy, R. D. Dean Murphy perorated his remarks by handing the Bishop a purse of some twelve thousand dollars, a love token from the Diocesan Clergy.

The Bishop responded in his own captivating style. He told the priests how delighted he was with the reception he had received and that he realized he was among his friends, that his priests had forced that conclusion upon him, that he had their esteem, their friendship and their love. "Yes," he exclaimed, "and I am convinced that should I fail to gain your co-operation, it will be simply because I am unworthy of it."

Visits Lincoln's Tomb

Bishop Griffin, accompanied by more than two hundred priests and prominent members of the laity visited Lincoln's Tomb in the afternoon, placed a wreath thereon and delivered a patriotic address in which he lauded the name of Lincoln as an inspiration to free men all over the world.

Civic Reception

The State Armory was packed that evening as it never was before. It was estimated that ten thousand people were crowded into that historic building,

every available nook and corner having been pressed into active service. It was a happy, enthusiastic gathering in which every color and creed was represented. Catholics, Protestants, non-believers and Jews jostled and pushed one another to gain admission.

Non-Catholic Ministers and Jewish Rabbis sat side by side with Catholic Bishops and priests on the stage that night. The immense audience was on tip-toe of expectancy to get a glimpse of the new Bishop in whose honor they had gathered. Before Bishop Griffin and the other great dignitaries appeared, a stately, venerable lady entered quite unostentatiously. Some one shouted: "There's Bishop Griffin's mother!" As if moved by one mighty impulse that immense crowd rose to their feet, cheered and clapped, clapped and cheered for very joy in honor of her through whom came the man whom all desired to honor—Right Reverend James A. Griffin, D. D.

It was a wonderful demonstration—a thrilling ovation, all the greater and all the more touching because absolutely spontaneous.

Very Reverend E. L. Spalding opened the meeting in his own delightful manner, then transferred the reigns to Hon. S. A. Bullard, Mayor of Springfield, who presided as chairman. Governor Len Small was represented by his son-in-law, Colonel L. Inglesh, who spoke for the Governor and the great State of Illinois. The Hon. Edwin Burke spoke for the City of Springfield. The Right Reverend Peter J. Muldoon, D. D., of Rockford, paid a wonderful tribute to Bishop Griffin, the guest of the evening.

The Bishop's response was a burst of eloquence seldom equalled, if ever approached, in the City of Springfield. His words came from a heart filled to the very brim with gratitude for all that Springfield and the Diocese had done to honor him that day. The tears and the smiles played with each other on his manly face as he endeavored to express his gratitude to one and all, even to the Rev. Gypsy Smith, for his broad-minded spirit of brotherly feeling so beautifully expressed by his having interrupted his revival meetings in the Armory in order to accommodate the Bishop and his friends that night. The Bishop's magnificent address was a fit crown for the ending of a perfect day. His remarks may be summed up in this one significant sentence: "I hope I may live long enough to return in some small measure the tremendous debt of gratitude that I deem is due to the clergy and the people of this city and diocese for the unusual tribute of which I am the recipient."

Joliet's Farewell to Bishop Griffin

The citizens of Joliet, non-Catholic and Catholic, realizing the loss they sustained in the removal of their Pastor from their midst, cordially invited him to return to their city soon after his installation in Springfield, that they might have an opportunity of proving to him and to the whole world how completely he had won the hearts of all, irrespective of church affiliation.

He celebrated Pontifical High Mass in St. Mary's Church, Joliet, Sunday morning, March 2nd, 1924. For the second time in the history of St. Mary's Church, Joliet, was the scene of the first Pontifical Mass of its Pastor made a

Bishop. Here Bishop Griffin followed in the footsteps of the late lamented, scholarly Bishop, Maurice F. Burke, who, thirty-six years ago, became Bishop and returned to celebrate his first Pontifical Mass in St. Mary's. The church was beautifully decorated in the Bishop's colors, purple and gold, and a patriotic touch was given the whole scene by flags draped in the side aisles and bunting in national colors along the choir gallery. The church was crowded to the doors, all anxious to gaze on the familiar figure of him whom all Joliet revered.

Rev. W. A. Murphy of Chicago, classmate of the Bishop in St. Ignatius College and the North American College, Rome, preached an inspiring sermon on the Catholic Church and the position of a Bishop in her constitution. He commented on Bishop Griffin's escutcheon bearing the inscription "With Faith and Fortitude," and emphasized the necessity of these sterling virtues.

"In this assembly in old St. Mary's this morning, a new note has crept in, a new emotion aroused, independent from those which have marked the celebrations of last week," said Father Murphy. "That feeling is tender and it's true. It comes as we view Bishop Griffin sitting among his friends, those associated with him in other days and other times, those whose bonds of friendship were forged in the long ago, and hence more sacred.

"We are in old St. Mary's, the second church given him in his priesthood to live for and love. He is here among his flock he loved so tenderly when he was called away for greater duties. We are here amid the charm and poetry of the historic past.

"With angelic feet the fathers of our Faith came through this valley along the winding streams of the Desplaines, more ancient than the Appian Way. The spirit of Joliet and Marquette still hovers about that river and sees the Faith rising like a mist from the water, and along its banks the spires of churches which follow the river to the sea."

Civic Banquet for Bishop Griffin

Bishop Griffin was the guest of honor at a great civic banquet given in Alamo Hall, Joliet on the following evening, Monday, April 3. Nigh one thousand leading citizens, representative of every creed in the city, were present at the banquet which was the largest ever held in Joliet. The Pastors of various Protestant Churches, representatives of the city, the county and the state, superintendents of schools, heads of commercial and civic organizations, visiting and local priests, all were there to honor the guest of whom the whole city was proud. Mrs. Catherine Griffin, mother of Bishop Griffin, his brothers and sisters were guests of honor.

The speakers of the evening were Hon. T. F. Donovan, Senator R. J. Barr, Mayor Sehring, Peter F. McManus, H. E. Wood, Rev. W. H. Macpherson, pastor of St. John's Universalist Church, Joliet, Rev. Roger Middendorf, O. F. M., Rev. E. O. Leiser and Rev. J. Barrett. Attorney M. F. Lennon, General Chairman, under whose direction the banquet was arranged, opened the meeting, greeted the guests, then turned the program over to Rev. H. Van Pelt, Pastor

of Sacred Heart Church, Joliet, whose scintillating wit put the audience in a delightful mood for the program.

Father Leiser, intimate associate of Bishop Griffin for several years, said: "Without fear of contradiction, I make the statement that with our Pastor's removal, St. Mary's is suffering one of the greatest losses in its long and colorful career. He has been the ideal priest, the gentleman, the saint, the scholar. St. Mary's memories of Bishop Griffin will be reckoned among her most cherished possessions. The work done by him in his short pastorate will continue to give both mute and eloquent testimony to his priestly zeal and ardent love. The honors and glories, distinctions and successes that the future holds for him will be proudly shared by the flock he served so well in Joliet."

Mr. H. E. Wood, custodian of records for the Illinois Commerce Commission, commented on the fact that in his hour of triumph the first picture the Bishop had taken was with his dear mother. In his success he remembered the mother who had guarded him in childhood, counselled him in boyhood and inspired him in young manhood, thus demonstrating his sterling character as a man, a citizen and a great churchman. The picture of the Bishop and his mother referred to by Mr. H. W. Wood, gripped the hearts of millions of people in all lands as that picture had an international circulation.

Mayor Sehring said: "This gathering proves how well our city is fortified. Religion must be the foundation stone of every community. We are proud of our churches, and proud of this great demonstration in honor of Bishop Griffin and we assure him a cordial welcome whenever he returns to our city, which his presence has honored and strengthened."

Senator R. J. Barr made the presentation address and handed Bishop Griffin a check for almost eight thousand dollars, Joliet's gift to him.

Bishop Griffin responds:

"It is almost impossible for me to express my feelings over this representative audience which has assembled here tonight," said Bishop Griffin. "It is equally difficult for me to express the depth of my gratitude. If I lived to be a century old, I could not discharge my indebtedness to Joliet. It is with a feeling of deep exaltation that I contemplate the events of the last week culminating in this magnificent demonstration tonight, and I return my gratitude to God.

"There are few places in the world where there could be gathered so many creeds and peoples as are here tonight, and I view it as a crowning tribute to my life. Feeling my helplessness to express my appreciation of your generosity, I can only say, I thank you."

Bishop Griffin's Slogan: "Each of Us Will Endeavor to Outdo the Rest of Us in the Amount of Good Done by All of Us"

The writer of these lines visited St. Mary's Rectory, Joliet, before Right Reverend James A. Griffin, D. D., was consecrated. During his conversation with one of the Assistant Pastors at St. Mary's, the following facts were revealed: "Your Bishop will not build a Cathedral or busy himself about material

things for some time. That is not his way of going about things. His first and greatest ambition will be to tour his Diocese, get the lay of the land, become acquainted with his Clergy and their people, study the needs of the Diocese as a whole and the individual Parish as a unit, labor to build up the intellectual, moral and spiritual life of his Diocese—then and then only will he turn his thoughts and his indomitable will power towards a new Cathedral."

How well that Joliet priest understood his Pastor, facts have triumphantly vindicated.

Another remark by the Joliet priest, a German-American, made a deep impression on the writer. It was this: "Here we are, two assistants to Father Griffin—one an Irish-American, and the other, a German-American. We have both lived and labored with Father Griffin; we have observed his tactics carefully and studied them at close range to see if we could detect any racial preferences. Never at any time or in any place has either of us detected the shadow of favoritism on his part."

Here is a clever adage. When he came here as Pastor he said on one occasion: "The policy in this Parish during my pastorate will be this: 'Each of us will endeavor to outdo the rest of us in the quantity and quality of good work done by all of us.' And that policy was strictly adhered to during Father Griffin's pastorate here," remarked the second Assistant in St. Mary's, Joliet.

Every priest in the Springfield Diocese agrees with the writer when he says that the Joliet policy has been the Springfield policy of Bishop Griffin from the day of his installation to the present moment, so much so that the pace set by the Bishop all along the line has tested and tried the youngest, most ambitious and stalwart of his priests. His one burning desire seems to have been and is "Let each of us endeavor to outdo the rest of us in the amount of good done by all of us for God, for souls, for church, home and country."

His attitude towards his priests all the time and everywhere has been and is, what it was towards his Assistants in St. Mary's, Joliet,—treat all alike on the basis of honest endeavor and service rendered by the several priests of his Diocese. His guiding spirit in his attitude towards his priests may be found in the words of St. Paul, the Apostle of the Gentiles: "God is no respecter of persons."

Touring His Diocese

Almost immediately after installation, Bishop Griffin started a visitation, and within a year had visited every Parish and every institution within the confines of the Diocese. Let us here pause a moment to take a view of the task he entered upon. The Diocese covers an area of 15,139 square miles and embraces twenty-eight counties. In that territory are 170 churches and missions, 24 charitable and educational institutions, 62 parochial schools, and a Catholic population very close to 100,000 souls.

The Bishop laid out a program for himself and adhered to it conscientiously. Neither the biting cold of winter nor the scorching heat of summer interrupted that program; neither muddy roads nor flooded rivers in-

terfered with his objective. Sundays and week days looked alike to him. His one ambition was to know his Diocese, meet his clergy and laity, administer to the wants of his people, and bring God's blessing to every parish. Often he visited as many as four, five, six or seven parishes on one day, dedicating churches or schools, administering the Sacrament of Confirmation to hundreds, preaching as often as five, six or seven times a day. Besides his sermons in churches, oft was he called upon to deliver addresses before civic bodies. On his first tour of the Diocese he was acclaimed by admiring crowds wherever he went; he was given the keys of the cities, was received with evidences of great joy, and loaded with honors by Catholics.

The writer knows an instance where the Bishop had given Confirmation in several Parishes, had dedicated churches and schools, and at 9 P. M. started out for his final engagement of that day, or rather night. When he reached the city a big civic celebration awaited him; an address by the Mayor, a response by the Bishop, then Confirmation and his day's work came to a close at 10:40 P. M.

The writer recalls a trip by the Bishop from Mt. Sterling to Pittsfield on a Confirmation tour. Having completed his work in Mt. Sterling, he started for Pittsfield in a touring car accompanied by four priests. The road was well nigh impassable, but the Bishop merely smiled when the car became anchored in the mud. All the tourists alighted and joined in efforts to rescue the mud-anchored car, but in vain. A traveling salesman came along in a Ford coupe, took in the situation, then turned tail and returned to Pittsfield, but not before the Bishop had pressed him into service. The Bishop having grabbed his satchel, jumped into the Ford, waved his hand at his mud-submerged priests, and said: "Will see you later," and he did! He was through with the Confirmation services e'er the priests reached Pittsfield.

Calhoun County is noted for its apples, but it is also noted for its muddy, sticky dirt roads. The Bishop dared the Calhoun roads and came off a victor, though his clerical companions still shiver at thought of their experiences.

June 5, 1924, will long be remembered by the Clergy and laity of Calhoun County, which, by the way, is absolutely innocent of such a luxury as a railroad and was then also innocent of hard roads. On that day Bishop Griffin confirmed large classes in six churches. Kampsville came first, where he was given a notable reception and then he confirmed a class of sixty-five. At Michael another fine reception and a class of sixty-eight. Hardin tried to outdo Kampsville and Michael. Bells pealed their glad welcome over hill, dale, valley and river! Here he confirmed a class of sixty-eight. Meppen next with a class of ninety. On the way to Brussels the Bishop got a convincing proof of conditions in Calhoun County. A veritable downpour of rain lashed by a brisk wind drenched the Bishop and his clerical escort. The mud was simply unnavigable even by a Ford. By the use of chains, the Bishop and his party got out of ditches and through muddy roads on to Brussels where the largest crowd ever seen in that city welcomed him. It was such a veritable demonstra-

Immaculate Conception Cathedral Buildings
-1928-

tion of faith and loyalty that the Bishop's smile was as contagious as on a bright summer day when birds are singing and flowers are perfuming the air. He gave a wonderful sermon which captivated non-Catholics and Catholics alike, making them forget the stormy weather and muddy roads.

Here the Bishop confirmed a class of one hundred twenty-nine, the largest in the County. The Bishop remained in Brussels that night, making ready for another strenuous day in Jersey County on the morrow.

The writer has singled out Calhoun County because it is typical of the conditions met by the Bishop while carrying out his program to visit, see and understand every corner of his Diocese.

It might as well be stated here as elsewhere that wherever the Bishop went in his Diocese he carried his Chancery Office with him in his grip and transacted all business referred to him by the various Pastors.

The Catholic Instruction League in the Springfield Diocese

Although there had always been some effort to instruct in their religion the children not in attendance at Parish Schools, still there was no organization along these lines until 1924. At that time the Right Reverend Bishop with the help of Father John Lyons, S. J., of Chicago, General Director of the Catholic Instruction League, formed sixteen centers and placed the Reverend Louis Hufker, Assistant at SS. Peter and Paul's, Springfield, Illinois, in charge as Director. Some forty teachers were gathered together and began their work of instructing more than six hundred children. Father Hufker, who had had much experience in this work and was deeply interested in it, succeeded in arousing a great deal of enthusiasm among the teachers and the movement has progressed steadily ever since. The Springfield centers were well organized and others were opened at Decatur and Alton and in various rural sections.

In 1926 Bishop Griffin thought it best to place this work under control of the Diocesan Department of Education and in June appointed the Reverend Edward J. Cahill, A. M., Superintendent of Schools, Director of all C. I. L. activities.

Recognizing that the work could not progress properly and satisfactorily unless the lay teachers engaged in it were well trained, Bishop Griffin decided to open a Teachers' Institute in catechetics. Under Father Cahill's direction such classes were held at the Ursuline Academy in Springfield, Illinois, from June 21 to June 30, 1927. A letter was sent out to all the Pastors informing them of the fact and asking them to choose and send in two or three of their best or most likely teachers of catechism. All the expenses of these out-of-town students were borne by the Bishop.

One hundred twenty-four young women, many of them school teachers, attended this Normal, under the direction of Reverend Joseph L. Scott, S. J., of Rockhurst College, Kansas City. The program was very thorough, embracing classes and drill work in Church Music by the Rev. Anthony M. Jaschke, Diocesan Director of Music, Hymn Singing for groups by Sister

Francis of the Ursuline Academy, Group Games and Recreational work under the direction of the Reverend George M. Nell of the "Parish Activities" of Effingham, Illinois, and Folk Dancing and Games for children by Miss Edith Feldhage and Miss Eck of Springfield. Mr. Arthur T. Noren, City Superintendent of Playgrounds, very kindly loaned some equipment and gave several demonstrations on methods. Those in attendance represented more than forty-five parishes and thirty-six cities and towns from all over the Diocese.

This was the first institute of the kind to be carried on in the United States under Catholic auspices and is a living monument to the foresight and vision of Bishop Griffin. His energy and zeal proved infectious and these young women returned home with a better understanding of their Faith and the firm determination to be of assistance to their Pastors in the noble and holy cause of instructing the young so that they may be devout, intelligent Catholics and upright citizens, loyal to God and Country.

In connection with this great work, it is thought proper here to record the fact that the Bishop's heart has gone out to the people, young and old, from Italy, Lithuania, Slovania and other foreign lands, and he has done all in his power to aid them intellectually, morally and spiritually.

Immediately after his coming to the Diocese, he secured Rev. P. Zavatta and Rev. M. Martiniano, Missionaries, to conduct a week's mission for the Italian people at his Cathedral in January, 1925. The Bishop himself preached in Italian during the mission and thus greatly pleased them. So grateful were they that a delegation of laymen called on the Bishop and the missionaries to thank them at the end of the Mission. Some months ago Bishop Griffin gave another eloquent proof of his love for, and his interest in, the Italian people, when he secured the services of an able, energetic and zealous Italian priest, the Reverend Marc Marangos, who, for months has been touring the Diocese, visiting the Italian colonies, preaching missions, celebrating Mass, and doing all in his power to bring the blessings of Holy Church to the sons and daughters of sunny Italy whose lot is cast in this part of the world.

Thus the Bishop has blazed the way for others in the great work of Americanization, especially among the descendants of those who have come to our beloved country to seek a home, liberty and a fair chance to make a living. The Bishop realizes that our hopes for the future of those young Americans lies in the bosom of the Catholic Church, the Christianizer and civilizer of the nations.

Bishop Griffin's Work for Vocations to the Priestly and Religious Life

The Bishop's tour of the Diocese taught him much, but one of the first and most important things that was indelibly impressed on his practical mind was the necessity of developing more vocations among our boys and girls for the priestly and religious life. Like his Master in the long ago, he saw that the harvest is ripe but the laborers are far too few. He saw the need for more priests to preach the Gospel of Mercy, more consecrated teachers for our

schools, more Sisters for hospitals and charitable institutions if he would answer calls from various parts of his Diocese. To this end, Bishop Griffin wrote to Very Reverend D. J. Ryan, head of the Diocesan Mission Board, instructing and urging the Diocesan Missionaries to extend the domain of their labors by conducting retreats for the Catholic children, both in parochial and public schools, stressing in a particular manner the religious life to the end that vocations to the priesthood and sisterhood and teaching brotherhoods may increase and so keep pace with the demands for more consecrated laborers in the Lord's Vineyard.

Father Ryan immediately communicated the Bishop's instructions to every Pastor in the Diocese, in consequence of which such retreats have been conducted in various parishes with very happy results.

Bishop Griffin's Work for the Catholic Press

The Bishop's tour of his Diocese convinced him most conclusively that the Catholic press must be made the strong right arm of the pulpit in this portion of the Lord's vineyard if he wishes to reap the full measure of success which his position as chief shepherd of the Diocese demands.

He believes and holds with our illustrious Pontiff, Pope Pius XI, and with the American Hierarchy, that a fearless, enlightened, loyal Catholic Press is a necessity, especially in our day and country. Accordingly, thinking and acting with the Supreme Pontiff, the Bishop took practical steps to bring about results.

On September 15, 1924, he sent for the editor of the Western Catholic, told him of his great desire to see that publication entering every Catholic home in his Diocese, and so become a means to carry Diocesan and parochial information and knowledge into the Catholic homes. With the Bishop's permission and approbation, the editor toured the Diocese and so great strides were taken towards the fruition of the Bishop's desire to have a real, live Catholic paper in his Diocese.

The writer has no hesitancy in stating here that Bishop Griffin's work for the Catholic Press writes his name in large letters at the head of the list of American Bishops who have done great things for that end and purpose.

Bishop Griffin Heads Diocesan Pilgrimage to Rome

The year 1925 will live forever in the annals of time and eternity. It was Holy Year or Jubilee Year. Christ's Vicar, Pope Pius XI, so proclaimed it. His voice reached the entire Christian World and from every corner came back clearly, distinctly, reverently and resonantly the response: "Holy Father, we are coming to Rome—Rome Eternal—Rome, the center of Catholic Unity, Rome, the source of Catholic Authority, Rome, the home of the White Shepherd, the Father of Christendom, to make the Jubilee visit to the Tombs of the Apostles, and receive the blessing of Christ's Vicar." The whole Catholic World was stirred to its very core, and the whole non-Catholic World marvelled at the mighty faith of Catholics.

Filled with that spirit of faith, fervor and loyalty, our Bishop announced early in 1925 that he himself would lead a Diocesan Pilgrimage to Rome. He, at the same time, exhorted as many of his Clergy and Catholic laity as could possibly do so to arrange for the Pilgrimage.

On Thursday, July 9, Bishop Griffin accompanied by over twenty of his priests and eighty members of the laity, boarded their train in Springfield, Illinois, and on Saturday, July 11, 1925, sailed from Montreal, Canada, on the good ship, Ascania. On Wednesday, July 29, the pilgrims reached Rome and many of them for the first time beheld the majestic, mighty, Saint Peter's.

During that trip Bishop Griffin was the inspiration and the life of the pilgrims. His one thought seemed to be to see that one and all were happy, were taken care of, and that nothing was lacking to make the pilgrimage happy, holy, and therefore memorable.

The pilgrims spent ten days in Rome, visiting the four Basilicas to make their visits, visiting the sacred shrines and historic scenes forever sacred to the Catholic heart. During the days of preparation for the trip to Rome, and on the ocean liner, the question often recurred regarding the advisability and propriety of presenting a gift to the Holy Father. Even some of the Clergy insisted on thus proving their loyalty to the Father of Christendom.

To every such appeal the Bishop turned a deaf ear and gave a decided, determined refusal. He is a Roman student, a Roman doctor, and he understands Rome—the Rome of the Popes. He understands the Pope and thinks with the Pope, hence, his gift to the Father of Christendom will be typically Griffinian—one not thought of by any other. He said: "What the Holy Father appeals for and appreciates is faith, is loyalty and the gift that will bring most keen and most intense joy to the Holy Father's soul will be a gift resonant of faith and breathing the very soul of loyalty. While the Holy Father needs financial aid to carry on in foreign missions, still the Jubilee gift of all gifts, that will grip his soul is a spiritual gift—a gift resonant of faith and breathing loyalty."

And so under the Bishop's own inspiration the following Spiritual Bouquet was drawn up and subscribed to by the Bishop himself, by every priest, and by every Religious Superior in the Diocese:

Bishop Griffin Presents Spiritual Bouquet to Pope Pius at Audience

Rome, August 8.—Pope Pius XI was surprised and delighted when Right Reverend James A. Griffin, D. D., Bishop of Springfield, presented him with a spiritual bouquet from the clergy of his Diocese at the audience granted the Springfield Pilgrimage on its visit to Rome.

The bouquet was a beautifully illuminated booklet containing a pledge to say one Mass each year according to the intention of the Holy Father, signed by every priest in the Springfield Diocese. The Pope was so touched with this striking token of love and loyalty that he remained silent for fully five minutes upon reading it. He appointed Thanksgiving Day as the date upon which,

annually, the Mass should be said. His special intention on that day, he announced, was, that in America, knowledge, Faith and love of our Lord, Jesus Christ, might ever increase. Making a note of this intention in his notebook the Holy Father promised that he would annually celebrate Mass on the date specified in union with the priests of the Springfield Diocese for the same intention.

The text of the Springfield bouquet to the Pope follows:

Most Holy Father:--Humbly prostrate in the presence of Your Holiness, we in the name of our Diocesan Clergy, in the name of the Religious of both sexes and in the name of our devoted, loyal Catholic laity, here renew our unshaken faith in this Apostolic See, here proclaim our undying love for the sacred person of Your Holiness, and here we reiterate our unwavering devotion and loyalty to the Throne of the Fisherman.

In response to the Fatherly invitation sent out by Your Holiness, we have crossed the ocean, traveled thousands of miles, far from home and dear ones, to come to this, the Center of Catholic Unity--this the Source of Catholic Authority--this the Fountain Head of Catholic Devotion--this the Lodestone of Catholic Loyalty--this the Divine Treasury of Celestial Riches.

Holy Father, we have come here, led on, guided by the Star of Faith, to feast our eyes on the Vicar of Christ, even as did the Wise Men in the long ago, led on by the Star, come to feast their eyes and their souls on their new born King, Christ Jesus.

We have come here in the name of our Diocese, in the name of the Diocesan Clergy, in the name of the Religious of both sexes, and in the name of our devoted, loyal Catholic laity--all could not come--we are here to represent them all, in our own name and in their name, to make the Jubilee and visit the tomb of the Prince of the Apostles, St. Peter, the first occupant of this Apostolic Throne, now so gloriously filled by your holiness.

We come here, most Holy Father, not only to receive, but also to give--hence in our own name, in the name of those absent as well as those here present, we again pledge to Christ's Vicar our undying love, our unflinching loyalty and devotion.

In testimony thereof and as a perpetual reminder of this blessed occasion, we offer to your Holiness a bouquet--not a perishable one, but a spiritual bouquet of infinite value, composed of Masses, Holy Communions and prayers--a bouquet whose bloom shall endure and whose aroma will permeate the eternal years adding luster to heaven and refulgence to the crown awaiting Your Holiness, as worthy successor to Peter and Vicar of Christ on earth.

We, the Bishop of the Diocese of Springfield in Illinios, in union with our Diocesan Clergy, the Religious of both sexes, and in the name of the devoted, loyal Catholic people under our care, pledge ourselves as follows:

First--We, the Bishop and priests, pledge ourselves to offer individually once a year a Holy Mass for the welfare of Your Holiness.

Second--We, the Superiors of Religious Communities of both sexes in the Diocese, pledge ourselves to have a Mass said once a year in our Community Chapel

or Church for Your Holiness' welfare, at which Mass the religious who are not priests, will receive Holy Communion and offer it for the welfare of your sacred person.

Third--Our devoted, loyal Catholic people, both children and adults, will be instructed by us to pray daily and offer Communion once a year for the intentions and welfare of our most Holy Father, Pope Pius XI, Vicar of Christ and Universal Pastor of Christendom.

In testimony whereof, we hereunto set our signatures as an act of love and loyalty.

We wish every Catholic in the world could have seen the countenance of Christ's Vicar after the Bishop had presented his Diocesan spiritual bouquet. The Pontiff accepted the gift as though it had fallen into his hands from heaven. He thanked our Bishop, his clergy, religious and the laity of our Diocese. He told how dearly and tenderly he admires and loves his American children and all Americans. He remarked that no gift could or would give him more pleasure than this spiritual gift from the Bishop, the clergy, the religious and laity of the Springfield Diocese.

Bishop Griffin then requested the Pope to fix the day each year on which the Bishop, priests, religious and laity of the Diocese would make or renew this spiritual gift. His Holiness thought for a moment then remarked: "You have a Thanksgiving Day in America each year." Our Bishop replied: "Yes, Holy Father, we have." The Pope then said: "Thanksgiving Day each year shall be the day fixed by us. On that day each year the Bishop and priests of your Diocese will celebrate Holy Mass for the Pope's intention. The religious and laity will hear Mass and receive Holy Communion for our intention, namely, a greater faith in, and a more ardent love for Jesus Christ among the noble, generous people of America--that America which is so ardently and so deeply loved."

How our hearts did throb on that blessed day in the Vatican! Our Bishop had sensed the situation, therefore, had interpreted the mind of our Supreme Pontiff. Yes, our Bishop understands Rome and the heart of Christ's Vicar, therefore by his spiritual bouquet he knotted the heartstrings of his Diocese with those of the great, the saintly Pontiff, Pope Pius XI.

Bishop Griffin's Work for the World War Veterans

It seems nothing escapes the trained eye of Bishop Griffin! Take for example the work of finding, reporting, and tabulating the names of the Catholic boys who answered their country's call in the hour of danger, joined the colors, crossed the ocean, went to the front, entered the trenches, fought and died—gave the supreme test of their loyalty and their patriotism.

D. J. Ryan, Director of the Bureau of Historical Records at Washington, D. C., was making heroic efforts to induce authorities in the several Dioceses in America to get the Clergy and laity in each Parish to report the names of Catholic men and women who had served their country during the World War. This was a most important work, a duty which we all owe to future generations of Catholics who may be called upon by bigots yet unborn to prove by facts and figures their patriotism during the World War.

The Western Catholic had been doing its utmost to secure a satisfactory list for this Diocese, but its success was limited until April, 1924, when Bishop Griffin, through his Chancellor, sent a strong letter to the editor in which it was plainly stated that the Bishop desired to see every Parish's War Record in the Diocese properly executed and forwarded to Washington.

Let us here quote a portion of that letter: "The Bishop is pleased that you have so persistently kept after this record and earnestly hopes that every pastor in this Diocese will aid fully in its completion. Every effort made towards this end is an effort made for the good of Holy Church, and the protection of Catholic citizens in the future."

That letter brought immediate results. Within a month every Parish in the Diocese had made a complete report to the Western Catholic Office and that Office had made a complete report to Washington, D. C. The Bulletin, official organ of the National Catholic Welfare Conference, Washington, D. C., in its issue of June, 1924, praised Bishop Griffin because through his efforts the editor of the Western Catholic had received complete war records for the Diocese of Springfield in Illinois, one of the first Dioceses in the United States to report an exact list, proving it had furnished more than its quota of soldier boys during the World War.

On September 4, 1924, the following telegram was received by the editor of the Western Catholic:

Washington, D. C.

Diocese of Springfield in Illinois now over quota. Additional names and records are pouring in so that Bishop Griffin's Diocese will go far beyond its quota of soldiers in the World War. Congratulations.

(Signed) D. J. Ryan, Director of Historical Records.

Due to the Bishop's interest in this patriotic work, his Diocese held an envied place of honor on the Roll Call of Catholic Service Men in Washington, D. C., during the National Holy Name Convention in September, 1924. During that Convention there took place a patriotic pilgrimage of the Holy Name delegates to the Tomb of the Unknown Soldier in the National Cemetery at Arlington, Virginia. Thousands of Holy Name Men from all over the United States gathered around that historic shrine to observe a simple ritual—a roll call of the Catholic Service men in the World War. On that proud occasion it was observed that Bishop Griffin's Diocese had gone away above its quota. The names of all Catholic World War veterans were then placed upon the Tomb of their unknown comrade as a sacrificial offering to the traditional patriotism of our Catholic manhood in every War, on every battle field and in every naval engagement of our country's history.

Typical Reception Accorded to the Bishop at Quincy

Sunday, May 4th, 1924, will live in the memory of Quincy's residents, as long as that memory functions.

The Bishop visited Quincy on that day and as the reception extended to him was typical, we here devote a little space to its description. When his

train reached the Wabash depot all Quincy seemed there in gala attire to welcome him. Between eight and ten thousand people, men, women and children, were there to extend to him their hearts and hands in one grand, glorious welcome. The depot was packed for blocks around, every foot of space was taken, even the freight cars all over the yards were filled with typical American lads all eager to catch a glimpse of their beloved Bishop Griffin.

The Bishop's keen eye twinkled with merriment as he beheld those hearty, healthful youngsters and he waved at them in real Griffin fashion which set the youngsters wild with delight. Quincy College Band was there and furnished music that caused the feet of the marching thousands to beat time on Quincy's well-paved streets. From the depot to St. Peter's Church, the line of march was packed with other thousands who gave the Bishop a glad hand and a royal welcome. Fourth degree Knights of Columbus in full regalia acted as the Bishop's bodyguard.

Sunday, May 4, 1924, fell in Music Week. It was Music Week in Quincy, and all over the United States. The Bishop was escorted into St. Peter's Church and because it was Music Week he gave a lecture on the history and development of music. It was a masterpiece. A non-Catholic gentleman who heard the Bishop, said: "I found pleasure in seeing and hearing Bishop Griffin. He is tall and athletic and possessed of a smile that is contagious. He tells a story well and adds to its effectiveness by his own pleasant manner. He has a good voice and a ready command of expressive language. His subject really was the influence of Italy on the music of the world. I do not know whether Bishop Griffin is a musician or not, but I do know that he has a wonderful knowledge of the history and evolution of music. He talked for forty minutes and he did not talk about anything but music, chiefly Italian music. He stuck to his subject."

"Italian music to him was as simple and as understandable as anything could be. He covered the whole history of Italian music from the long, long ago to the present. He told of the rise of the opera, both grand and light. 'Naples,' he said, 'is the home of light opera.' He could not point to the present in Italy, in America, or anywhere else in the world as a time when there is appreciation of real music. Indeed he looks upon this as the period of musical decadence. Jazzy music, according to Bishop Griffin, shows the depths to which we have descended in this age of musical decadence. He is a believer in the uplifting influence of real music. As we go higher the other admirable arts, painting, sculpture, architecture, etc., occupy their proper station, but outshadowing them all is music.

"When the universe will be rolled up like a scroll and we are called home to our Father's Mansion up yonder, the other arts must hesitate at heaven's gate, but music will enter there and share in all the triumphant glories of the heavenly Jerusalem. Music is one of the greatest civilizing, educating and christianizing forces in all creation. The Bishop believes that the more we cultivate music, the more fully we will appreciate spiritual things, the things of the soul and of the Creator. He believes that the 'Wearing of the Green'

Interior Immaculate Conception Cathedral

has done more for Irish nationality than all her orators and statesmen. It was a great address, and one ever to be remembered."

An editorial in Quincy's daily paper paid him this compliment:

"If Bishop James Griffin were not invested with clerical authority one would say that he was a 'good mixer' and a soul who could form acquaintances every minute of his life. He impressed all during his visit to Quincy with his very human qualities.

"The Bishop surprises one with his youth. The common notion of a high churchman is one who is well past the sunny side of life and has cultivated asceticism until he is well out of the beaten path used by his fellow men. This impression Bishop Griffin instantly and effectively removes. He is scholarly, dignified and cultured without being above a good joke.

"Coming from Chicago one could suspect Bishop Griffin of being a first-class baseball fan, perhaps a golf player, and a follower of sport the year round. Were he out of the clergy and a candidate for office, he would be an able vote-getter.

"The impression after his two-day visit is that being the See City and having a resident Bishop is worth considerably more than any of us thought."

The Bishop's experience in Quincy was duplicated quite faithfully wherever he visited throughout the Diocese, making due allowance of course for the size of the various cities and communities.

The Bishop visited every church and Catholic institution in Quincy, his invariable custom wherever he goes.

What Bishop Griffin Has Done for Education in His Diocese

With characteristic insight into the needs of the times, Bishop Griffin was scarcely elevated to the episcopacy when he began to co-ordinate the educational system of the Diocese. The Catholic School situation, it is true, was well taken care of and the Parish Schools were full to capacity but there was no uniformity of text-books or curricula and but little of that interchange of ideas and discussion of problems that makes for success and progress.

As the first move in the solution of this problem, Bishop Griffin decided to appoint a Superintendent of Schools, the first in the history of the Diocese. After looking about for a suitable priest, he appointed the Reverend Edward J. Cahill, A. M. By reason of his being a native son of the city and Diocese as well as a priest whose training had been along scholastic lines he was admirably adapted to handle the situation in a sympathetic and thorough fashion.

During his term of office the Diocese has been divided into eight districts which hold District Meetings from time to time and there is an annual Institute of all the Districts at Springfield. Here the representatives of the thirteen teaching Orders of Sisters meet and discuss the next year's program. After a careful examination of various texts by all concerned and comments on their merits and demerits, a uniform set of texts for the whole Diocese was settled upon and is now in use. Considerable progress has been made along the line

of obtaining proper credits and recognition by standardizing agencies and every Summer a large number of the Sisters take advanced courses at Catholic Universities, Notre Dame, De Paul, Loyola and St. Louis. As a consequence of all this, the schools of the Diocese can be rated very high by every standard of sound and modern education and are still making rapid progress.

Bishop Griffin makes it a point to be present at the Annual Meeting or Institute of the teachers of the Diocese. After one such meeting, he wrote:

"I have just returned from the first session of the Sisters' Institute, held at Sacred Heart Academy here in Springfield. This will be an annual affair, and I was much inspired this morning by the addresses and the various papers read. I realize now more than ever that we have plenty of leadership in educational matters, and a very responsive body of teachers represented by the various orders in our diocese."

There was no fault finding with the public system, or any other system. The keynote was where lies our strength and where our weakness, then how to make our system ever more efficient for the benefit of the student body committed to our care.

The secularization tendency, so prominent in the American life today, was emphasized. God has been driven from the class room, secular marriage is made popular and religion seems to exert little influence upon the industrial, social and intellectual life of our country. There is a general weakening in the moral standards of the American people.

The Catholic Church views this tendency with alarm and has sounded a note of warning. She stands today four square, as always in the past, in her recognition of the Master's warning: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul." The ideals and the sacrifices of our clergy and religious emphasize the Kingdom of God and His justice and place us on record in defense of the rights of religion and its importance in daily life.

The parochial school is no longer an experiment. The greatest religious fact in America today is the parochial school. It is an undeniable success. Not only the preachers of other denominations, but the vast majority of leaders of thought in American public life today recognize the importance and the necessity of religious training in the schools of our country if we are to serve well the succeeding generations. It is strange, indeed, that in spite of this general recognition of the necessity of religious education that some of our snobbish Catholics have not as yet had the vision or the ability to appreciate its significance.

Bishop Griffin's Work for the Orphans

Elsewhere in this History you will find an excellent article on the Catholic Children's Home, or Diocesan Orphanage, but in this sketch of the Bishop we feel obliged to call attention to the fact that when he came to the Diocese in February, 1924, he found our Diocesan Orphanage built, equipped and taking care of several hundred fatherless, motherless little ones, thanks to the zeal of his predecessor, the Right Reverend James Ryan, D. D., of holy memory.

But the Bishop immediately saw the necessity of establishing a line of communication between the orphans and the Catholic homes of the Diocese. This line of communication he established when he founded the Diocesan Magazine known as "Our Orphan Home."

Today, that little white-winged angel pays a monthly visit to nigh every Catholic home and every Catholic rectory in the Diocese. It carries a personal message from the orphans, their teachers and their Chaplain—a message that pulsates with living realities—what the orphans are doing, what is being done to make them good boys and girls, useful members of society, an asset to their country and an honor to their Church.

Today, as never before, the Catholics of our diocese, clergy and laity are in touch with the orphans and labor for their welfare all because Bishop Griffin had the vision to build up a line of communication between the Orphanage and the Diocese.

Bishop Griffin and the Society for the Propagation of the Faith

A cause ever dear and near to the Bishop's heart is the Society for the Propagation of the Faith. In season and out of season he has shown by word and act how anxious he was and is to see a branch of that great Society established in every parish in his diocese. Elsewhere in this History, the reader will find a detailed article on this society by the Diocesan Director. However, we deem it proper here to state that Bishop Griffin's Diocese, due to his leadership, the work of the Diocesan Director, the co-operation of the clergy and the generosity of our Catholic people, leads every archdiocese and diocese in the United States if population is considered.

Think of it! Only ten large archdioceses and dioceses in America lead Bishop Griffin's diocese in the amounts donated to the Propagation of the Faith because of their larger Catholic population.

Bishop Griffin and the Holy Name Society

A special article on our Diocesan Holy Name Society appears elsewhere in this history. However, we deem it proper here to establish the fact that one of the first great works of the Bishop in this Diocese was the establishment of a Holy Name Branch in every Parish in his Diocese. Even before his consecration he remarked very definitely that he considered the Holy Name Society as the Parochial Society of our Catholic men.

Soon after his consecration the Bishop put his thoughts into execution by appointing a Diocesan Holy Name Director with the results set forth in another article on this History on the Holy Name.

Bishop Griffin's Inspiring Letter From Rome

After Bishop Griffin's audience with the Holy Father in 1925, he wrote a letter to his Clergy and laity—a letter that breathes the love of Christ and is permeated with filial devotion towards the Supreme Shepherd of Christendom.

The letter is in part as follows: "To the Clergy the Laity of the Diocese of Springfield in Illinois. Greetings:

Dearly Beloved in Christ: This letter is written in the City of the Popes, the Eternal City, the most wonderful in all the world, the center of Catholic Unity, the source of Catholic inspiration, the fountainhead of Catholic authority—the Citadel of Christ's kingdom on earth.

Our pilgrims have completed their visits to the four great Basilicas of Christendom; their faith, piety and devotion have made a lasting impression not only upon the natives, but also upon the pilgrims gathered here from the four corners of Christ's vast Empire, an Empire which embraces the earth, an Empire whose foundations are faith, love and loyalty, an Empire on whose banner, the cross, the sun never sets, and whose beneficent rule is the admiration and the inspiration of all who look to the Son of God as their Redeemer, and to His Mother as their Mother.

The one great absorbing desire of our pilgrims was an audience with Christ's Vicar, hence the dawn of Saturday, August 1, the date set for that audience found them all keyed up to a high pitch of expectancy. We went to the Vatican in a body on that ever memorable morning, were met there by prominent officials who escorted us up centuries old stairways, along venerable hallways, on and on up into the Ducal Hall where our pilgrims were arranged in order along the walls so that all might have a clear view of the door leading into the Audience Chamber. All hearts beat high because the long looked for, intensely desired moment had arrived when we could feast our eyes on the Venerable form of him who represents Christ on earth and carries on his shoulders the burdens and the responsibilities of the Universal Church. Lo, there he stood! Yes, there he stood before our very eyes, he, the Pope, the Father of Christendom, the Vicar of Christ—the Visible Head of Holy Church. That venerable figure in immaculate white shall never fade from our memories or from our Catholic hearts. That figure was worthy of the brush of a Raphael or the pen of an angel. We all knelt and kissed that hand which blessed us as Christ himself would have done. The Holy Father then ascended the throne and told us all to come up close to him so that he might the more familiarly talk to us.

During his talk he referred to the poverty and suffering among his spiritual children in various parts of the world. He thanked God for generous, loyal America, whose generous hands are always open to help the needy anywhere and everywhere.

During our audience with the Holy Father we learned how profoundly sad the Pope is when he is unable to answer the cry of distress which comes to him so oft and so persistently from destitute people and countries.

We further learned that the Holy Father looks with confidence to us, his spiritual children in America, where God and nature have been so bounteous to us.

The Holy Father is the Almoner of the world and to Him, his spiritual children, from every nation under heaven, look for aid and for solace. Were

it not for the assistance thus given by the Holy Father, religion would suffer, educational and charitable institutions in those countries would be in danger, if not entirely ruined.

During our private audience with the Pope, he informed us that his paternal heart is oft afflicted by the many appeals made to him, how he generously tells them to go ahead with their work though he has no funds to aid them, but our faith in Divine Providence thus far has never failed us.

Our own land, our beloved America, is a land blessed by God. It is a land of tremendous resources, and we who have traveled and studied in other countries cannot fail to compare conditions at home with conditions existing in foreign lands. Yes, God has been good, generous and bounteous to us here in fair Columbia. This fact demands recognition on our part. The Peter's Pence collection furnishes us an admirable opportunity to show our gratitude to God and our appreciation of His many benefits to us. Our loyalty to Him who holds the supreme position of Christ's Vicar on earth naturally suggests generosity on our part in this matter of the Peter's Pence collection. Were you privileged as were our pilgrims, to kneel at the feet of our Holy Father, study his kindly face, listen to his paternal words, you would gladly, triumphantly make any sacrifice to help hold up his hands in his Christ-like work as Almoner of the whole Christian world. You have received generously from the hands of God, therefore, see to it that you generously contribute to His Vicar remembering that the history of our Diocese has been and is that its clergy and people have always been generous towards the cause of Christ.

The honor of your Parish, your loyalty to Christ's Vicar, your recognition of God's bounty towards you and towards our beloved America—all should prompt you to make a generous response to this appeal from our Holy Father through us.

Wishing you and yours God's blessing, and bespeaking the gratitude of our Chief Pastor, the Bishop of Rome, Pope Pius XI, I beg to remain,

Yours in Christ,

James A. Griffin,

Bishop of Springfield in Illinois.

Dated at Castel Gondolfo, near Rome,
Feast of the Transfiguration of our Lord,
August 6, 1925."

Bishop Griffin's Work for Stricken Mexico

On July 19, 1926, Bishop Griffin asked the editor of the Western Catholic to give all possible publicity to a letter by the illustrious Secretary of State to His Holiness.

Accompanying that letter was one by Bishop Griffin in which he said that letter places before the whole civilized world the paternal desire of His Holiness that His spiritual children the world over unite with Him in humble prayer for the liberation of stricken Mexico. The most diabolical religious persecution in modern times is being developed and enforced in the Mexican

Republic. Saintly men and women are persecuted and harassed for no other reason than their service of Christ and their devotion to humanity. Selfishness, greed and anti-clericalism are holding the reins of government in that unhappy country.

His holiness, Pope Pius XI, in his Consistorial Allocution of December 14, 1925, states that in his hour of sorrow he places his every confidence in the Divine Goodness to Whom he daily addresses fervent prayers. Most recently he charged his Cardinal Vicar that he ask the faithful in Rome to unite with him in prayer for our suffering Mexican brethren.

In unison with the faithful throughout the world, I ask the clergy and laity of this Diocese to offer up fervent prayers that these unhappy people may be sustained and confirmed. We are the Church of the Catacombs and our forefathers in the faith knew how to suffer, endure and die. All the diabolical ingenuity of the pagan Roman Empire failed to crush the infant Church. The Church has met with much persecution adown the ages and she has always triumphed through prayer.

The Bishop then instructed his Clergy to offer special prayers at all Masses on the Feast of St. Peter in Chains. He concluded his splendid pastoral with these words: "May God strengthen and confirm the Catholic people of Mexico. May He give us the vision to continue faithfully in His service and in that of our beloved country—America."

(Signed) James A. Griffin,
Bishop of Springfield, in Illinois.

Bishop Griffin and Social Work

Nothing worthwhile escapes the keen eye or sympathetic heart of Bishop Griffin. Like his Divine Master who said: "The poor you have always with you," his heart goes out in sympathy to the poor, the afflicted and the unfortunate.

He had not been long in Springfield e'er he realized that a rich field lay practically untouched in the Diocese; a field wherein much good seed could be planted and rich fruit reaped if properly cared for. He saw the necessity for an organization whose members would look after the temporal and spiritual needs of the poor and also aid in financing Catholic Social Work.

On March 1, 1925, Miss Elizabeth Kuhlman, a Catholic lady and a trained, educated, experienced social worker, reported in Springfield on the request of the Bishop, who appointed her Diocesan Social Worker. The Bishop appointed Rev. J. Straub, Director of St. John's Hospital, Spiritual Director of Catholic Social Work in this Diocese.

Miss Kuhlman was instructed to organize a group of women who would interest themselves in the cause of Catholic Social Work in Springfield. With the Bishop's approbation the new organization was called "The Ladies of Charity."

The first formal meeting of The Ladies of Charity was held April 3, 1925. In May of that same year, Rev. J. Moser, C. M., Director of the Ladies

of Charity in St. Louis, addressed the Springfield Ladies of Charity and promised to get the local organization affiliated with the original and parent society in France, organized by St. Vincent de Paul himself. With Bishop Griffin's approbation, Father Moser obtained a charter for the Springfield organization affiliating it with the parent society in Paris.

The Bishop is President; Rev. J. Straub, Director; Miss E. Kuhlman is the social worker and Miss Sarah E. Daily, R. N., is the school nurse. It would be difficult to tell the vast amount of good, temporal and spiritual, done for the afflicted, the poor and the unfortunate by this splendid organization, the child of Bishop Griffin's heart.

Bishop Griffin's Work for the Eucharistic Congress

When His Eminence, George Cardinal Mundelein, backed by the clergy and laity of his Archdiocese was straining every muscle to make the International Eucharistic Congress worthy of our Eucharistic King, Bishop Griffin, with his wonted energy and apostolic zeal responded. He wrote in part as follows to his clergy and laity:

The people of Chicago are to be hosts to our Eucharistic King and to thousands of pilgrims. Cardinal George William Mundelein has stated that whilst Chicago is to be the scene and is directly charged with preparations necessary for this great event, the invitation is issued to all the world to come and see. As Bishop of this Diocese and conscious of our obligations to the Catholic Church we are most anxious that a large representative delegation from every Parish in this Diocese will respond to the invitation of his Eminence.

In order to obtain results we direct that Pastors read the following regulations to their devoted congregations on two Sundays in the month of June, namely on the 6th and 13th:

First.—It is our desire that as many priests as possible will assist in hearing confessions in the various Chicago parishes on Saturday, June 19.

Second.—The Sisters of various Orders are urged to make preparations for their presence in Chicago during the week of the Congress. As Bishop of this Diocese we would indeed grant the necessary faculties in accordance with the respective constitutions.

Third—We urge the laity wherever possible to ask for their vacations during the week of the Congress. We also urge the officers of the various Catholic Societies to get in touch with their membership, either by mail or telephone.

Fourth.—We urge pastors to exhort their people who cannot go to the Congress to receive Holy Communion in their own churches on the opening day of the Congress, June 20, in order to ask God's blessing on our Church and country.

Fifth.—Every parish in the Diocese should have solemn exposition of the Blessed Sacrament on one or more days during the Congress, with a sermon dealing with the Blessed Sacrament or on the Congress.

Sixth.—We direct that after all the Masses in every Parish of this Diocese on Sunday, June 20, special prayers be offered for the intention of the Holy Father in connection with the Congress.

We request pastors to kindly add their own words of commendation to the above directions. May success attend you, health keep you and God always bless you. May your devoted people be the recipients of God's holy grace.

Bishop Griffin Leads Cardinals and Bishops to Lincoln's Tomb

Bishop Griffin, while in Chicago attending the International Eucharistic Congress, invited several Cardinals, Archbishops and Bishops to come to Springfield to be present at the Central Verein Convention and while there visit the Tomb of the Immortal Lincoln.

For the first time in Springfield's history princes of the Church were present at church services when Right Reverend James A. Griffin, D. D., celebrated Pontifical High Mass at 11:00 o'clock Sunday, June 27, 1926. Present in the sanctuary were his Eminence Michael Cardinal Von Faulhaber, of Germany; His Eminence Frederick Gustavus Cardinal Piffl, of Austria; His Grace, Most Reverend Nicholas M. Debreccio, D. D., Jugo-Slavia; Right Reverend Bishop Bahlman, of Brazil; Right Reverend W. Berning, Osnabrueck, of Germany; Right Reverend Sebastian Speyer, Germany; Right Reverend Wartz, of North Tyrol; His Excellency Ignatius Seipel, Chancellor of Austria, and many other notables whose names we have been unable to obtain.

Bishop Griffin escorted those world-renowned Churchmen to Lincoln's Tomb and as they stood bare-headed and reverent in presence of that monument, he said: "The biggest thing we have here in Springfield is the remains of Abraham Lincoln, his memory and his accomplishments."

Cardinal Von Faulhaber of Germany, replied: "Great men do not belong alone to the country in which they were born. They belong to all the world. What Abraham Lincoln fought against was slavery in any form. We honor at this grave the ideals of the American people. Enthusiasm for peace of the world and the liberty of all nations. We dedicate our flowers to the uncompromising character which was faithful to his ideals even to the grave."

The eminent Monsignor Ignatius Seipel, Chancellor of Austria, thought by many to be the greatest statesman in Europe or in the world, said: "I place my wreath as a memorial and as an expression of sympathy from Europe, to the great American, Abraham Lincoln. This monument is a wonderful tribute to the memory of your great martyred president. Catholics of the United States are to be congratulated upon being here to join hands and hearts in honoring that great citizen and expressing their gratitude for what he has done for America and for the world."

Bishop Griffin, great American and patriot that he is, was a happy man that day at the conclusion of the ceremonies at Lincoln's Tomb.

Bishop Griffin and the Seminary

We have oft wondered which diocesan work is closest to the Bishop's heart. We have heard him preach; we have observed his actions and we have read his Pastoral Letters. Really, we find it difficult to decide which diocesan work is nearest his heart and uppermost in his thought.

Now comes to our mind one of his wonderful letters written early in April, 1927, published in the Western Catholic and read in every pulpit in the Diocese on the Sunday before Easter, 1927. Let us here quote a few passages from that letter just to give the reader an idea of how the Bishop thinks and writes about the Seminary, the mother of young priests, the priests who will snatch the torch of Faith as it falls from the hands of old veteran priests who have lived, dared, done and died for the glory of God, the salvation of souls and the triumph of our Church.

Well does the Bishop realize that he must have good, learned, loyal, zealous young priests to carry on to fruition the splendid work inaugurated by our pioneer priests. Well does he understand that under God the future of Catholicity in this Diocese is intimately bound up with the caliber and character of the young levites whom God will call from happy Catholic homes to the Seminary to prepare for the Priesthood of Jesus Christ.

Read these words from the Bishop's letter:

"What pen can adequately picture the beauty, the grandeur, and the power of the Catholic priest? Who can truly evaluate the surpassing services of the priest, his intimate relations with God, his ministry in behalf of souls? At the altar where he consecrates, in the holy tribunal where he absolves from sin, he is no longer a mere frail man, but an ambassador of Christ, exercising plenary powers.

"Without the priesthood, the faithful would be deprived of the Holy Sacrifice of the Mass and nearly all of the sacraments; they would not have leaders to teach them the doctrines of faith; they would be like lambs in the midst of wolves. Hence it is, that the priesthood, as an institution, in spite of its bitter enemies, will last till the end of time, because Christ promised, that the gates of Hell would not prevail against His Church, consequently, they who despise or injure the leaders,—the representatives of the Master—wage war against Christ Himself, who said, 'Who despises you, despises me.'

"Christian society from the very beginning presents to us a personage, a type that is the object of great love and consideration on the one hand, and of mortal hatred and enmity on the other. From the very foundation of Christianity, this pioneer of faith and civilization, has fought the battles of truth for the welfare of men and the glory of God. Men in every age have cultivated his confidence in the most delicate affairs of life; they have sought his friendship for the direction of their very consciences.

"The mission of the priest defined by St. Paul in these words, 'For every high priest taken from among men, is ordained for men, in the things that appertain to God, that he may offer up gifts and sacrifices for sins.' The

priest concerns himself with the spiritual welfare of the people, he is an intermediary between Heaven and earth.

"He does not assume this position in society on his own initiative; it is Christ, the Master, who has so ordained. 'You have not chosen me, but I have chosen you; and have appointed you that you go, and should bring forth fruit; and your fruit should remain; that whatsoever you ask of the Father in my name, He may give it to you.' Thus the fecundity and efficiency of the priest's labors become identified with the mission of the Master. History informs us, that from His day to our own, the priesthood has promoted a new empire—a new civilization.

"I deem it my duty here to remind our Catholic parents that He who drank the very dregs of His passion in the Garden of Sorrow on the first Holy Thursday night, sounded the depths of every woe, felt the pang of every sorrow and experienced the torture of every pain, not that all this was necessary to redeem the world, but in order to purchase for some Catholic mother's boy the infinitely precious jewel of His own Eternal Priesthood, and for some Catholic mother's girl the nigh infinitely blessed call to His Convent Home so that in time and in eternity she might bear the divinely beautiful title, Bride of Christ.

"Happy parents whom the Master thus honors, Blessed Catholic home which Jesus thus visits, thrice blessed boy or girl thus called by Christ to lean his or her head, like the virgin St. John of yore on His love throbbing bosom and thus in time and eternity enjoy the privilege of loving the glorified Risen Christ."

On another occasion the bishop paid this tribute to the Nuns:

"Their devotion and sacrifice have made possible the great works of charity and education supported by the church in America. The parochial school is no longer an experiment. It is an undeniable success, and today we are reaping the good results from the decision of our forebears in keeping God in the class room. Whilst life outside of the Church is being secularized, thanks to our schools, Christ is still master in the class room, and marriage is still maintained as a sacrament.

"Moreover many of the leading welfare workers are generous in their praise of the fine work being accomplished in our charitable institutions. The state and combined sectarian organizations may build larger and install more expensive instrumentalities, but they can never create that lovely sympathetic spirit and peace of mind which is characteristic of our institutions. Without the nuns the charity work of the church would be negligible and would be scarcely more than a gesture. As long as this spirit of sacrifice and devotion is found in the church we need have no fear of the future."

An Appreciation of the Laity

"On the occasion of my recent interview with the Holy Father I stated most emphatically that our American Catholic laity had no superiors, and but few equals. For the most part they love the Church and the priesthood, and on our

part there is no sacrifice too great in acknowledgement of their lovely sentiments. Other countries have long Catholic traditions, and one would have to have an abundance of courage and certainly would have little excuse for falling away from the Faith. In America our traditions do not reach over a great period, and Catholic life has been largely a battle. I am happy to state that in most cases our people have been faithful and devoted. In most parishes the laity have been called upon for heavy sacrifices for the building of churches, schools, hospitals and other institutions. They have given of their poverty, but their blessing and their good will was always in the donation. Is there any wonder, therefore, that we have developed a devoted, loyal and virile type of American Catholic manhood?''

Bishop Griffin's Work as a Builder

During the Bishop's first tour of his Diocese he closely observed conditions—material, moral, intellectual and spiritual—wherever he went. Like an able general he saw at a glance where the weak points lay along his battle front and he was not slow in applying a remedy. Not a city, town or hamlet in the Diocese escaped his attention or failed to receive benefit from his visits. Here, there and everywhere his Diocese showed unmistakable signs of new life and increased energy.

Here he ordered a new church built, there he advised the building of a combination church and hall, here a new school, there a hall as a social center for the young people, here a Home for the aged poor, there a High School and yonder a mission church for the accommodation of country folk. Here a rectory for the comfort of a Pastor, there a Home for the parish School Sisters.

The following is a partial list of buildings erected during the administration of Bishop Griffin:

Partial List of Buildings Erected in Diocese Since Bishop Griffin Took Charge

Location	Name of Church	Kind of Building	Cost
Springfield	Blessed Sacrament	School, Temporary Church	$ 160,000.00
Springfield	St. Barbara	New Hall	12,000.00
Springfield	St. Joseph Home	Home for the Aged	300,000.00
Springfield	St. John Hospital	New Isolation Ward	200,000.00
Alton	Ursuline Convent	New Convent	250,000.00
Alton	High School	School	175,000.00
Carrollton	St. John	High School	10,000.00
Decatur	St. James	School and Auditorium	180,000.00
Decatur	St. Thomas	Combination Church and School	100,000.00
Effingham	Sacred Heart	Hall	30,000.00
Glen Carbon	St. Cecelia	Mission Church	12,000.00
Granite City	Sacred Heart	Combination Church and School	105,000.00
Kincaid	St. Rita	School	12,500.00
Litchfield	St. Francis Hospital	Chapel	35,000.00
Livingston	Sacred Heart	School	25,000.00
Madison	St. Mary	Combination Church and School	60,000.00
Mattoon	Immacculate Conception	Rectory	30,000.00
Meppen	St. Joseph	School	16,000.00
Niantic	St. Ann	Church	40,000.00
Pana	St. Patrick	Church	150,000.00
Quincy	St. John	Sisters' Residence	30,000.00
Ste. Marie	Assumption	Hall	15,000.00

Location	Name of Church	Kind of Building	Cost
Staunton	St. Michael	Church	120,000.00
Tuscola	Forty Martyrs	Church	110,000.00
Wilsonville	Holy Cross	Mission Church (purchased)	6,000.00
Wood River	St. Bernard	School	75,000.00
Quincy	St. Mary	School	100,000.00
			$2,358,500.00
	Add to this the cost of the New Cathedral Group		1,200,000.00
	and you have a grand total of		$3,558,500.00

Bishop Griffin came in February, 1924, and these lines are written in September, 1927, about three and one-half years after the Bishop took up the reins of government in this Diocese. This material or financial wonder spelled out in three million five hundred and fifty-eight thousand five hundred dollars is dwarfed into insignificance when compared to the intellectual, moral and spiritual wonders accomplished by him.

Bishop Griffin's Crowning Work

Let us recall the words quoted by us at the beginning of this sketch. It was to this effect: One of the Bishop's Assistants in St. Mary's Church, Joliet, Illinois, Rev. E. O. Leiser, while conversing with us at the breakfast table in St. Mary's Rectory, said:

"Mark what I tell you! Your Bishop will not jump into the work of building a new Cathedral for two or three years at least. I know him and I understand his methods. He will first look after the material, moral, intellectual and spiritual welfare of his Diocese both as a whole and in particular parts."

Having watched the Bishop tour the Diocese from end to end, we saw him advising, counselling and correcting; we beheld him laboring for the welfare of the fatherless, homeless waifs; we saw him providing care, comfort and consolation for the aged poor; we saw him making provisions for the better care of the sick; we saw him building up grade and high schools so that the youth of his Diocese might have the best in the land; we heard him champion a strong Catholic press and ring out his eloquent words in denunciation of an evil press; we saw him build churches, schools and halls like so many fortresses all over his Diocese in defense of God, home and country; we saw him industriously providing for the comfort, joy and pleasure of the boy scouts; we saw him make provisions for those unfortunate children who are deprived of the blessings of a Catholic education; we saw him organize Social Workers, who would go out into the highways and byways of his Diocese and furnish aid, comfort and consolation to the poor, the unfortunate, the down-and-out! Finally we saw him lead a pilgrimage of his clergy and laity to Rome, to the Vatican, to the feet of Christ's Vicar, and there tie—yes knot—the heart-strings of his Diocese with the heart-strings of Christ's Vicar. What will be his next work?

In the first Book of Machabees we read that after Judas Machabeus, leader of God's people, and his valiant men had defeated the enemies of God and of his country, he said to his followers: "Behold our enemies are discomforted; let us go up now to cleanse the holy places and to repair them." "And all the

Right Rev. Monsignor M. A. Tarrent
Chancellor

Right Rev. Monsignor E. L. Spalding
Vicar General

army assembled together and they went up into the Mount of Sion, and they built up the holy places and the things that were within the temple and they sanctified the temple. And they made new holy vessels and brought in candlesticks and the altar of incense and the table into the temple, and they put incense upon the altar and lighted up the lamps that were upon the candlesticks and they gave light in the temple and they offered sacrifice according to the law upon the new altar of the holocausts which they had made. And all the people fell upon their faces and adored and blessed, up to heaven, Him that had prospered them. And there was exceeding great joy among the people."

Here we have a splendid illustration of what Bishop Griffin did. He first toured his Diocese, counselled and strengthened his people, laid bare the tactics of the enemy; took care of the material, moral, intellectual and spiritual needs of his people; drew them closer and nearer to the Sacred Heart, built up schools, churches and institutions, dotted his Diocese with so many spiritual fortresses in defense of God, home and country.

Then and then only did he say to his Clergy and laity: "Let us go up now to our Episcopal City and there build the head fortress of our Diocese, the Mother Church of all our churches and people, a Memorial to our Immaculate Mother, a testimonial to the pioneer priests and laity of our Diocese, a Home worthy of our Eucharistic King."

He gathered around him his own priests, drew up plans for his Diamond Jubilee Cathedral Campaign. He did not call in outsiders or professional campaigners. He, himself, was the soul, the inspiration of that Campaign and aided by leaders among the Clergy and laity that Campaign was the joy of the whole Diocese and the admiration of the entire country.

Bishop Griffin himself spoke at campaign meetings in all Deanery centers in the Diocese and wherever he appeared, or spoke, the magnetism of his personality and the fire of his words aroused unbounded enthusiasm. Pastors and people; men and women; old and young caught the spirit. The Campaign fire swept the Diocese from center to circumference with the result that whereas the Bishop asked for only $750,000, the amount donated or pledged went near the million mark. The priests led in the enthusiastic campaign, marched to the tune of a hundred thousand dollars for their Bishop, and they did it spontaneously. The laity followed and kept step with admirable precision. It was simply glorious to behold.

The Campaign opened on February 14, 1927, with the Bishop's slogan in every heart and on every tongue: "It is God's work. God wills it," and closed amid a blaze of glory on February 26 with everybody singing, "We have gone over the top."

That Campaign elicited the admiration of men and women, princes of the Church and officers of state everywhere. The writer never saw such enthusiasm or such wonderful co-operation or such whole-hearted team-work among the rank and file, clergy and laity. A non-Catholic newspaper man in the See City of Springfield, Campaign Headquarters, remarked to the writer: "Bishop Griffin is to be congratulated on his Campaign, not only because of its

transcendent success, but even more so on the high-class manner in which it has been handled. No cheap or small tactics in your Bishop's program. It is magnificent."

The words of this non-Catholic gentleman expressed the thoughts of every fair-minded non-Catholic in Springfield and throughout the entire Diocese as the following incident will prove.

When the Campaign was only three days old a group of non-Catholic business men held a meeting and then sent a polite note to the Bishop asking him to appoint a Committee to solicit financial aid from the business and professional men of Springfield irrespective of religious affiliations and pledging him their hearty co-operation.

Bishop Griffin replied as follows:

Jubilee Cathedral Headquarters,
Springfield, Illinois, Feb. 18, 1927.

Fellow Citizens: At a meeting of several non-Catholic business men of our city, held a few days ago, it was agreed to suggest to one of our leading Catholic merchants that a committee appointed by the Bishop to solicit business men irrespective of religion, would receive a cordial welcome and co-operation from a large percentage of those interested in Springfield's progress.

While I am deeply grateful for this evidence of appreciation, nevertheless I do not wish to embarrass by direct request any who might entertain a different view. Therefore, I prefer to extend to all who feel that the Cathedral and allied offices are a civic asset to the city a cordial invitation to join us in the undertaking now approaching success, and we wish to assure them that their words of commendation and encouragement, as well as any donations they may feel disposed to give, will be welcomed and appreciated, as their endorsement of our contribution to Springfield's business and financial, as well as religious growth.

Those disposed to accept this invitation may call on me personally, or send their checks, and I shall personally acknowledge them. Only upon their own request will a committee call upon them to receive their donations.

With kindest regards, I beg to remain,

Cordially yours,
James A. Griffin,
Bishop of Springfield in Illinois.

The response to this letter from leading non-Catholics in Springfield and elsewhere in the Diocese was instantaneous and most generous. Non-Catholic business and professional men; non-Catholic firms vied with each other in proving how completely Bishop Griffin had won their hearts to himself and his new Cathedral group. One leading non-Catholic wrote this to Bishop Griffin:

"Dear Bishop Griffin: For fifteen years I have gone in on every worthy cause in Springfield, but it seems I must use a jimmy to get in on your Campaign. Please accept enclosed check as my contribution to your Cathedral Fund."

During the Campaign the Illinois State Journal said editorially in its Sunday issue:

"The enthusiasm with which Catholics of this Diocese have rallied to the support of their faith and given their pledges to their Bishop's plan for development has afforded a spectacle of religious fervor and devotion not often witnessed in these times. Money literally has poured into the Cathedral Fund, evidencing the faith of the givers as no other outward demonstration could.

"Bishop Griffin may well feel grateful. Not only has his appeals been answered in gifts of material things, but his flock has shown their loyalty to him and their confidence in his leadership. There is no question that a personality that has endeared him to his people and also to non-Catholics has made the giving easier and pleasanter."

At the close of Bishop Griffin's wonderful campaign, the Illinois State Register published editorially the following: "That this Campaign has proven such a wonderful success in such a short time is indeed a tribute to the strength of the Catholic denomination. Only through such excellent leadership and generalship as that displayed by Bishop James A. Griffin could this marvelous success have been thus achieved."

The Chancellor's Words

A prominent church official, Right Reverend M. A. Tarrent, Chancellor of the Diocese, wrote the Bishop thus: "The impression of your Lordship's Diamond Jubilee Cathedral Campaign does and ever will hang around my memory like the aroma of roses. Your Campaign was splendidly planned; was conducted with such dignity and efficiency that it gripped the souls of non-Catholics as well as Catholics and sent a wave of enthusiasm across, up and down, the whole Diocese."

The Bishop, of course, was highly pleased, and sent the following message to the Associated Press: "I have the joy and happiness to inform you that our Diamond Jubilee Cathedral Campaign is over-subscribed. At this time I have only the pleasantest memories of the generosity and encouragement manifested by the public at large.

"I believe I am the happiest man in America. May our new Cathedral be not only a house of prayer but also a symbol of lovely friendships and an incentive to greater civic service.

"May God grant our organization the strength to measure up to our religious and civic opportunities always. Will you kindly convey these sentiments to our patrons? The press has helped in no small measure."

(Signed) James A. Griffin,
Bishop of Springfield in Illinois.

Campaign Gripped Attention of the Nation

So great was the enthusiasm aroused by Bishop Griffin's Cathedral Campaign and so general was the interest manifested in its success, that as the Campaign neared its triumphal termination messages of congratulation came

flashing over the wires from prominent men in all parts of the country. We here mention some of the many. The great and well-beloved Cardinal Hayes of New York, wired even before complete returns had come in:

"My Dear Bishop Griffin: Outside of your own Diocese no one rejoices more than I over the extraordinary success of your Cathedral Campaign. It is a worthy tribute to a shepherd beloved by his clergy and people. My sincerest congratulations to yourself, your zealous priests and your devoted flock."

(Signed) Cardinal Hayes.

The beloved Archbishop of St. Louis, wired: "Dear Bishop Griffin: A grand appeal. A generous response. Congratulations. The Cathedral builders are not all dead yet."

(Signed) John Glennon, Archbishop of St. Louis.

The great Archbishop of Baltimore wired: "Just heard of wonderful success of your Cathedral Fund Campaign. Permit me to offer to yourself, priests and people my warmest felicitations and to wish you every success in your undertaking."

(Signed) Archbishop Curley.

The genial and scholarly Archbishop of St. Paul wired: "I heartily congratulate you, especially on the loyal and devoted co-operation of your clergy. That is an asset even more valuable than the great sum of money which has been pledged for your diocesan interests. I hope you will find time soon to pay a visit to St. Paul and do me the honor of being my guest."

(Signed) Austin Dowling, Archbishop of St. Paul.

His Eminence, George Cardinal Mundelein, was absent from home during the Campaign, but when he returned he wrote Bishop Griffin a warm letter of congratulation.

The Bishop also received messages of felicitations and congratulations from the leading Bishops of the country, among them: Right Rev. P. J. Muldoon, D. D., Bishop of Rockford, Illinois; Rt. Rev. Joseph Schrembs, D. D., Cleveland, Ohio; Rt. Rev. P. R. McDevitt, D. D., Harrisburg, Pa.; Rt. Rev. R. O. Gerow, D. D., Natchez, Mississippi; Rt. Rev. John Noll, D. D., Fort Wayne, Indiana; Rt. Rev. C. E. Byrne, D. D., Galveston, Texas; Rt. Rev. F. C. Kelley, D. D., Oklahoma City, Oklahoma; Rt. Rev. S. A. Stritch, D. D., Toledo, Ohio; Rt. Rev. John J. Swint, D. D., Wheeling, W. Virginia; Rt. Rev. F. J. Tief, D. D., Concordia, Kansas, and Rt. Rev. F. Kelly, D. D., Winona, Minnesota. Also the following monsignori: Rt. Rev. E. L. Spalding, V. G., Alton, Illinois; Rt. Rev. John A. Duffy, D. D., Newark, N. J., and Rt. Rev. Joseph Meehan, Jersey City, New Jersey.

The messages received from leading members of the Clergy and laity all over the country are too numerous to record here, hence we deem it best to mention none since we cannot name all.

We must not, however, omit to state that the congratulatory message which pleased the Bishop most was the one sent him by his venerable mother, Mrs. Catherine Griffin of Chicago, who by the way, was one of the first to send in her donation of a thousand dollars.

Much more could be written, and many other admirable soul-stirring facts could be recorded, but lack of space forbids. Bishop Griffin is a good and a big subject,—so good and so big that we have had much difficulty in keeping our sketch or pen-picture within its present bounds. There are dozens of phases in his life which we have not even touched and there are other dozens of works which we have not had time or space to mention. For example: his wonderful, heart-toning addresses on patriotic subjects; his masterly sermons on the occasion of dedication of schools, churches, halls, etc. His soul inspiring words spoken on the occasion of Confirmation in hundreds of churches; the Reception or Profession of Nuns; the Consecration of that magnificent Chapel in St. John's Sanitarium, or the Jubilee celebration of priests, nuns, hospitals, institutions and kindred occasions.

But what we have written is amply sufficient to establish the fact that Bishop Griffin is a Providential man—a man ordained of God—a priest selected and consecrated by the Holy Ghost to rule this portion of the Lord's Vineyard in an Apostolic manner—in a manner that has gripped the hearts of his clergy and laity—in a manner which has challenged the admiration of the American Hierarchy and of the American nation. His Apostolic labors and his well-balanced bearing are a joy to our Church and to our Republic. His religious and patriotic leadership is an inspiration to the nation at large! There he stands, a man, a citizen, a priest, and a Bishop of whom we all feel proud! Look at him! Now you and we understand why the Pope of Rome sceptered him with a crozier; why the President of our Republic has commissioned him a Major in the United States Army, and why the Governor of our great commonwealth, the State of Illinois, has appointed him a member of the State Welfare Commission. Bishop Griffin, as a man, as a citizen, as a Churchman, and as a patriot, we are proud of you, and we gladly, gratefully, triumphantly place this wreath upon your brow!

M. J. Foley.

ARCHITECT'S DESCRIPTION OF NEW CATHEDRAL

Shortly after the Bishop of Springfield took possession of his see, he approached definitely the subject of erecting a cathedral.

After his consecration in 1924, the Bishop had several informal conferences with his architect in Chicago, the outcome of which was his decision to visit Rome during the Holy Year and look over the principal cathedrals of Europe and decide on a style of architecture most suitable for his own cathedral and its appurtenant buildings.

After viewing many and beautiful cathedrals of the Old World his Lordship returned to his diocese still influenced by American architecture. Because of the close association of Springfield with Abraham Lincoln and desiring to give greater heed to the Civil War President's place in the heart of the people of Illinois, he selected that style known as the Greek Revival. This is a true American style, if there is such a thing. It was first introduced by Thomas Jefferson in the University of Virginia buildings, and grew in favor for pub-

lic and semi-public structures until it reached its height of popularity in the time of Lincoln.

The Greek Revival in America is simply the adaptation of Greek Classic motives to local problems of design. The County Courthouse of Sangamon County, Illinois, wherein Mr. Lincoln pleaded many a case, is in the Greek Revival style, so is the Roman Catholic Cathedral of Cincinnati, built in the early part of the nineteenth century.

Having reached a definite conclusion for the architectural lines of his cathedral group, the Bishop next turned his attention to the site. Preliminary sketches were made for him by the architect illustrating a cathedral group erected on the site of the pro-cathedral which occupied the north side of Monroe Street between Seventh and Eighth Streets. The sketches revealed that this property was not of sufficient size to properly solve the problem. The architect convinced the Bishop that it would be necessary to secure a property of greater dimension than that of the pro-cathedral buildings. In accordance with this suggestion, in the early part of 1926, his Lordship took title to the property on the west side of Sixth Street running from Lawrence to Cass Streets. This site proved to be well chosen, both in point of dimension, accessibility, environment and orientation.

Shortly afterwards, in fact in the Spring of that year, the Bishop instructed his architect to proceed with further studies and final drawings for the new cathedral group. The group consists of the cathedral, the rectory, parochial school and convent, all of which are adjoined and connected and face the East on Sixth Street.

In March of 1926 his Lordship, the Bishop accompanied by his old friend, the Reverend Bernard D. Rogers, D. D., of Chicago, and the architect, journeyed eastward in search of a suitable stone with which to enclose and support the cathedral structures. Granite, limestone and marble were examined and studied in all their applications to monumental structures. The impressive Greek structure that is to house the Philadelphia Museum of Fine Arts and which is executed in Mankato and Kasota stone, impressed the party so forcibly that a unanimous decision was reached to use Mankato stone for the Springfield cathedral group. By nature a marble and of a very hard texture this stone, quarried in Northern Minnesota, has already proven its worth by its dignified appearance and attractive color in its application to the Greek Revival. It should stand for many years unaffected by the processes of erosion.

Plans and specifications were prepared and completed, and in April of 1927 ten of the larger Middle Western contracting firms were invited to submit estimates. On Saturday night, May 21, 1927, in a small front room on the second floor of 715 E. Monroe Street (the episcopal residence at that time) Dr. Griffin, in the presence of the architect, awarded the contract for the work to the lowest bidder, the Math. Rauen Company of Chicago. Work proceeded the following Monday morning, the 23rd of May, and in a few days the work was well under way.

The following brief description will convey a fairly clear idea of the Springfield Cathedral group: The Cathedral proper will occupy the center of the property and will, by reason of its importance, dominate the group, both in size and position. It is a basilican church, 87 feet wide and 180 feet deep, seating a congregation of about 1100. The entrance is through a portico into a broad marble-lined narthex. A tower rises over the main facade to a height of 133 feet measured from the grade to the tip of the golden cross.

The interior of the Cathedral is a rectangular Greek hall with a ceiling fifty feet above the floor. The ceiling is divided into a number of symmetrical panels or coffers richly decorated in symbolic relief. Under this ceiling there is an ornate Ionic cornice supported on the clerestory which provides the upper light. The clerestory is carried on each side on a row of eight Greek marble columns, Ionic in style. Beyond each of these colonnades there is a wide aisle wainscoted in Tavernelle marble, the upper wall of which contains the principal or lower windows. Off each aisle there is a shrine with two flanking recessed confessionals. The sanctuary of the Cathedral is very large so as to permit the full ceremonials of Episcopal functions; it is dominated by the high altar built up of Black and Gold marble with an inlaid mosaic altar setting of the Immaculate Conception after Murillo. The two side altars conform in style and material to the high altar. On the gospel side of the sanctuary is the cathedral, or Bishop's throne and on the epistle side balancing it, the pulpit, both of which are set behind a sanctuary rail of finely wrought bronze. The floor of the sanctuary is of Greek marble, set in patterns. The body of the church is arranged to comfortably seat a congregation of 1100 in specially designed pews. The aisles are of cork tiles. The narthex or vestibule is finished with marble floor, walls and highly decorated ceiling. Particular attention has been paid to acoustical treatment of this cathedral and every precaution in construction was taken to produce a satisfactory auditorium.

The stained glass windows for the cathedral have been designed and executed by Thomas A. O'Shaughnessy, artist of Chicago. They are made of various colored glass, graded to produce the essential lights and shades without painting. On one side of the cathedral the windows illustrate the progress of the Church in Europe; on the other side, the progress in America.

The parochial school is a modern twelve room school house, built on the south end of the lot. It contains the parochial auditorium and in the rear the central heating plant that serves all structures of the group.

The Convent is a small two-story residence built between the school and the cathedral at the rear of the property to accommodate a teaching staff of fifteen Nuns.

The cathedral house flanks the cathedral on the north and is set far back on the property in the same manner as the school and convent so that the cathedral edifice stands out prominently against the subordinate buildings which form this classic ensemble. This house is a three-story and basement building. The basement is used for the diocesan business or Chancery office; the first floor for the formal reception and waiting rooms of the Bishop, the parochial offices,

the refectory and the domestic help; the second floor houses the priests attached to the cathedral; and the third floor is exclusively the episcopal residence. It is ordinarily the custom for the bishop of a diocese to erect and maintain an episcopal residence in the suburbs or quieter part of the city, the cathedral being centrally located in the city. This custom has prevailed to such an extent in this country that it has become almost an established precedent. In this case, however, the Bishop of Springfield, in the interest of economy, frugality and accessibility, has elected to live in the rectory adjoining his cathedral.

The buildings are all of fireproof construction; they are built entirely of Mankato stone; they exemplify the very best in modern methods of construction; and it is hoped that they will be an ornament to the City of Springfield as well as a shrine of great devotion for the people of the diocese.

Joseph W. McCarthy.

Laying of the Corner Stone

Sunday, August 14, 1927, will long be remembered in the Annals of Diocesan history, for, at 4:30 o'clock that afternoon the corner stone of the new Cathedral of the Immaculate Conception of the Diocese of Springfield in Illinois was laid with fitting splendor in the presence of one of the largest and most enthusiastic gatherings ever seen in this home city of Lincoln. The ceremony was carried out in accordance with the ancient prescribed rite, and with all the Catholic solemnity characteristic of such an important event. The Right Reverend James A. Griffin, D.D., Bishop of Springfield in Illinois, officiated, and was assisted by Monsignor Tarrent, chancellor of the diocese, as archpriest; Reverend J. J. Howard, D.D., and Reverend P. J. O'Reilly as deacons of honor; Monsignors A. Guisti, J.C.D., as master of ceremonies; E. L. Spalding, M. J. Foley and W. T. Sloan, and about one hundred other priests from all parts of the diocese.

During the two or three weeks previous, elaborate preparations had been in the making, and on Sunday nothing more remained to be done (that willing hearts and hands could do) to ensure success. A number of organizations, as separate units, participated. The Holy Name Society and the Boy Scouts were there, and the fourth degree K. of C. wearing dress suits and insignia of their order acted as body guard to the Right Reverend Bishop. Messrs. Rossiter and Rose—two dynamic officials of the K. of C.—marshaled the parade. A large choir, composed of the leading singers of the different city parishes and graciously assisted by the Capitol City Band, furnished the music for the occasion.

Written invitations had been extended to every Catholic family in the Diocese, and the public at large, irrespective of religious affiliation, had been cordially invited to attend. The Catholics of Springfield were naturally enough eager for the great day, while the other principal cities of the Diocese, Quincy, Tri-Cities, and Decatur, chartered special trains to take care of the crowds who wished to be present. And the smaller cities and the country places (for they were not less enthusiastic) sent their proportionate share. A hearty welcome and an inspiring sight awaited them all. There is an ancient saying, "All roads

lead to Rome." On Sunday at least, it may be justly said that all the roads of this Diocese lead to Springfield.

The function began with the laying of the corner stone. Anent this ceremony it is interesting to note that in the corner stone was placed and sealed a box containing medals of various kinds, coins, old and new and of different denominations, newspapers, and letters from the Diocesan Consultors. These things, now trivial enough, may prove of great historical value to future generations.

The laying of the corner stone was followed by the addresses of eloquent speakers: Hon. Emil Smith, the highly respected Mayor of the city; Hon. James M. Graham, a citizen of great ability and far and favorably known for his civic worth and devotion to religion; Reverend John Franz, a boy born here in Springfield, and last, the moving spirit of the whole proceedings—Right Reverend James A. Griffin, D.D. The addresses were brief and very much to the point; each speaker emphasizing in a different way the great asset the Cathedral will be to the Catholics of the Diocese and to the people of Springfield in general.

Since the ceremony was essentially religious it was fittingly climaxed by Benediction of the Most Holy Sacrament.

A medal commemorative of the happy event had been struck. This medal bears a picture of the Cathedral group on one side and that of the Right Reverend Bishop on the other, thus making it a very desirable souvenir.

It is inspiring to recall even briefly the short history of the new Cathedral. A year previous to the laying of the corner stone it was little more than a beautiful dream that seemed well nigh impossible of such quick realization. But sometimes beautiful dreams speedily come true. Fortunately it was so in this instance. During six months the Right Reverend Bishop, with high hopes and a zeal worthy of such a noble cause, appealed to the Diocese for funds to build a Cathedral that would be in keeping with the dignity of the Catholic Church in this garden-spot of America, and at the same time in harmony with the prevailing architecture of this, the Capital City of Illinois. The response—now a matter of history—was electrically prompt, magnificently generous. In actual fact it was far beyond even the most sanguine hopes of the Bishop. And so, with sufficient funds on hand and plenty more in view, a valuable site was secured, and work was immediately begun.

When completed the group will undoubtedly be very imposing, and unique in this (if the writer is correctly informed) that it will be the only group of its kind in this country in which all the buildings were erected simultaneously. Thus it is that the hopes and dreams of yesterday are being realized today beyond expectation.

Rt. Rev. L. W. Lammert
Pastor, St. Anthony's Church, Effingham

Very Rev. Msg'r A. E. Giusti, D.C.L.
Vice Chancellor

Very Rev. Msg'r W. T. Sloan
Director, Propagation of Faith

Very Rev. Msg'r M. J. Foley
Editor, Western Catholic

Reverend James Marquette, S.J.

Discoverer and explorer, jointly with Louis Jolict, of the Mississippi River and the Illinois Country in 1673. Founder of the Catholic Church in Illinois, April 11, 1675.

CHAPTER III

THE ILLINOIS MISSIONS

1. The Jesuit Succession

The Right Reverend William Ingraham Kip, Episcopal Bishop of California, a student and writer of much merit, says:

There is no page in our country's history more touching and romantic than that which records the labors and sufferings of the Jesuit Missionaries . . . Amid the snows of Hudson Bay—among the woody islands and beautiful inlets of the St. Lawrence—by the council fires of the Hurons and the Algonquins—at the source of the Mississippi, where first the white men, their eyes looked upon the Falls of St. Anthony, and then traced down the course of the bounding river as it rushed onward to earn its title of "Father of Waters"—on the vast prairies of Illinois and Missouri,—among the blue hills which hem in the salubrious dwellings of the Cherokees—and in the thick canebrakes of Louisiana—everywhere were found the members of the Society of Jesus. . . . Their lives were made up of fearless devotedness and heroic self-sacrifice.

It has ever been through life the object of the writer to reverence goodness wherever seen and by whatever name it may be called, and therefore he is willing to pay his tribute to the fearless devotedness of these men . . . even though he differs widely from them in theology.[1]

Perhaps there is no one who has been more earnest and out-spoken in his praise of the missionaries than Francis Parkman, who certainly could not be accused of any partiality to the Church. Speaking of the character of the men employed in the American missions, Parkman says:

These were no stern exiles, seeking on barbarous shores an asylum for a persecuted faith. Rank, wealth, power and royalty itself smiled on their enterprise and bade them Godspeed. Yet withal, a fervor more intense, a self-devotion more constant and enduring, will scarcely find its record on the page of human history.[2]

It pleased Parkman occasionally to sneer at the missionary's faith, but, he says:

When we see them . . . toiling on foot from one infected town to another, wading through the sodden snow, under the bare and dripping forests, drenched with incessant rains, till they descried at length through the storm the clustered dwellings of some barbarous hamlet—when we see them entering, one after another these wretched abodes of misery and darkness, and all for one sole end, the baptism of the sick and dying, we may smile at the futility of the object, but we must needs admire the self-sacrificing zeal with which it was pursued.[3]

And of their lives he says:

A life sequestered from social intercourse, and remote from every prize which ambition holds worth the pursuit, or a lonely death, under forms perhaps the most appalling,—these were the missionaries' alternatives. Their maligners

[1]Kip, William Ingraham, D. D., *Early Jesuit Missions in North America*, preface.
[2]Parkman, *The Jesuits in North America*, p. 98.
[3]Parkman, *The Jesuits in North America*, p. 44.

may taunt them, if they will, with credulity, superstition or a blind enthusiasm; but slander itself cannot accuse them of hypocrisy or ambition.[4]

A more modern historian and one who will not be charged with any favorable bias, Judge Sidney Breese of the early Illinois Supreme Court and United States Senator from Illinois, says:

When in the plentitude of their power no men on earth possessed higher qualifications for heathen conversion than they, for there was added to their learning, zeal, fortitude and enthusiasm, acute observation and great address, a remarkable faculty for ingratiating themselves with the simple natives of every clime and winning their confidence. They were meek and humble when necessary, and their religious fervor inspired them with a contempt of danger, and nerved them to meet and to overcome the most appalling obstacles.

Alike to them were the chilling wintry blasts, the summer's heat, the pestilence or the scalping knife, the angry billows of the ocean and the raging storm; they dreaded neither.

No sooner did the enterprising sailor return to port from a newly-discovered populous barbarian region, than some of the order were at once dispatched to it, to commence the work of Christianization. The shores of India, the lone islands of the ocean, Africa, South America, all were visited by them.

Not a zone of the earth's surface was left unexplored. If one region was more barbarous than another, if access to it was more difficult and dangerous, these but enhanced the desire to penetrate into it, there to plant the symbol of their faith, and die, if necessary, in its support. No spot, however secluded, could escape them, for with falcon glance and eagle daring, they darted their scrutiny into every nook and corner of both hemispheres, where, planting the cross and erecting rude altars for the occasion, they gathered the wondering savages around them, remained with them, and finally won them.[5]

With no weapons but the crucifix and the breviary, with no aids but the faithful compass and their savage guides, with no hopes to cheer them in which the world bore part, prompted alone by religious enthusiasm, did they wander upon those then unknown seas, and gladly meet all the dangers which beset them. Like others of their order, whom neither polar snows nor tropical suns could terrify, whose torches had illuminated the plains of India and the icy Labrador, these devoted men sought to display their little tapers in those dark and dreary regions, and when we consider the period at which they attempted it, we are at a loss which to admire most, the courage and perseverance they manifested, or the religious ardor which animated them in the enterprise.[6]

In describing the trials of the missionaries, Samuel Adams Drake in *The Making of the Ohio Valley,* states:

The missionary either was sent out among the savages by his superior or went voluntarily, at the call of conscience. Never, since the days of the Apostles, were such tasks assumed by mortal men. Unwelcome intruders in the squalid wigwams of those fierce pagans, they were in turn starved, spit upon and tortured, not only in the spirit but in the flesh also. Joyful indeed was that day on which the missionary could claim even one convert. All had gone forth to a voluntary exile; some to martyrdom itself. . . .

When we look at the map and glance over the frightful distances to be traveled, we cannot help asking ourselves, what manner of men were these, who

[4]Parkman, *The Jesuits in North America,* p. 130.
[5]Breese Sidney, *Early History of Illinois,* p. 70.
[6]*Ibid,* Vol I, p. 77.

thought no more of traversing the great lakes in a frail bark canoe than we do today in a luxurious palace steamer.[7]

Confining our attention to the Illinois missions, it is proper to state that all of those missions were established by the Jesuits. In some cases priests of other orders and secular priests afterwards labored in these missions; but up to the time of their banishment in 1763, the principal workers in the Illinois mission fields were Jesuits, and at this day the Jesuit missionaries must be conceded to have attained the greatest results.

The voyage of discovery of Louis Joliet and Father Marquette during the summer of 1673 and their visit to the Kaskaskias' village, and Marquette's promise to return are well remembered.[8]

In faithful compliance with that promise Marquette, as soon as his health would permit, set forth on a return voyage to the Kaskaskias; and without stopping to dwell upon the incident of the voyage prior to the time he reached Illinois, it may be stated that he reached the mouth of the Chicago river on December 4, 1674; that he lived in a hunter's cabin at a point within the present limits of the City of Chicago until the 29th or 30th of March, 1675; that during his stay in Chicago he erected an altar, offered up the Divine Sacrifice whenever he was able, made a novena to the Blessed Virgin for the relief of his illness and pushed on towards the Kaskaskias' village, which he reached on April 8, 1675.[9]

To use the words of Father Dablon, he was received by the Kaskaskias like an angel from heaven. Three days he spent in visiting the cabins and announcing the word of God. On the fourth day, Maundy Thursday, April 11th, 1675, he established the Church in Illinois.

A beautiful prairie near the town (and near the present city of Utica) was chosen for the great event. It was adorned in the fashion of the country, being spread with mats and bearskins; and Father Marquette, having hung on cords some pieces of Chinese taffeta, attached to these four large pictures of the Blessed Virgin, which were thus visible on all sides.

The auditory was composed of 500 chiefs and old men seated in a circle around the Father, while the youth stood without to the number of 1,500, not counting the women and children, who were very numerous, the town being composed of five or six hundred fires.[10]

---

[7]Ib. p. 9 et seq.

[8]Father Marquette compiled a detailed report of this voyage, which when the Jesuits were suppressed and their missions closed, was brought to St. Mary's Convent in Montreal, where it lay hidden for a century and a half until discovered by John Gilmary Shea and published with an English translation in 1852. Others have since published this report, and the reader may find it in English in Shea's *Discovery and Exploration of the Mississippi* in Thwaites, *Jesuit Relations*, Vol. 59 and in a late publication by Louise Phelps Kellog, Ph.D., *Early Narratives*, Charles Scribner's Sons, New York. This work also contains the journal of Marquette's second journey to Illinois, completed by Father Dablon, and several others of the narratives of early travels through Illinois.

For an exhaustive and critical study of this expedition we refer the reader to *The Joliet-Marquette Expedition, 1673*, written by Reverend Francis Borgia Steck, O.F.M., Ph.D., and published (1928) at Quincy College, Quincy, Illinois. This work is enriched with numerous maps and documents in facsimile.

[9]*Journal of Marquette's Second Visit to Illinois*, Thwaites, *Jesuit Relations*, V. 59, p. 181, Kellog, *Early Narratives of the Northwest*, pp. 262 to 269.

[10]Dablon, Thwaites, *Jesuit Relations*, V. 59, p. 189; Kellog, p. 271.

Father Marquette spoke to all this gathering, and:

With the breathless attention of the Indian, all listened to the pale and wasted missionary, who spoke his heart to them on the mystery of the cross; and still their wonder grew as they beheld him offer on his sylvan altar the holy sacrifice of the mass on the very day when, more than sixteen centuries before, the God he preached had instituted it in the upper-room at Jerusalem.[11]

What an auspicious day for the establishment of the Church in our domain, and with what righteous pride we may contemplate this earliest event in the existence of the Church on our soil; and too, what satisfaction there is in contemplating that the Church then and there established, as well as the particular organization, the Mission of the Immaculate Conception of the Blessed Virgin then and there instituted, which has existed without interruption, developed and flourished from that day until this.

Begging for a respite of life, he again officiated on Easter Sunday, April 14th, 1675, and calling down divine blessings upon the newly founded mission with his last measure of strength, he then bade his new-found flock a last farewell. The object he had cherished for years was attained. He had founded the Church in Illinois. His work was done; he was ready to die, and that he might die amongst his brethren, he began his homeward journey; but when only part of the distance was covered, he disembarked from his canoe, and upon the slope near the promontory of the Sleeping Bear, on the banks of what is since known as Pierre Marquette river, he yielded up his spirit in the depths of the wilderness, "thanking the Almighty for his mercy in permitting him to die in the Society of Jesus, alone amidst the forest."[12]

This gentle soul spent but a few months all told within the territory of Illinois. He won no battles, he conquered no territory, he achieved no temporal greatness, but none since has left a more profound impression.

The church planted, it is interesting to trace its development and the succession of missionaries that kept the holy light burning in the darkness and gloom of the savage wilderness. To this end, we will follow the record of the Mission of the Immaculate Conception.

Father Marquette was succeeded in the Illinois Mission by Father Claude Jean Allouez, another Jesuit. Marquette had promised his newly found congregation that another "Black Robe" would be sent them, and they eagerly awaited him, so that when in March or April, 1677, Father Allouez reached Chicago, he found a large band of Indians there who had come to meet him, and who escorted him to the mission established by Father Marquette. Arriving there on the 27th of April, 1677, he immediately took up the work of the mission. His own words are:

To take possession of these tribes in the name of Jesus Christ on the third day of May, the Feast of the Holy Cross, I erected in the midst of the town, a cross 35 feet high, chanting the Vexilla Regis in the presence of a great number of Illinois of all tribes, of whom I can say in truth that they did not take Jesus crucified for a folly, nor for a scandal, on the contrary they witnessed the cere-

[11]Shea, *Catholic Missions*, p. 407.

[12]Journal. Thwaites, *Jesuit Relations*. Vol. 59, p. 199; Kellog p. 275. For a very satisfactory sketch of Father Marquette, read *Pioneer Priests*, Rev. T. J. Campbell, S. J., Vol. 3, p. 165.

mony with great respect and heard all on the mystery with admiration. The children even wanted to kiss the cross through devotion, and the old earnestly commended me to place it well, so that it could not fall.[13]

Though absent at intervals from the mission, Father Allouez was attached to and spent the remainder of his life amongst the Illinois, a period of eleven years, in which he attained marked success. He died amongst the Miami near the site of what is now Niles, Michigan, on the night of the 27-28 of August, 1689, at the age of sixty-seven. He is credited with having instructed during his apostolic career 100,000 natives, 10,000 of whom he baptized. He had earned his name of the second Xavier. [14]

On the death of Father Allouez, Father Sebastian Rale was selected as his successor, and arrived in the Illinois Mission in the spring of 1692. Father Rale was but two years in the Illinois Mission when he was called to the east where he gained much renown. It was of Father Rale that Whittier wrote so feelingly in his "Mogg Magone":

On the brow of a hill, which slopes to meet
The flowing river and bathe its feet—
The bare-washed rock, and the drooping grass,
And the creeping vine as the waters pass—
A rude and unshapely chapel stands,
Built up in that wild by unskilled hands.
Yet the traveler knows it is a place of prayer,
For the holy sign of the Cross is there;
And should he chance at that place to be,
Of a Sabbath morn, or some hallowed day,
When prayers are made and masses are said,
Some for the living and some for the dead,—
Well might the traveler start to see
The tall dark forms, that take their way
From the birch canoe, on the river shore,
And the forest paths, to that chapel door;
And marvel to mark the naked knees
And the dusky foreheads bending there,—
And, stretching his long thin arms over these
In blessing and in prayer,
Like a shrouded spectre, pale and tall,
In his coarse white vesture, Father Rale![15]

Father Rale was a remarkable linguist and translated several Indian dialects. During the time that he was in Illinois, the mission services were conducted with great regularity and the Indians attended very faithfully.

The tragic death of Father Rale in the Abnaki Mission where he had served so faithfully and successfully for thirty years after he left the Illinois, is one of the saddest chapters in American history. The gifted missionary became a pawn of war and a victim of the English in their fight for supremacy over the French. Under the pretext that Father Rale prevented the Abnaki Indians

[13]Shea, *Discovery and Explorations of the Mississippi*, p. 77.
[14]Campbell, S. J., Rev. T. J., *Pioneer Priests*, Vol. 3, p. 164., which see for satisfactory biography of Father Allouez.
[15]Father Rale's name has been variously written Râle, Rale, Ralles, Rasle, Rasles.

from joining the British in their wars, he was condemned to death by the authorities, and several attempts were made to take his life. A price of 1,000 pounds sterling was put upon his head. At length in August, 1724, 11,000 British and Indian troops attacked the Abnaki village where Father Rale was staying, with the purpose of his capture. Father Rale knowing that he alone was the object of their search, would not permit the fifty defenders of the village to be shot down in his defense, though they were most willing to die for him. He therefore discovered himself to the invaders. He was not mistaken. A loud shout greeted his appearance. The man they had so often failed to find was before them. Their muskets covered him and he fell, riddled with bullets, at the foot of the cross which he had planted in the center of the village. They crushed in his skull with hatchets again and again, filled his mouth and eyes with filth, tore off his scalp, which they sold afterwards at Boston and stripped his body of its soutane, but as it was too ragged to keep, they flung it back on the corpse. The murder of Father Rale was in part the fruit of Puritan bigotry, and was indeed glorified as the "singular work of God." However, there has been a great change of sentiment, and the grave of Father Rale at Norridgewock Falls in the Portland Diocese of the State of Maine, near the spot where he was so cruelly killed, is marked by a granite shaft, and is now a place of pious pilgrimage.[16]

On the death of Father Rale and the destruction of his mission, Whittier says:

No wigwam smoke is curling there;
The very earth is scorched and bare;
And they pause and listen to catch a sound
Of breathing life, but there comes not one,
Save the fox's bark and the rabbit's bound;
And here and there, on the blackening ground,
White bones are glistening in the sun.
And where the house of prayer arose,
And the holy hymn at daylight's close,
And the aged priest stood up to bless
The children of the wilderness,
There is naught, save ashes sodden and dank,
And the birchen boats of the Norridgwock,
Tethered to tree, and stump, and rock,
Rotting along the river bank.[17]

The seed planted by the saintly Marquette and tended by the martyred Rale and the eloquent Allouez, flourished, and in 1690 the Illinois Church was of such importance that the Bishop of Quebec, Rt. Reverend John Baptiste de Vallier in selecting a successor, appointed Father James Gravier and made

[16]Campbell, S. J., Rev. T. J., *Pioneer Priests*, Vol. 3, p. 265, which see for satisfactory biography of Father Rale.
[17]*Mogg Megone.*

him his Vicar-General for the Illinois country. In the letter of appointment, the good Bishop said:

Having recognized since we took possession of this See that the Fathers of the Society of Jesus who are engaged in the conversion of the Indians of this country devote themselves thereto with all care . . . and in particular as we note that for the last twenty years they have labored in the mission of the Illinois, whom they first discovered, to whom Father Marquette of the same society published the Faith in the year 1673, and died in this glorious task, and after the death of Father Marquette we committed it to Father Allouez, who after laboring there for several years, ended his life, exhausted by the great hardships he underwent in the instruction and conversion of the Illinois, Miamis and other nations, and finally we have again the care of this Mission of the Illinois and other surrounding nations, we give the superior of said mission all the authority of our Vicar-General.[18]

Father Gravier began his missionary labors in the Illinois Mission on March 20th, 1693. La Salle had in 1680 and at later dates passed through Illinois; had caused a fort to be erected at Peoria called Fort Crevecour and another at the big rock now known as Starved Rock and had left Henry de Tonti in charge as Governor of all the Illinois country, a trust which Tonti discharged with great fidelity for a period of twenty-one years. LaSalle had also attempted through the Recollects, a branch of the Franciscans, to establish a mission at Peoria, and later the same missionaries moved up the river to the village of the Kaskaskias, where Marquette, Allouez and Rale had labored and where Tonti built the second fort; but the fort at Peoria was destroyed by the mutinous men who were left to garrison it, and the Recollects for various reasons did not succeed in their attempted missionary endeavors. Upon Father Gravier's arrival at the village of the Kaskaskias, he found Tonti in the fort, which had been named Fort St. Louis, and at once established a chapel in the fort. For the convenience of the Indians he erected another chapel outside the fort and near the Indian village, which was opened with ceremony, and before which was planted a "towering cross amid the shouts and musketry of the French," in April, 1693. This was no doubt the first dedication of a church structure within the present State of Illinois. Father Gravier was absent from the mission at the Rock for a short time, and when he returned in 1694, the Indians had moved down the river to Peoria Lake; he accordingly joined them there and built a new chapel which was blessed about the end of April.[19]

[18]See as to appointment letter of Gravier to Bishop de Lavel, Thwaites, *Jesuit Relations*, Vol. 65, p. 53. Letter quoted by Shea in *The Catholic Church in Colonial Days*, p. 535.

[19]There is some confusion and uncertainty as to the location of the French for about this period. A fort had been established at Peoria Lake by La Salle in 1680 but had been destroyed by his mutinous soldiers. The fort at the Rock was established in 1682, and that was undoubtedly Tonti's residence. But Gravier writing from the Illinois Mission on February 15, 1694, plainly says:

"After having been among the Oumiamis during the winter, on the ice, I found the Illinois—who had some months before left the places we call Kaskaskia and Kouir Akouintauka . . . about the end of the same month of April I blessed the new chapel which is built outside the fort, at a spot very convenient to the savages." Thwaites, *Jesuit Relations*, 64, p. 159. In a note to this paragraph Thwaites says:

"The fort here mentioned was apparently at the same place as La Salle's Fort Crevecouer near the present Peoria. Here was located the village of the Peorias and Kaskaskias to whom Gravier ministered. It had evidently been removed from its earlier location which Marquette visited." *Relations*, 64, p. 279.

Father Gravier was one of the ablest and most successful of all the Illinois missionaries. He thoroughly mastered the Indian language and reduced it to grammatical form. He compiled the great manuscript, "Dictionary of the Peoria Language," now at Harvard University, a literary monument to the extinct Illinois. He labored unremittingly, traveling from the Kaskaskias to Peoria and to the Miami at St. Joseph's near what is now South Bend, Indiana, and we even find him visiting the Tonica mission on the Yazoo in Mississippi in 1700 to minister to Father Anthony Davion, a priest of the Seminary of Foreign Missions, in his sickness. He also experienced much difficulty with the Peoria Indians, the chief of whom at the time was a medicine man and very vicious in his opposition to the "Prayer." A daughter of the chief nevertheless became a convert and proved a veritable saint, through whom Father Gravier was able to triumph spiritually over his enemies.[20]

The success of Father Gravier's work may be judged from the fact that although Peoria was, so to speak, an out mission, visited only occasionally, "even in the absence of their pastor," the men assembled in the chapel for morning and evening prayer, and after they had left, an old chief went through the village to call the women and children to perform the same duty. In the first year of his ministrations, during the eight months of the year 1693, succeeding his arrival, he administered baptisms to the number of 200.[21]

The Iroquois Indians continuing to make war upon the Illinois tribes, pressed them so hard, that they removed their principal village down the Illinois river in 1700 and settled in what is now Randolph county near the mouth of the Kaskaskia river.

During the latter years of his pastorate, Father Gravier was assisted by the Jesuit Fathers, Gabriel Marest, Pierre François Pinet and Julien Bineteau. After the removal of the mission from the old village of the Kaskaskias to the new on the Mississippi river, Father Bineteau first took charge of the Kaskaskia mission. Father Pinet established a new mission at the Tamaroa village, later known as the Mission of the Holy Family and located at what became Cahokia. Father Gabriel Marest soon after came to Kaskaskia and Father Gravier remained much of the time in the village of the Peorias at Lake Peoria.

In a letter written by Gravier to Michelangelo Tamburini from Paris where Father Gravier went in 1707 and published in Volume 66, *Jesuit Relations,* at p. 121, Father Gravier gives us some idea of the missionary life. He says:

In my village which is 500 leagues distant from Quebec, and which consists of about 3,000 souls,—unless, during the pastor's absence the flock be dispersed for a time,—I have for the last nineteen years lived nearly always alone without a colleague, without a companion, often even without a servant. I am already 56 years old. Father Gabriel Marest likewise lives alone in his mission with the same nation. During an entire day he has hardly time to recite his breviary, or to eat or to take a short rest in the middle of the night. His fellow missionary, Father Jean Mermet, can hardly work, owing to his ruined state of health after having spent all his strength by excess of zeal. They have hardly time to breathe on account of the increasing number of

[20]Letter of Father Gravier. Thwaites, *Jesuit Relations*, Vol. 69, p. 181, et. seq.
[21]Letter of Father Gravier. Thwaites, *Jesuit Relations*, Vol. 69, p. 159.

LOUIS JOLIET

Co-discoverer and explorer, with Father Marquette, of the Mississippi and Illinois rivers in 1673.

Neophites and their very great fervor; for out of 2,200 souls who compose their village, hardly forty may be found who do not profess the Catholic Faith with the greatest piety and constancy. We are separated from each other by a distance of 120 leagues and hardly once every year have I time to visit him.

Despite his great labors and many sacrifices on behalf of the ungrateful Peoria Indians, they in 1706 attacked Father Gravier and cruelly wounded him. A savage band of Indians discharged their arrows at him, two of which struck him in the breast, a third tore his ear, a fourth struck his collar-bone while the fifth became embedded in his arm and could never be removed.[22] Returning to New Orleans, the great missionary there died of his wounds in 1708.[23]

The First Church in Chicago

The first missionary endeavors of Father Pinet in Illinois were within the present limits of the city of Chicago. Here he established a mission known as the Angel Guardian among the Indian tribes dwelling about the region in 1696, which, with some interruption continued to the year 1699. Historically, this was the first organized effort to plant Christianity in the territory now embraced within the limits of Chicago. Father Julien Bineteau was with Father Pinet during a portion of his stay in the Angel Guardian Mission.

The Angel Guardian Mission was abandoned[24] in 1699, and Father Pinet removed down the Illinois river and established the first mission of the Tamaroas, near what became known as Cahokia, opposite the present site of St. Louis in St. Clair County, in 1700. Of this mission under the leadership of Father Pinet, Father Marest says:

It is a mission which at first had been committed to Father Pinet, whose zeal and labors God blessed to such a degree, that I have been myself witness that his church was not able to contain the multitude of Indians who resorted thither in crowds.[25]

The priests of the Mission-house of Quebec known as the priests of the Foreign Missions, claimed the Tamaroa Mission, and Marest writing to Father Lamberville in July, 1702, says that:

Father Pinet, a very holy and zealous missionary, has left the Mission of the Tamaroa in accordance with your directions to me . . . and now has charge of the Kaskaskias.[26]

Father Pinet died at Chicago, July 16, 1704, and was succeeded in the Tamaroa Mission by Father Francis Buisson de St. Cosme, and Father John Bergier, priests of the Seminary of Foreign Missions, and the Tamaroa Mission was thereafter until 1763 conducted under the care of that order of priests.

---

[22]In a letter written at Paris, March 6, 1707, Father Gravier says:
"I traveled by ship more than 2,000 leagues, not with the intention of (finding) some one who might extract from the middle of my arm the stone arrow-head which is riveted there for the rest of my life (the four other arrows which the same barbarian shot at me in hatred of the faith, apart from piercing my ear, hardly wounded me) but I performed the journey urged by anxiety to procure from the Reverend Father General workers whom our missions greatly need." Thwaites, *Jesuit Relations*, Vol 66, p. 121.

[23]Arthur Edward Jones, S. J., in *Jesuit Relations*, Vol. 71, p. 156.

[24]Father Gravier states that Frontenac drove the Jesuits from "the missions of the l'Ange Gardien of the Miamis at Chicagua." Letter of Gravier to Bishop de Laval. Thwaites, *Jesuit Relations*, Vol. 65, p. 53.

[25]Marest to Germon. Thwaites, *Jesuit Relations*, Vol. 66, p. 257.

[26]Marest to Lamberville. Thwaites, *Jesuit Relations*, Vol. 66, p. 37.

Father Bineteau upon coming to Illinois, came direct to the Mission established by Father Marquette. His name is found on the records of the Mission of the Immaculate Conception in 1697, 1698 and 1699. As above noted, after the Mission was removed, he was left in charge of the new location of the Immaculate Conception, while Father Gravier went back to Peoria. Father Bineteau's pastorate there was but a short one, as he died soon after. Father Marest cites the circumstances of his death to illustrate the hardships to which the Missionaries were subject, amongst them the necessity of following the tribes on their hunts.

There are particularly two great hunts, says Father Marest, that of the summer, which scarcely lasts three weeks, and that which takes place during the winter which lasts four or five months. Although the summer hunt is the shortest, it is nevertheless the most painful, and it was this which cost the late Father Bineteau his life. He followed the Indians during the most oppressive heats of the month of July. Sometimes he was in danger of being stifled in the midst of the tall grasses, and then suffered cruelly from thirst, not finding anywhere on the parched up prairies a single drop of water to relieve it. During the day he was drenched in perspiration, and at night was obliged to take his rest on the bare ground, exposed to the dews, to the injurious effects of the atmosphere and to many other miseries of which I cannot give you the detail. These fatigues produced in him a violent illness, of which he expired in my arms.[27]

Of Fathers Pinet and Marest we have a contemporary estimate from the pen of Father Gravier:

Father Pinet and Father Marest are wearing out their strength; and they are two saints, who take pleasure in being deprived of everything in order, they say, that they may soon be nearer paradise.

Of Father Bineteau, Gravier says:

Father Bineteau died there from exhaustion; but if he had had a few drops of Spanish wine, for which he asked us during his last illness, and some little dainties, such as sugar or other things—or had we been able to procure some fresh food for him, he would perhaps be still alive.[28]

In 1694 Father Gabriel Marest accompanied the expedition of the renowned D'Iberville from Montreal to Hudson Bay, directed against the English, and after D'Iberville's success began a mission there. In 1695 the forts were retaken by the English, and Father Marest was taken a prisoner to Plymouth, England. He was in Illinois, however, in 1699, at Peoria first and afterwards until 1712 at Kaskaskia.

Father Marest was a man of action, and has left us a splendid account of the work of the missionaries and the fruits of the missions. In a letter written from Kaskaskia, dated November 9, 1712, he gives a most interesting account of the country, its appearance and products and of the Indians and the missions. Amongst other interesting passages are the following:

They, (the Illinois) are very different from those Indians, (other savage tribes he has described) and also from what they formerly were themselves. Christianity, as I have already said, has softened their savage customs, and their manners are now marked by a sweetness and purity which have induced

[27]Marest to Germon. Thwaites, *Jesuit Relations*, Vol. 66, p. 253.
[28]Gravier to Lamberville. Thwaites, *Jesuit Relations*, Vol. 66, p. 25.

some of the French to take their daughters in marriage. We find in them, moreover, a docility and ardor for the practice of the Christian virtues.

The following is the order we observe each day in our mission: Early in the morning we assemble the catechumens at the church, where they have prayers, receive instructions and chant some canticles. When they have retired Mass is said, at which all the Christians assist, the men placed on one side and the women on the other; then they have prayers which are followed by giving the homily, after which each one goes to his labor. We then spend our time in visiting the sick, to give them necessary remedies, to instruct them, to console those who are laboring under any affliction.

After noon the catechising is held, at which all are present, Christians and catechumens, men and children, young and old, and where each, without distinction of rank or age answers the questions put by the missionaries. Our visits to their wigwams occupy the rest of the day.

In the evening all assemble again at the church to listen to the instructions which are given, to have prayer and to sing some hymns.

On Sunday and festivals they add to the ordinary exercises, instructions, which are given after Vespers.

The zeal with which these good neophytes repair to the church at all hours is admirable; they break off from their labors and run from a great distance to be there at the appointed time. They generally end the day by private meetings which they hold at their homes, the men separate from the women, and there they recite the chaplet with alternate choirs, and chant the hymns until the night is far advanced.

They often approach the sacraments and the custom among them is to confess and communicate once a fortnight.[29]

Indeed it would be difficult to find in all the world now, a community, unless it be one of Religious, where religion is so strictly observed as above described amongst these children of the forests, who, but a few years before knew not God. Religion had done even more for the Illinois Indians. It had civilized them and given them a taste of domestic life so that they cultivated crops, entered upon manufactures of various kinds and settled down to home life.

Osman says:

It was no doubt due to him (Father Marest) directly, that the Illinois country later so rapidly developed its agricultural resources that the new settlement became the source of the grain and flour consumed by the French settlements along the lower Mississippi.[30]

At his death, September 15, 1714, Father Marest's body was laid to rest in the chapel of the Immaculate Conception, and on the 18th of December, 1722, his remains were removed to the Church. (See note 33.)

The first labors of Father Mermet in the Illinois country were at the mission on the Ohio known as Fort Ascension and afterwards as Fort Massac. Here he was stationed as early as 1702. In that year, a band of the Mascouten Indians had drifted down to that vicinity, and Father Mermet attempted to minister to them, but found them entirely under the influence of their Medicine-man and opposed to Christianity. A plague visited the locality, killing many of the Indians daily. Father Mermet did what he could to relieve the sick, baptising some of the dying at their own request, but he was rewarded

[29]Marest to Germon. Thwaites, *Jesuit Relations*, Vol. 66, p. 241.
[30]*Starved Rock*, p. 145-6.

only by abuse and attempts upon his life. To appease the "spirit of disease" the Indians organized dances at which they sacrificed some forty dogs, carrying them at the ends of poles while dancing. They were finally driven to ask the aid of the priest, which was of course freely granted.[31]

Father Mermet came to the mission field of Illinois in 1707, and labored here until 1719. Father Marest has left us an appreciation of him. He says:

The Father Mermet, with whom I have the happiness to be associated for many years, remains at the village (when the Indians go upon the hunt) for their instruction, the delicacy of his constitution placing it entirely out of his power to sustain the fatigues inseparable from these long journeys. Nevertheless, in spite of his feeble health, I can say that he is the soul of this Mission. It is his virtue, his mildness, his touching instructions, and the singular talent he has of winning the respect and friendship of the Indians, which have placed our mission in its present flourishing state.[32]

At his death, Father Mermet was buried in the Chapel, and his body was transferred from the Chapel to the Church on December 18th, 1727.[33]

Father Louis Mary de Ville came to the Illinois country in 1707, and was here associated with Father Marest and Father Mermet. Ever since the Peorias had attacked and wounded Father Gravier they had been left without a missionary, but when better counsels prevailed they eagerly besought Father Marest to re-establish the mission amongst them. Upon what seemed to be a sincere repentance, Father de Ville was sent to that mission. In commenting upon the assignment of Father de Ville to the Peoria mission, Father Marest says:

When the question came to be settled with regard to keeping the promise I had given the Peorias to go and live with them, the French and Indians there (at Kaskaskia) opposed it, probably because they were accustomed to my ways and were not pleased with the idea of a change. Father de Ville was therefore sent hither in my place. This Father, who had been but a short time with us, now makes it evident, by his zeal, by the talent he has for winning the Indians, and by the progress he makes among them, that God had destined him to that mission, of which He did not think me worthy.[34]

In 1719 Father de Ville went to Mobile on business of the mission and especially to obtain from Governor Bienville some restrictions upon the lawless traders. He remained six months, during which time he ministered to the French and even accompanied their troops in the attack on Pensacola. On his return he was made Superior of the Illinois mission but was soon after attacked by a severe illness, which compelled him to spend the winter in Natchez. He died there June 6, 1720.[35]

Father Jean Antoine (almost always called Joseph Ignatius) le Boullenger, S. J., came to the Illinois missions in 1719. His name first appears in the parish records at Kaskaskia in that year. In 1720 the mission was designated a

[31]Marest to Germon. Thwaites, *Jesuit Relations*, Vol. 66, p. 237.
[32]Marest to Germon. *Jesuit Relations*, Vol. 66, p. 255.
[33]Church Records of the Church of the Immaculate Conception, Kaskaskia, now in St. Louis University, St. Louis, translated in part by E. G. Mason, and published in Vol. 4, *Chicago Historical Collection;* also published in Michigan *Pioneer Collection*, Vol. 5 (1882), p. 103.
[34]Marest to Germon. Thwaites, *Jesuit Relations*, Vol. 66, p. 291.
[35]Thwaites, *Jesuit Relations*, Vol. 66, p. 341.

church and the parish was divided. The Illinois country was until 1717 a part of the Canadian French domain, but in that year it was made a part of Louisiana and in December, 1718, Pierre Douge de Boisbriant arrived at Kaskaskia, commissioned to govern the province and erect a fort, which he completed in 1720. The fort was situated on the river about sixteen miles northwest of the town of Kaskaskia, and was named Fort Chartres. A village immediately grew up near the fort and a church was built and named St. Anne du Fort Chartres. Father le Boullenger became the first pastor and he was assisted by Father Joseph de Kereben, S. J. Father Nicholas Ignatius de Beaubois came to Kaskaskia as Vicar General of Bishop Henri Marie du Breuil de Pontbriand of New Orleans, and became pastor of the Church of the Immaculate Conception at Kaskaskia. In 1719 Father John Charles Guymonneau, S. J., was also at Kaskaskia and attending an Indian mission six miles inland from there.

Father le Boullenger was a man of great missionary tact and wonderful skill in languages. His Illinois catechism and instructions in the same dialect for hearing Mass and approaching the Sacraments were considered by other missionaries as masterpieces. To enable the latter to avail themselves of his labors he added a literal French translation. Father le Boullenger was pastor of St. Anne's until 1726.

Speaking of Father le Boullenger's work at the mission, Father Mathurin le Petit, in a letter to d'Avaugor dated New Orleans the 12th of July, 1730, said:

You would be astonished, as I myself have been on arriving at this mission, to find that a great part of our French are not by any means so well instructed in religion as are these neophytes. They are scarcely unacquainted with the histories of the Old and the New Testament. The manner in which they hear the Holy Mass and receive the sacraments is most excellent. Their catechism which has fallen into my hands, with the literal translation made by Father Boullenger, is a perfect model for those who have need of such works in their new missions. They do not leave these good savages to be ignorant of any of our mysteries, or of any of our duties, but attach them to the foundation and essentials of religion, which they have displayed before them in a manner equally instructive and sound . . . But their assiduity and patience is abundantly recompensed by the blessings which it has pleased God to pour out upon their labors. Father le Boullenger has written me word that he is obliged, for the second time, considerably to enlarge his church, on account of great numbers of savages who have each year received baptism.[36]

Father Nicholas Ignatius de Beaubois, S. J., was the first of the Jesuit Superiors in the Illinois mission from the Province of New Orleans. He became pastor of the Church of the Immaculate Conception in 1710, and after Father le Boullenger left St. Anne's in 1726, Father de Beaubois took charge there and so remained until 1735.

After a stay of some five or six years in the Illinois missions, Father de Beaubois became the central figure in a very important journey to the old world. He was commissioned by his Bishop to go to France and procure additional Priests for the Missions and a community of Nuns. In the discharge of this important mission Father de Beaubois took with him the Chief of the Mitchegamea Indians, Chicagou, and three other Indian Chiefs, who were

[36]Thwaites, *Jesuit Relations*, Vol. 68, p. 211-213.

thoroughly civilized and devout Catholics. When Father de Beaubois appeared in Paris with these Indian Chieftains it is putting it mildly to say that he created a sensation. They were presented at Court and each received favors for keepsakes from the King. Countesses, marchionesses and duchesses bestowed gifts upon them, and they were harangued and feted at many notable functions.[37]

Father de Beaubois discharged his mission well, in that he secured a company of Ursuline Sisters, who returned with him and established the Ursuline Community in New Orleans in 1727. He also brought back with him seven young Jesuit Priests to enter into the missionary field. Several of those Jesuits labored in the Illinois missions, and to the great satisfaction of Father de Beaubois the first American Nun was the daughter of one of his parishioners at Kaskaskia, Mary Turpin, who joined the Ursulines at New Orleans.[38]

As has been stated, Father Jean Charles Guymonneau was in charge of an Indian mission near Kaskaskia, of the same name.[39] He was from the Province of France; was born March 14,1664, entered the Jesuit Order October 3, 1704, arrived in Louisiana in 1715, and died at the Illinois missions February 6, 1736. In a letter written by Father Mathurin le Petit to Father Francis Retz, General of the Society of Jesus, dated New Orleans, June 29, 1736, Father le Petit says:

The Louisiana mission has this year been deprived of two missionaries. On the 6th day of February Father Charles Guymonneau of the Province of France, after twenty years spent in the Illinois missions, was carried off by an attack of pleurisy that lasted six days—to the regret of all, even of the Indians, whose nature he had already softened by the remarkable purity of his morals and the example of all his apostolic virtues.[40]

Father Joseph Francis de Kereben, who, we have seen, came to the Illinois missions as an assistant to Father le Boullenger at St. Anne's du Fort Chartres. and who later became Superior of the Jesuit missions in Illinois, was from the Province of France, born December 20, 1683, entered the Order August 27, 1703, arrived in Louisiana in 1716, and died in the Illinois mission February 2, 1728.[41]

Father John Dumas, S. J., came to the Illinois missions from New Orleans in 1727, and was one of the Priests that came over with Father de Beaubois. He was assigned to the Illinois missions immediately upon his arrival. Sommervogel conjectures that his stay in the Illinois missions extended to 1740, when he returned to France, where he taught Hebrew at Lyons for many years and wrote several mathematical and astronomical works. He died in 1770.[42]

---

[37]Thwaites, *Jesuit Relations*, Vol. 67, p. 341.

[38]Shea, *Church in Colonial Days*, pp. 568, 573, 580, 582.

[39]This mission has been a source of difficulty to some investigators. Father Watrin writing in 1764, says:

"At one and one-fourth leagues from the Illinois Savages, there was a French village also named Kaskaskia. For 44 years there has been in this village a parish which has always been governed by the Jesuits." Thwaites, *Jesuit Relations*, Vol. 70, p. 233.

[40]Le Petit to Retz. Thwaites, *Jesuit Relations*, Vol. 68, p. 309. See also Ibid, p. 335.

[41]Thwaites, *Jesuit Relations*, Vol 71, p. 126 and 164.

[42]Thwaites, *Jesuit Relations*, Vol. 67, p. 342 and Vol. 71, p. 168.

Father Rene Tartarin, S. J., arrived at the Illinois missions in 1729. He also was one of the missionaries brought over by Father de Beaubois, and was shortly after his arrival assigned to the Illinois mission. Father Tartarin remained at Kaskaskia at least two or three years. He was from the Province of France, born January 22, 1695, entered the Order August 20, 1712, arrived in Louisiana July 23, 1727 and died in the Louisiana mission September 24, 1745.[43]

Father Etienne Doutreleau was another of the Jesuits who came to New Orleans with Father de Beaubois in 1727. He ministered in several of the lower Mississippi Valley missions, and was in the Illinois missions from 1735 to 1741. Altogether he was in the Mississippi Valley twenty years, a part of which time he was at Post Vincennes and another part as chaplain of the hospital at New Orleans. He returned to France in 1747.

An account given by Father Mathurin le Petit in a letter dated from New Orleans, July 12, 1830, of the escape from assassination of Father Doutreleau is of great interest as showing the dangers to which the missionaries were exposed. At the time spoken of, there were several missions on the lower Mississippi, in one or more of which Father Doutreleau was engaged.

While on a trip from one mission to another, Father le Petit tells us of the tragic happening to Father Doutreleau:

This Missionary had availed himself of the time when the Savages were engaged in their winter occupations, to come to see us, for the purpose of regulating some matters relating to his Mission. He set out on the first day of this year, 1730, and not expecting to arrive at the residence of Father Souel, of whose fate he was ignorant, in time to say Mass, he determined to say it at the mouth of the little river of the Yazous where his party cabined.

As he was preparing for this sacred office, he saw a boat full of Savages landing. They demanded from them of what Nation they were. "Yazous, comrades of the French," they replied, making a thousand friendly demonstrations to the voyageurs who accompanied the Missionary, and presenting them with provisions. While the Father was preparing his altar, a flock of bustards passed, and the voyageurs fired at them the only two guns they had, without thinking of reloading, as Mass had already commenced. The Savages noted this and placed themselves behind the voyageurs, as if it was their intention to hear Mass, although they were not Christians.

At the time when the Father was saying the *Kyrie eleison*, the Savages made their discharge. The Missionary perceiving himself wounded in the right arm, and seeing one of the voyageurs killed at his feet, and the four others fled, threw himself on his knees to receive the last fatal blow, which he regarded as inevitable. In this posture he received two or three discharges. But although the Savages fired while almost touching him, yet they did not inflict on him any new wounds. Finding himself then, as it were, miraculously escaped from so many mortal blows, he took to flight, having on still his priestly garments, and without any further defense than an entire confidence in God, Whose particular protection was given him, as the event proved. He threw himself into the water, and after advancing some steps, gained the pirogue in which two of the voyageurs were making their escape. They had supposed him to be killed by some of the many balls which they had heard fired on him. In climbing up into the pirogue, and turning his head to see whether any one of the pursuers

[43]Ibid, Vol. 67, p. 342.

were following him too closely, he received in his mouth a discharge of small shot, the greater part of which were flattened against his teeth, although some of them entered his gums and remained there for a long time. I have myself seen two of them there. Father Doutreleau, all wounded as he was, undertook the duty of steering the pirogue, while his two companions placed themselves at the paddles. Unfortunately, one of them, at setting out, had his thigh broken by a musket-ball, from the effects of which he has since remained a cripple.

You may well imagine, my Reverend Father, that the Missionary and his companions had no thoughts of ascending the river. They descended the Mississippi with all the speed possible, and at last lost sight of the pirogue of their enemies, who had pursued them for more than an hour, keeping up a continual fire upon them, and who boasted at the Village that they had killed them. The two paddlers were often tempted to give themselves up, but encouraged by the Missionary, they in turn made the Savages fear. An old gun which was not loaded, nor in a condition to be, which they pointed at them from time to time, made them often dodge in their boat, and at last obliged them to retire.

As soon as they found themselves freed from their enemies, they dressed their wounds as well as they could, and for the purpose of aiding their flight from that fatal shore, they threw into the river everything they had in their boat, preserving only some pieces of raw bacon for their nourishment.

It had been their intention to stop in passing at the Natchez, but having seen that the houses of the French were either demolished or burned, they did not think it advisable to listen to the compliments of the Savages, who from the bank of the river invited them to land. They placed a wide distance between them as soon as possible; and thus shunned the balls which were ineffectively fired at them. It was then that they began to distrust all these savage Nations, and therefore resolved not to go near the land until they reached New Orleans, and supposing that the barbarians might have rendered themselves masters of it, to descend even to the Blaize, where they hoped to find some French vessel provided to receive the wreck of the Colony.

In passing the Tonkias, they separated themselves as far as possible from the shore, but they were discovered and a pirogue which had been dispatched to reconnoiter them, was not a long time in approaching. Their fear and distrust were renewed, and they did not decide to stop until they perceived that the persons in that boat spoke very good French, when they overcame their fears, and in the weak state they were, gladly availed themselves of the opportunity to land. There they found the little French army which had been formed, the Officers compassionate and every way kind, a Surgeon and refreshments. After recovering a little from the great dangers and miseries they had endured, they on the next day availed themselves of a pirogue which had been fitted out for New Orleans.

I cannot express to you, my Reverend Father, the great satisfaction I felt at seeing Father Doutreleau, his arm in a scarf, arrive after a voyage of more than four hundred leagues, all the clothes he had on having been borrowed, except his cassock. My surprise was increased at the recital of his adventures. I placed him immediately in the hands of brother Parisel, who examined his wounds, and who dressed them with great care and speedy success.

The Missionary was not yet entirely cured of his wounds, when he departed to act as Chaplain to the French army, as he had promised Messieurs the Officers, in accordance with their request. He endured with them the fatigues of the campaign against the Natchez, and there gave new proofs of his zeal, his wisdom and his courage.

On his return from the Natchez, he came to recruit himself here for six

FATHER MARQUETTE ESTABLISHING THE CHURCH AT THE FOOT OF THE "ROCK" (NOW STARVED ROCK) APRIL 11, 1675

*It was a beautiful prairie, close to a village, which was selected for the great Council; this was adorned, after the fashion of the country, by covering it with mats and bear skins. Then the Father, having directed them to stretch out upon lines several pieces of Chinese taffeta, attached to these four large pictures of the Blessed Virgin, which were visible on all sides. * * * He explained to them the principal mysteries of our religion, and the purpose that had brought him to their country. Above all he preached to them Jesus Christ, * * * when he said Holy Mass, * * * and gave to the Mission the name of the Immaculate Conception of the Blessed Virgin.* (Dablon, *Jesuit Relations*, Vol. 59.)

weeks, which he found very long, but which appeared to be very short. He was impatient to return to his dear Mission, but it was necessary for me to fit him out generally with everything proper for a Missionary, and he was obliged to wait for the escort which was going to the Illinois. The risks which they ran on the river during this insurrection of the Savages, induced Monsieur the Commandant to forbid voyageurs going in separate companies. He set out, therefore, on the 16th of April, with many others, in a body sufficiently large to relieve them from all fear of their enemies. I learned, in fact, they had proceeded above the Akensas, without any accident.

The pleasure of seeing Father Doutreleau for the first time, and seeing him, too, after his escape from such imminent perils, was much impaired by the vivid grief I felt for the loss of two Missionaries, (Fathers Souel and Du Poisson lately killed by the Indians) with whose merit you were as well acquainted as myself. You know that to a most amiable disposition, they united the appropriate qualifications for apostolic men, that they were very much attached to their Mission, that they had already become well acquainted with the language of the Savages, that their earliest labors had produced great fruits, and they gave the promise of still greater results, since neither of them was more than thirty-five or thirty-six years of age. This deprivation, which entirely occupied my thoughts, gave me no time for thinking of the loss we had sustained of their Negroes and their effects, although it has very much deranged a Mission which had just commenced, and whose necessities you know better than any one else.[44]

Father Philibert Watrin, S. J., was for thirty years in the Illinois missions, coming in 1733 and remaining until the time that the Jesuits were banished in 1763. It is to Father Watrin that the Jesuits—and the whole world, indeed—owe the splendid vindication of the Priests of that Order and the refutation of the groundless charges under which they were stripped of their missions and driven from the country.[45]

Father Watrin was the Superior of the Illinois missions when the Louisiana Council adopted its lawless edict confiscating the property of the Jesuits and banishing them from the country.

Father Alexandre François Xavier Guyenne, S. J., was in the Illinois missions from 1736 to 1762, connected with the Church of the Immaculate Conception and the Indian village not far from there. He spent thirty-six years in the missions of the French territory. He had labored in the missions of the Alabamu, the Quapaw and the Miami. He was at Fort Chartres, and was everywhere respected as a man of rare virtue, of singular discretion, and of an inviolable attachment to the duties of a missionary. Though offered more honorable and easier station, he remained with his savages and by his constancy did much to preserve religion during the very unsettled times of his administration. He even did much to revive the fervor of the Christians by his untiring application to all exercises. Four years before his death he was afflicted by a partial paralysis, which rendered him unable to move about, and a lung trouble which had been of long duration developed to such an extent that he could scarcely speak aloud. Nevertheless, he ceased not receiving at all times

[44]Thwaites, *Jesuit Relations*, Vol. 68, pp. 175 to 185.

[45]See Father Watrin's letter in full in Thwaites, *Jesuit Relations*, Vol. 70, p. 213, and in Alvord and Carter, *The Critical Period*, Ill. Hist. Col., Vol. X, p. 62, et seq.

his devoted neophytes, who came from far and near to be instructed. He catechised and exhorted them, heard their confessions, and prepared them for Communion, and in the capacity of Superior of the house he used his power to relieve their poverty.[46]

Father Guyenne died in the Illinois missions in 1762.[47]

Father Louis Vivier, S. J., was in the Illinois missions for several years. He was born October 17, 1714, and became a Jesuit novice at the age of seventeen. Coming to New Orleans about 1749, he was promptly sent to the Illinois mission. He was there stationed at Kaskaskia for about four years and transferred to Vincennes late in 1753 or early in 1754. He died there October 2, 1756.

Father Vivier wrote several letters which have been preserved, in one of which he says, referring to the Illinois missions:

I usually reside in this mission (Prairie du Rocher) of savages with Father Guyenne, who acts as my master in the study of the Illinois language. The French cure under Father Watrin's charge is composed of more than four hundred French people of all ages and more than two hundred and fifty negroes. There is a third mission 70 leagues from here. It is much smaller. Father Meurin has charge of it.[48]

Father François John Baptiste Aubert was from the Province of Lyons, born March 1, 1722 entered the Jesuit Order September 7, 1739; arrived in Louisiana in 1754; came to the mission of the Immaculate Conception at Kaskaskia in 1758, and remained until January, 1764. In speaking of Father Aubert, Father Watrin says:

Three Jesuits, successively Cures of this parish, Father Tartarin, Father Watrin and Father Aubert, have employed for this purpose (the building of the new church at Kaskaskia in 1753) the greater part of what they obtained from their surplice and their Mass fees. When the cures have the consideration and the ornamentation of their church so much at heart, it is also probable that they do not fail in their other duties.[49]

Father Julien Joseph Fourre, S. J., came to New Orleans in 1747 and was assigned to the Illinois missions. His name appears on the records of the Church of the Immaculate Conception at Kaskaskia in 1749 and 1750. He died on his return voyage to France, February 19, 1759.

The Last of the Jesuits

Father Sebastian Louis Meurin is called the last of the Jesuits, meaning that he was the last to remain after the order of banishment consequent upon the suppression of the Order, and it is fortunate that he was such a worthy representative of the Order. He came to the mission in 1746, stuck to his post until 1775, and died in the village of Prairie du Rocher in 1777, where his remains were buried.[50] Years afterwards, when the Jesuit Order had been reestablished with the full approval of the Pope and another worthy Jesuit had come back into the State of Illinois and become the second Bishop of Chicago,

[46]Watrin. Thwaites, *Jesuit Relations*, Vol. 70, p. 230.
[47]Ibid. Vol, 67, p. 342.
[48]Nov. 17, 1750, Thwaites, *Jesuit Relations*, Vol. 69, p. 101. See note Ibid 290.
[49]Thwaites, *Jesuit Relations*, Vol. 70, p. 233. See note Ibid 71, p. 179.
[50]Thwaites, *Jesuit Relations*, Vol. 70, p. 311 and Vol. 71, pp. 23 and 389.

Bishop Van de Velde, the good Bishop hunted out the grave of Father Meurin, took up his remains and reverently laid them to rest in the cemetery of the Jesuit Seminary at Florissant, Missouri.[51] There his grave is marked by a modest slab which tells the story of his faithful services, and the admirer of his pure life and persevering endeavors can look upon the stone which marks his grave and contemplate with much satisfaction his holy career.

Such was the saintly founder and such the noble succession of Jesuits that planted the Church in Illinois and nourished it for the first hundred years and until they were rudely and violently torn from it.

During that time there were other worthy Jesuits who visited the Illinois country and ministered to religion while here, or encouraged their confrères or wrote of the country, whose memories deserve well of us; but here we can only call their names. Amongst them were: Father Joseph de Limoges, Father Pierre François Xavier de Charlevoix, Father François Buisson, Father Michael Guignas, Father Paul Du Boisson, Father Mathurin le Petit, Father Jean Souel, Father Michel Baudoin, Father Jean Aulneau, Father Pierre du Jaunay, Father Antoine Senat, Father Jean Baptiste de la Morinie, Father Claud Joseph Virot, Father Julien Devernai and Father Nicholas le Febvre.

It should not be inferred that the Church died with the banishment of the Jesuits. Its work was taken up and vigorously prosecuted by noble priests of other orders and seculars, and the very Mission of the Immaculate Conception instituted by Father Marquette is a vigorous church at the present time.

What can be said of the result of the Missions in Illinois? According to Father Gravier in 1707:

Out of 2,200 souls who compose their village (that of the Kaskaskias then under Father Gabriel Marest) hardly forty may be found who do not profess the Catholic Faith with the greatest piety and constancy.[52]

As indicating that the Indians persevered in the Faith to a late date, it may be pointed out that on August 13, 1803, the United States government made a treaty with the Kaskaskia Indians which contained the following clause:

And whereas the greater part of said tribe have been baptized and received into the Catholic Church, to which they are much attached, the United States will give, annually for seven years, one hundred dollars toward the support of a priest of that religion, who will engage to perform for said tribe the duties of his office and also to instruct as many of their children as possible in the rudiments of literature. And the United States will further give the sum of $300.00 to assist the said tribe in the erection of a church.

Judge Charles I. Walker in an address before the Michigan Historical Society, addressing himself to this subject, and tacitly admitting that the Missionaries were not empire builders, said:

But if they were not founders of empires, if they did but little or nothing

[51]Under the window at the Gospel side of the altar near the old Church at Prairie du Rocher, built of logs, set upon a stone foundation, lay buried the remains of Father Sebastian Louis Meurin, the last surviving Jesuit Missionary of the West. When Provincial of the Jesuit Order, Father James Oliver Van de Velde had obtained permission to remove the body. Now as Bishop, he disinterred the remains. Finding the skeleton entire, he placed it in a fitting casket, and after conveying it to St. Louis, re-interred the remains at St. Stanislaus, the cemetery of the restored society at Florissant. Shea, *Catholic Church in the United States*, 1808-1843. p. 238.

[52]Gravier to Tamburini, Thwaites, *Jesuit Relations*, Vol. 66, p. 121.

toward the elevation of the Indian race and character, these men still have a proud place upon the historical page, which all readily concede. As discoverers and explorers they have few superiors. Persevering, self-denying, toil enduring, courageous, no obstacles discouraged, no privations disgusted, no hardships appalled, no dangers terrified. Contemptuous of threatened evil, they boldly placed themselves in the power of the untutored and unfriendly Indians, living with them in their dirty camps, partaking of their inconceivably filthy food, sleeping with them and their dogs, annoyed with their vermin, poisoned with their stench, submitting meekly to the contumely of the haughty, and the insults and brutality of the mean. Calmly, persistently they braved the forced toil of paddling the canoe, or over sharp stones dragging its weight up foaming rapids, often wading waist deep in the water or plunging through ice and snow. Piercing winds, bitter cold, dire want, and terrific danger were among their common trials, yet they persevered with a ceaseless assiduity and untiring energy that no suffering could subdue. Industriously they traveled, anxiously they inquired, carefully they observed, and minutely, under every disadvantage, by the light of the glimmering camp fires, they committed the result of their travels, inquiries and observations to writing. They opened to France and the world a knowledge of the great Northwest, of these mighty lakes, noble rivers, beautiful prairies and extensive forests.

They were not only discoverers but they were pioneers in the pathway of civilization. Following in their footsteps came the trader, the voyager, the soldier, and ultimately the mechanic, the farmer, the merchant and the gentleman. Delightful French hamlets sprang up by the side of the mission station, and there was reproduced in the forest recesses of the Northwest a new and delightful edition of rural life amid the sunny vales and vine clad hills of France.

But the chiefest claim to admiration lies in their personal character, their apostolic zeal, their sublime and heroic virtues. Actuated by no love of glory, inspired by no hope of self aggrandizement, but panting with an earnest desire to save souls for whom Christ died, and open the pathway to heaven to benighted heathen, they faced the untold horrors of a missionary life among wild, wandering, irreverent, brutal savages, and here developed, in the midst of trials the most severe, those Christian graces of character to which our attention has been called, and that entitles them to rank among the Christian heroes of the world. Success could have added nothing to the rich fragrance of their virtues.

It becomes us now who occupy the soil, enriched and made sacred by their tears, their toil, their suffering and their death not only to revere their memories, but to perpetuate them.[53]

The order of the Superior Council of New Orleans under which the Jesuits were torn from their congregations in Illinois, Indiana and Michigan, preceded by ten years the actual suppression of the Society by Pope Clement XIV, which was brought about by fraud and force August 16th, 1773. But when prejudice and passion against the Jesuits (now conceded to have been aroused by unworthy people with more unworthy motives) subsided, the order was completely restored by a decree of Pope Pius VII of the date of August 7th, 1814. The Jesuit Province of St. Louis was established by Father Charles Van Quickenborne, S. J., in 1823. Father Quickenborne himself was a missionary and made frequent missionary visits to Illinois. Father Victor Pallaison, who

[53]Judge Charles I. Walker, President of the State Historical Society of Michigan in *Michigan Pioneer Collections*, Vol. 8 (1885) p. 391.

in 1830 was pastor of Immaculate Conception at Kaskaskia—the very organization founded by Marquette—a few years later became a Jesuit. Rev. G. Walters, S. J., and Rev. Felix Verreydt, S. J., ministered to the faithful at Alton in 1837 and 1838, and Father Verreydt to those at Grafton in 1838. On February 11th, 1849, James Oliver Vandevelde, S.J., former Provincial of the Province of St. Louis, was consecrated Bishop of Chicago. The first Jesuit Church in Illinois after the restoration was the Holy Family, West Twelfth Street, Chicago, established in 1857, and the first pastor was the venerated Arnold Damen, S. J. Since that time the Jesuits have filled an important place in the Church ministry of the state.

THE ILLINOIS MISSIONS

2. Missionaries Contemporary With the Jesuits

While the Jesuits must be credited with having established all the early Illinois missions (all missions established before the year 1763) there were a number of able and more or less successful missionaries in the Illinois mission field contemporaneously with the Jesuits.

The First Franciscans

The earliest priests other than Jesuits to come to Illinois were three Franciscans who accompanied La Salle on his first voyage through Illinois. They were Fathers Gabriel de la Ribourde, Zenobius Membré and Louis Hennepin. These three Franciscans, then known by the name of Recollects,[1] accompanied La Salle with the avowed purpose of establishing missions in the Illinois country. They, with La Salle and Tonti arrived at Kaskaskia (as first located in what is now La Salle County near Utica) on the first day of January, 1680. Here they found the village abandoned, as the Indians of the Illinois tribes who made their homes there had gone to winter elsewhere. Father Claud Jean Allouez, S. J.,[2] who was then in charge of the Mission of the Immaculate Conception, was at the time absent with the Miamis. Finding no one in the village and being much in need of supplies, La Salle and his party took corn from the Indian caches and proceeded upon their journey. Four days later, on January 4, 1680, they arrived at Peoria Lake, where they found the Indians encamped in large numbers.[3]

Here La Salle established a fort, Fort Crevecoeur, and the first white settlement on the soil of Illinois.

From here he dispatched Father Louis Hennepin[4] with two aides, one of

[1]The Recollects or Recollets, a branch of the Franciscans or Friars Minor. See Catholic Encyclopedia, Vol. VI, p. 289.

[2]See Jesuit Succession in Illinois Catholic Historical Review for July, 1918, p. 42.

[3]See Tonti's *Memoir* in *Kellog's Early Narratives of the Northwest*, p. 289.

[4]See as to Father Hennepin, Parkman, *La Salle and the Discovery of the Great West*, consult index.

whom was Michael Accou[5] on an exploring expedition which they pursued down the Illinois to the Mississippi and up the Mississippi as far as the Falls of St. Anthony.

Leaving Tonti in charge of the fort and settlement, and the other two Franciscans, Fathers de la Ribourde[6] and Membré[7] to establish a mission, La Salle returned to learn the cause of the non-arrival of "The Griffin," a ship which he had built and loaded on the upper lakes.

This venture proved unfortunate. The garrison mutinied and destroyed the fort and the Franciscan fathers found themselves unable to make any impression upon the Indians, due largely, no doubt, to their prejudice against De La Salle.

Tonti with three members of the garrison who remained faithful, and the two Franciscan priests pushed up the river to the Kaskaskia village and established themselves there, but they were hardly more than located when the Iroquois tribes made fresh war upon the Illinois. The experience of Tonti and the Franciscan fathers in connection with the attacks of the Iroquois upon the Illinois fills an interesting chapter in our history, and has been made the subject of story and song. In his *Memoir*, Tonti tells the story simply but forcefully. He says:

Iroquois Treachery

The Islinois were greatly alarmed at seeing a party of 600 Iroquois. It was then near the month of September. The desertion of our men and the journey of M. de La Salle to Fort Frontenac made the savages suspect that we were betraying them. They severely reproached me respecting the arrival of the enemies. As I was recently come from France and was not then acquainted with their manners, this embarrassed me and determined me to go to the enemy with necklaces to tell them I was surprised they had come to make war upon a nation dependent on the Governor of New France, and that M. de La Salle, whom he esteemed, governed these people. An Islinois accompanied me, and we separated ourselves from the body of the Islinois, who were 400 in number, and were already fighting the enemy. When I was within gun-shot the Iroquois fired a great volley at us, which compelled me to tell the Islinois to retire. He did so. When I had come up to them, these wretches seized me, took the necklaces from my hand, and one of them, reaching through the crowd, plunged a knife into my breast, wounding a rib near the heart. However, having recognized me, they carried me into the midst of their camp and asked me what I came for. I gave them to understand that the Islinois were under the protection of the King of France and of the Governor of the country, and that I was surprised that they wished to break with the French, and to postpone peace.

All this time skirmishing was going on on both sides, and a warrior came to give notice to the chief that their left wing was giving way, and that they had recognized some Frenchmen among the Islinois, who were shooting at them.

---

[5]Michael Akau, a native of Poitiers, was the nominal leader of the Hennepin voyage. After the rescue of the Hennepin party by Duluth, Akau returned to Peoria and married the pious Indian girl converted by Father Gravier as related in Thwaites, *Jesuit Relations*, Vol. 64, p. 179 et seq, and became the father of Pierre Akau or Aco, whose name leads the list of baptized persons in the parish records of the first Immaculate Conception Mission. See translation of Parish Records by Rev. C. J. Eschmann of Prairie du Rocher, and published in Pub. 9, Ill. Hist. Library, p. 394 et seq.

[6]Parkman, *La Salle and the Discovery of the Great West*, consult index.

[7]Ibid.

On this they were greatly irritated against me and held a council concerning what they should do with me. There was a man behind me with a knife in his hand, who every now and then lifted up my hair. They were divided in opinion. Tegancouti, chief of the Tsonnontouan, wished positively to have me burnt. Agonstot, chief of the Onontagues, as a friend of M. de La Salle, wished to have me set at liberty. He carried his point. They agreed that, in order the better to deceive the Islinois, they should give me a necklace of porcelain beads to show to them that they also were children of the Governor, and that they all ought to unite and make a good peace.

They sent me to deliver their message to the Islinois. I had much difficulty in reaching them on account of the great quantity of blood I had lost, both from my wound and from my mouth. On my way I met the Fathers Gabriel de la Ribourde and Zenoble Membré, who were coming to look after me. They expressed their joy that these barbarians had not put me to death. We went together to the Islinois, to whom I reported the sentiments of the Iroquois, adding, however, that they must not altogether trust them. They retired within their village, but seeing the Iroquois present themselves always in battle array they felt obliged to rejoin their wives and children, three leagues off. They left us there: namely, the two Recollect Fathers, the three Frenchmen, and myself.

The Iroquois made a fort in the village and left us in a cabin at some distance from the fort. Two days later, the Islinois appearing on the hills near the Iroquois, the Iroquois thought that we had had some conference together, which led them to bring us inside their fort. They pressed me to go and find the Islinois and induce them to come and make a treaty of peace. They gave me one of their own nation as a hostage. I went with Father Zenoble. The Iroquois remained with the Islinois, and one of the latter came with me. When we got to the fort, instead of mending matters, he spoilt them entirely by saying to the enemy that they had in all only 400 men and that the rest of their young men were gone to war, and that if the Iroquois really wished to make peace with them they were ready to give them a quantity of beaver skins and some slaves which they had. The Iroquois called me to them and loaded me with reproaches; they told me that I was a liar to have said that the Islinois had 1,200 warriors and several tribes of allies who had given them assistance. Where were the sixty Frenchmen who, I had told them, were at the village, I had much difficulty in getting out of the scrape.

The same evening they sent back the Islinois to tell his nation to come the next day to within half a league of the fort and that they would there conclude the peace, which in fact was done at noon. The Islinois having come to the meeting-place, the Iroquois gave them presents of necklaces and merchandise. The first necklace signified that the Governor of New France was not angry at their having come to molest their brothers; the second was addressed to M. de La Salle with the same meaning, and by the third, accompanied with merchandise, they bound themselves by oath to a strict alliance, that hereafter they should live as brothers. They then separated and the Islinois believed, after these presents, in the sincerity of the peace, which induced them to come several times into the fort of the enemies, where, some Islinois chiefs having asked me what I thought, I told them they had everything to fear, and that there was among these barbarians no good faith, and that I knew that they were making canoes of elm bark and that consequently they were intending to pursue them, and that they should take advantage of the time to retire to some distant nation, for they were most assuredly betrayed.

The eighth day after their arrival, on the 10th of September, they called me and Father Zenoble to council, and having made us sit down, they placed

six packets of beaver skins before us and addressing me they said that the two first packets were to inform M. de Frontenac that they would not eat his children and that they should not be angry at what they had done; the third was to serve as a plaster for my wound; the fourth was oil to rub on my own and the Recollect father's limbs, on account of the journeys we had taken; the fifth, that the sun was bright; the sixth, that we should depart the next day for the French settlements. Murmurs arose among them. Some of them answered me that they would eat some of the Islinois before they went away; upon which I kicked away their presents, saying that there was no use in making presents to me, I would have none of them, since they designed to eat the children of the governor. An Ambenakis who was with them, and who spoke French, told me that the men were irritated, and the chiefs rising drove me from the council.

The Proto-Martyr of Illinois

We went to our cabin, where was passed the night on our guard, resolved to kill some of them before they should kill us, for we thought that we should not live out the night. However, at daybreak they directed us to depart, which we did. After making five leagues in the canoe, we landed to dry some peltries, which were wet. While we were repairing our canoe, Father Gabriel told me he was going aside to pray. I advised him not to go away, because we were surrounded by enemies. He went about 1,000 paces off and was taken by forty savages of the nation called Kikapous, who carried him away and broke his head. Finding that he did not return, I went to look for him with one of my men. Having discovered his trail, I found it cut by several others, which joined and ended at last in one.

I brought back the sad news to Father Zenoble, who was greatly grieved at this. Towards evening we made a great fire, hoping that he might return; and we went over to the other side of the river, where we kept a good lookout. Towards midnight we saw a man appear, and then many others.[8]

But though they searched diligently and waited long, Father de La Ribourde was not found.

Thus was the first life offered up for the Faith on Illinois soil on the 19th day of September, 1680, and not far from the present city of Morris. This sacred spot should be marked with a cross or a grotto where passersby might offer their supplications with those of the aged and sainted Father Gabriel who gave up a life of ease and affluence and abandoned high station that he might spread the gospel, and in his extreme old age undertook this difficult and perilous voyage into the wilderness.

As to his companion, Father Membré, it may be said that he was spared many years for a useful career in the course of which he made other visits to Illinois and accompanied La Salle on still further voyages. He was also the ambassador of La Salle at the French court and became the historian of La Salle's journey to the Gulf.[9]

Perhaps the career of none of the missionaries is better known than that of the third of this earliest band of Franciscans, Father Louis Hennepin, who in spite of his boastful utterances was really a great explorer and historian. Though the evidence seems conclusive that in some of his later writings there

[8] Kellogg's *Early Narratives of the Northwest*, pp. 291-294.
[9] Translated in Shea's *Discovery and Exploration of the Mississippi Valley*.

were some mis-statements, yet his writings carefully examined and considered are of great historical value.[10]

In so far as missionary work was concerned, nothing came of this attempt on the part of the Franciscans to establish missions in Illinois.

Abbe Jean Cavelier and His Companions

In order to have a correct sequence it should be noted that the next priests other than Jesuits to visit the Illinois country were Abbé Jean Cavelier, a Sulpician and the brother of Robert Cavelier Sieur de La Salle the great explorer, and Father Aanastasius Douay, a Franciscan and nephew of Father Cavelier and of La Salle, who accompanied La Salle on his voyage to the Gulf of Mexico in 1684, and who, on their return after La Salle's death stopped at Ft. St. Louis on the Rock (now Starved Rock). Tonti in his *Memoir* tells of this visit, and of his disappointment and chagrin at the failure of Abbé Cavelier to tell him of de La Salle's death. Upon Tonti's return to Ft. St. Louis, he says:

> There I found M. Cavelier, a priest, his nephew, and the Reverend Father Anastasius (Douay) a Recollect, and two men. They concealed from me the assassination of M. de La Salle, and upon their assuring me that he had remained at the Gulf of Mexico in good health, I received them as if they had been M. de La Salle himself, and lent them more than 700 francs. M. Cavelier, brother of M. de La Salle, departed in the spring, 1687, to give an account of his voyage at court.[11]

The record of Abbé Cavelier, as we read it in the contemporary accounts and even in the semi-fiction books is not attractive. He is made disagreeable and avaricious, and possibly without entirely just cause. The circumstances of this voyage afford some evidence that he acted somewhat in self-protection. Apparently all the means of the family was embarked in de La Salle's undertaking, and by the large numbers of the family participating in this last expedition, the de La Salle ventures take on the appearance of a family concern. There was de La Salle himself, his brother Jean Cavelier the Sulpician Priest, Father Anastasius Douay the Franciscan, a nephew, and a nephew another Cavelier and his relative M. Crevel de Morangè. And while the inference of Tonti and the direct charges of other writers is that he was grasping in his attempts to secure de La Salle's property and effects, these facts serve to indicate that he may have been discharging a duty to his family and relatives in so seeking some slight return of the means they had advanced for de La Salle's enterprises.

Abbé Cavelier made his way to Canada and from thence to France where he applied to the court to fit out a new expedition to America. Failing in this he retired to Rouen, the home of his sister, Mary Magdalene Cavelier, wife of the Sieur Fortin or le Forestier, Secretary to the King, and died there after 1717.

Father Anastasius Douay had a more lasting connection with the Illinois country in that he became the historian of the voyage of La Salle through Illinois in 1686. After his return to France with Father Cavelier, he wrote an

[10]See Parkman.
[11]Kellogg's *Early Narratives*, p. 311.

account of the expedition which was published in Christien Le Clercq's *Premier Establissement de la Foy dans la Nouvelle France* (Paris, 1691.) He afterwards returned to Louisiana as Chaplain for de Iberville.

The Priests of the Seminary of Foreign Missions

The next missionaries other than Jesuits to visit Illinois were Fathers François Jolliet Montigny, François Buisson de Saint Cosme and Anthony Davion, all priests of the Seminary of Quebec, which was a companion institution of the Seminary of Foreign Missions in Paris.

This Seminary was so intimately connected with the affairs of the Church in Illinois for so many years that it deserves some particular mention. Its establishment was entirely due to Bishop François de Montmorency de Laval, the first bishop of Quebec. Bishop Laval studied under the Jesuits at La Flèche and in the college of Clermont, Paris. At the latter place he joined a group of young men directed by Father Jean Bagot, S. J. This group was the germ of the Seminary of Foreign Missions. The Seminary at Quebec was founded by Bishop Laval in 1663. In 1668 Bishop Laval also founded a preparatory seminary like the home institution in Paris. The purpose of the seminary at Quebec was, as the name implies, to furnish priests for foreign missions.

The evangelization of the Indians was one of the dearest objects of Bishop Laval's solicitude, and Abbé Gosselin in his great work, *Life of Monsignor de Laval,* says that the foundation of the Mission Tamarois was due to Bishop Laval.

It was from this seminary that all the priests of the Tamaroa mission of the Holy Family of Cahokia came, from its first occupancy by Father St. Cosme in 1699 or 1700 to 1763. And it was at this seminary that Father Pierre Gibault, who later became the Vicar-General of the Bishop of Quebec in Illinois, was educated and his education was paid for out of the rents of the property of the Holy Family mission at Cahokia.

Father Montigny and his companions were sent out by Bishop John Baptist de la Croix de St. Valier, the immediate successor of Bishop Laval, and Father Montigny was made superior of the mission and Vicar-General.

Out of the journey of these three missionaries came one of the best of the early narratives of travel, that of St. Cosme, relating to the Illinois country and the state of the missions at that time. Father St. Cosme tells in more or less detail of their embarkation and the company in which they sailed. After a description of the earlier part of the voyage he tells of reaching Chicago and landing on the shores of Lake Michigan.

Visit to Chicago

It is from this letter and at this point in the narrative that we gain most of our information about the first mission established within what is now Chicago. In describing their visit to Father Pinet's Mission of the Angel Guardian, which has been noted before, Father St. Cosme says:

We went by land, Mr. de Montigny, Davion and myself, to the house of the Reverend Jesuit Fathers, our people staying with the baggage. We found there

Reverend Father Pinet and Reverend Father Binateau, who had recently come in from the Illinois and were slightly sick.

I cannot explain to you, Monseigneur, with what cordiality and marks of esteem these reverend Jesuit Fathers received and caressed us during the time that we had the consolation of staying with them. Their house is built on the banks of a small lake, having the river on one side and a fine large prairie on the other. The Indian village is of over 150 cabins, and one league on the river there is another village almost as large. They are both of the Miamis. Reverend Pinet makes it his ordinary residence except in winter, when the Indians all go hunting, and which he goes and spends at the Illinois. We saw no Indians there, they had already started for their hunt. If we may judge of the future by the little while that Father Pinet has been on this mission, we may say that God blesses the labors and zeal of this holy missionary. There will be a great number of good and fervent Christians there. It is true that little fruit is produced there in those who are grown up and hardened in debauchery, but the children are baptised and even the medicine men, most opposed to Christianity, allow their children to be baptised. They are even very glad to have them instructed. Many girls already grown up and many young boys are being instructed, so that it may be hoped that when the old stock dies off there will be a new Christian people.[12]

Father St. Cosme then describes in more detail than any of the early narratives the passage of the portage and the conditions and surroundings of Mon Jolly (Mount Jolliet). They finally arrived on the 15th of November at the old fort (now Starved Rock), but found it abandoned, the Indians having gone to stay about twenty-five leagues lower down. The next stop was at Peoria Lake, where they again saw Father Pinet, who, though starting later from Chicago than they, had arrived several days earlier at Peoria, due to the fact that Father St. Cosme's party had the misfortune to lose a boy that accompanied the party in the tall grasses and remained searching for him.[13]

Here, besides Father Pinet, who was on a temporary visit only, they found Father Gabriel Marest, S.J., and Father Julien Bineteau, S.J., and Father St. Cosme says that:

The Reverend Fathers gave us all possible welcome. Their only regret was to see us start out so soon on account of the frosts.[14]

Here we have a proof of the success of the Illinois Missions which has been so frequently brought into question. Father St. Cosme says:

This Illinois Mission seems to me the finest that the Jesuit Fathers have up here, for without counting all the children who were baptized, there are many grown persons who have abandoned all their superstitions and live as perfectly good Christians, frequenting the sacraments and are married in the Church.[15]

The First High Mass in Illinois

It was at this time, November 21, 1699, that another great event in the early history of the Church occurred.

We sang High Mass there (at Peoria Lake) with deacon and subdeacon on the day of the Presentation of the Blessed Virgin.[16]

[12]Ibid, p. 347.
[13]Ibid, p. 347.
[14]Ibid, p. 350.
[15]Ibid, p. 351.
[16]Ibid, p. 351.

So far as writings show, that was the first High Mass ever celebrated on the soil of Illinois.

Father St. Cosme and his companions arrived at the village of the Tamarois, the seat of the future activities of the Fathers of the Seminary, on the 7th of December, 1699, and celebrated their Masses on the 8th, the Feast of the Immaculate Conception, and departed from there for the lower Mississippi on the same day, whither it is not now necessary to follow them.[17]

At the conclusion of their southern voyage, Father St. Cosme returned and established himself at the village of the Tamarois which De la Source said was the largest village they had seen, with about three hundred cabins. "There are as many people at the Tamarois as at Quebec."[18]

Holy Family Mission Established

Father Jean François Buisson de St. Cosme was, therefore, the first of the Fathers of the Foreign Missions to have charge of the Mission of the Tamarois, known since as the Holy Family and located in what afterwards became and still remains Cahokia. Later he became a victim of the Indians, being killed while descending the Mississippi by a party of Sitimaches. St. Cosme did not remain long at the Tamarois Mission, but removed soon to the Natchez on the lower Mississippi.

Reverend John Bergier, another priest of the Seminary of Foreign Missions, succeeded St. Cosme at the Tamarois, and upon the departure of Father St. Cosme, Father Bergier became the Superior of the Secular Missionaries in the Mississippi Valley.[19]

Through the great charity of Father Gabriel Marest, S. J., we have been able to learn more of Father Bergier than of any of the other priests of the Seminary. In one of his letters Father Marest gives a very interesting account of Father Bergier's labors and of his death, and incidentally discloses some of the trials of the missionary. Father Marest says:

About twenty-five leagues from here is the village of the Tamarouas. This is a mission which was at first intrusted to Father Pinet, whose zeal and whose labors were so greatly blessed by God that I myself am witness that his church could not contain the multitude of savages who came to it in crowds. This Father had as his successor Monsieur Bergier, a Priest from the Seminary of the Missions Etrangères. Having learned that he was dangerously sick, I immediately went to assist him. I remained eight entire days with this worthy Ecclesiastic the care that I took of him and the remedies which I gave him, seemed gradually to restore him, so that, believing him better, and knowing, besides, how necessary my presence was to my own Mission, on account of the departure of the Savages, he urged me to return to it. Before leaving him, I administered to him, by way of precaution, the holy Viaticum; he instructed me as to the condition of his Mission, recommending it to me in case that God should take him away. I charged the Frechman who took care of the patient

[17]Ibid, p. 355. It should be noted that the passages quoted from St. Cosme's letter are really from Shea's translation published in his *Early Voyages Up and Down the Mississippi*, but as that volume is so rare I have cited Kellogg. There are some slight differences in the language.

[18]See letter, Shea's *Early Voyages Up and Down the Mississippi*, p. 84.

[19]Shea, *The Catholic Church in Colonial Days*, p. 541.

Memorial to Marquette, Joliet and Algonquin Indians, erected from the Ferguson Fund at Harrison Technical High School, Chicago.

TREATY AT CAHOKIA

George Rogers Clark and Reverend Peter Gibault (Black Robed) treating with Indians in August and September, 1778.—From a painting over the grand stair case on west interior wall of the State House at Springfield, Illinois.

to inform us at once if he were in danger; and I retraced the way to my Mission.[20]

After leaving Father Bergier, Father Marest spent several days in visiting the sick and afflicted on his homeward route, preparing several sick persons for death, and administering to them the sacraments. Arriving at home again he says:

As soon as I reached our village, I wished to See Monsieur Bergier; but the people opposed this, alleging as a cause that, no one having brought news of him,—as had been promised in case he were worse,—they could not doubt that his health was re-established. I yielded to this reasoning; but a few days afterward, I felt genuine regret for not having followed my first plan. A young slave came, about two o'clock in the afternoon, to appraise us of his death, and beg us to go to the funeral rites. I set out forthwith. I had already gone six leagues when night overtook me; a heavy rain which had fallen did not permit my taking a few hours' rest. Therefore I walked until daybreak, when, the weather having cleared a little, I lighted a fire to dry myself, and then continued my way. I arrived at the village toward evening, God having given me strength to make these fifteen leagues in a day and a night. The next day at dawn I said Mass for the deceased, and buried him.

The death of Monsieur Bergier was somewhat sudden, according to what was told me by the Frenchman who was with him; he felt it coming on all at once, and said that it would be useless to send for me, since he would be dead before my arrival. He merely took in his hands the crucifix, which he kissed lovingly, and expired. He was a missionary of true merit and of a very austere life. At the beginning of his Mission he had to bear rude attacks from the Charlatans, who, availing themselves of his slight knowledge of the Savage language, every day took away from him some Christians; but eventually, he learned how to make himself, in his turn, feared by those imposters. His death was for them a cause of triumph. They gathered around the cross which he had erected, and there they invoked their Manitou, each one dancing, and attributing to himself the glory of having killed the Missionary, after which they broke the cross into a thousand pieces. I learned this with grief some time after.[21]

Father Bergier's death occurred on November 9, 1707. He was succeeded in the Cahokia Mission by Dominic Mary Varlet, another of the Seminarian fathers, who was beyond doubt a brilliant man, but who in his lifetime became a Jansenist. Great were the hopes that were built up on the Reverend Dominic Mary Varlet, who is said to have been a man of ability and energy and of high repute and a priest of virtue and piety. On the 6th of October, 1717, Bishop St. Vallier, recognizing his learning, energy, probity and other virtues, appointed him Vicar-General for Fort la Mobile or Fort Louis and the places and missions near and along the river Mississippi, with jurisdiction over all priests, secular or regular, except priests of the Society of Jesus, who were subject to their own superior, and renewed letters granted to former Vicars-General in 1698. Father Varlet is said to have spent six years on the missions, and returning to Europe was in 1718 appointed Bishop of Ascalon and Coadjutor of Babylon. Soon after his appointment, news reached Rome that Mgr. Varlet was an active adherent to the doctrines of Jansenius, whereupon the

[20]Marest to Germon Thwaites *Jesuit Relations*, V. 66, 257.
[21]Ibid, pp. 261 to 265.

Sovereign Pontiff recalled him; but he went to Utrecht in Holland, where he took part in establishing the schismatical Jansenist Church, consecrated four successive pretending archbishops, and died near that city in 1742 at the age of sixty-four, after having been excommunicated by several popes.[22]

The Mission Plantation

In 1718 Reverend Dominic Anthony Thaumur de la Source and Reverend John le Mercier were sent to take charge of the Mission of the Tamarois at Cahokia and Father de la Source remained in the mission until 1728. The first act of these two missionaries was to secure from Pierre Dougue de Boisbriant the Commandant, and Mark Anthony de la Loere des Ursins Commissaire a tract of land four leagues square, a quarter of a league above the little river Cahokia, to be conceded in legal form to the Seminary of Quebec[23] This property has been variously known as the property of the Mission of St. Sulpice and of the Missions, and as will appear hereafter, became the subject of much controversy. The land was granted out to settlers, and a prosperous community grew up, mills and other works of general use being established by the Seminary Priests.

Father G. Galvanin, also of the Seminary of Foreign Missions, was here during a portion at least of this period.

In 1728 Father de la Source returned to Canada and Reverend Joseph Courrier and Reverend Joseph Gaston were sent on to the Tamarois Mission. Father Gaston was killed by Indians soon after reaching the Tamarois, another Illinois martyr to the Faith, but Father Courrier labored at the post for several years and was regarded as a man of extraordinary sanctity. Broken in health, he went to New Orleans for medical treatment and died among the Capuchin Fathers in the fall of 1753.[24]

Father Mercier, who came in 1718 and remained through all the changes, was now alone in the mission with the exception of Abbé Joseph Gagnon, of whose coming we have no specific information, but who at this date was aged and infirm.[25]

In 1739 Abbé Nicholas Laurenz, a priest of Chartres in France, was sent to the mission and had charge there until the date of his death in 1758.[26]

The last of the Priests of the Seminary of Quebec was Reverend Francis Forget Duverger, who came in 1754 and industriously tended the mission until 1763. It was in 1763 that the Superior Council at New Orleans passed the outrageous edict for the banishment of the Jesuits, of which Judge Edward Osgood Brown, after having examined all the evidence that has come to light with respect to this proceeding, said:

By virtue of an infamous decree of the Superior Council of Louisiana, an insignificant body of provincial officers who undertook in 1763 to condemn the Society of Jesus, and to suppress the order within Louisiana, he (Father de

[22]Shea, *The Catholic Church in Colonial Days*, pp. 555, 557.
[23]Shea, *The Catholic Church in Colonial Days*, pp. 567-7.
[24]Ibid, p. 577.
[25]Ibid, p. 577.
[26]Ibid, p. 578.

la Morine, one of the Jesuit Missionaries) was seized, although upon British soil, and with other priests from Kaskaskia and Vincennes taken to New Orleans and sent from there to France with orders to present himself to the Duc de Choiseul.[27]

Not only were the Jesuits thus banished, but their property was destroyed.[28]

Father Duverger, noting this treatment, and without full knowledge of the cause or pretext, assuming that his turn would come next, made ready to quit the country before he was driven out, and having sold the mission property to Jean Lagrange and Antoine Girard, wealthy Frenchmen, proceeded to New Orleans and sailed for France on the same ship with the banished Jesuits and never returned.[29]

Thus ended the succession of the Fathers of the Seminary of Quebec in the Mission of the Holy Family at Tamarois or Cahokia as it has since been called. The mission or parish, as it became, did not end here, however, but, as will be seen, was afterwards and to the present day tended by able priests. The lands and property of the mission were made the subject of controversy which involved the good faith not alone of Father Duverger but gave the new Prefect-Apostolic, afterwards Bishop Carroll, a bad, if false, impression of Father Pierre Gibault, which exercised some influence to prevent Father Gibault from being taken into Bishop Carroll's confidence.[30]

---

[27]Brown, *The Parish Registers at Michilimackinac*, p. 47.

[28]Thwaites *Jesuit Relations*, V. 71, pp. 37, 38.

[29]See account of sale in letter of Father Meurin to Bishop Briand, Thwaites *Jesuit Relations*, V. 71, p. 37. Also Court Records published in Illinois Historical Collections, Alvord, Vol. 2, pp. 55 and 223 and letters published in Illinois Historical Collections, Vol. V, Alvord, Kaskaskia Records, p. 560 et seq.

[30]See letters of Bishop Carroll to Father Gibault and others published in Kaskaskia Records, Vol. V, Illinois Historical Collections, p. 590 et seq.

CHAPTER IV

The Church in the Transition Period

The Change from French to English and from English to American Jurisdiction.

When in 1763 the Superior Council of Louisiana had executed its decree of banishment against the Jesuits, and Father Forget Duverger, the last of the Priests of the Foreign Missions, had, as he thought, anticipated the illegal decree by disposing of the mission property at Cahokia and had left the country, there seems to have been no priests left within the boundaries of what is now Illinois, except Fathers Luke and Hyppolite Collet,[1] two Franciscan priests, who were brothers, and who labored alone in the field until good old Father Sebastien Louis Meurin of the Jesuits, who had been dragged down to New Orleans under the decree of banishment, was, upon the earnest solicitation of both the Indians and French in Illinois, permitted to return. But this privilege was granted only upon Father Meurin's first pledging himself to the unholy coterie at New Orleans, to recognize only the jurisdiction they assumed to set up.[2] Father Meurin returned to the Illinois country in 1764, did the best he could to serve all of the Illinois Missions and those on the Spanish side of the river as well, and struggled along until, in response to his earnest pleas, the Bishop of Quebec sent Father Pierre Gibault as his Vicar-General to the Illinois country.

Father Gibault arrived in the Illinois country in September, 1768, and for twenty-one years was the leading spirit of the entire Middle West on both sides of the Mississippi. He was a brilliant man, highly educated, eloquent and well informed. He kept abreast of the times and was from the very earliest

---

[1]Leonard Philibert Collet, who took in religion the name of Luke, was chaplain at the French posts in Pennsylvania, Presquile and Riviere Aux Boeufs. He was born November 3, 1715, ordained 1753. He died September 10, 1765, and was buried at St. Ann's of Fort Chartres and his remains and those of Abbe Joseph Gagon, F.M., also buried there, were removed to St. Joseph's at Prairie du Rocher by Fr. Meurin, S. J., in 1768. The Fathers Collet were both at St. Ann's du Fort Chartres. Father Hippolyte had been there in May, 1759, and Father Luke since May 1761. They attended St. Ann's at Fort Chartres, the Visitation at St. Philippes, and St. Joseph's at Prairie du Rocher. Father Hippolyte left in 1764.—Shea, *Life of Archbishop Carroll*, pp. 112, 113.

[2]Father Sebastian Louis Meurin, born in Champagne in 1707, became a Jesuit in 1729, came to New Orleans in 1741, to Illinois in 1742, died at Prairie du Rocher in 1777, remains removed by Bishop of Chicago, Rt. Rev. James Oliver Vandeveld, S. J., to the Jesuit cemetery in Florisant, Missouri, and there reinterred September 3, 1849. Upon the execution of the decree of banishment, petitions were sent to the authorities to permit at least Father Aubert to remain (letter of Philibert Watrin, S. J., translated and published in Alvord and Carter Illinois Historical Collections, Vol X, p. 107). See as to Father Meurin, Ib., p. 118 and pp. 73 and 74. See also letter of Father Meurin to Bishop Briand, Thwaits *Jesuit Relations*, 71, 73 et seq. See also Shea, *Life of Archbishop Carroll*, p. 114, 115.

champion of the American cause, of which he was well informed before George Rogers Clark conceived the conquest of the Northwest; and when Clark, under authority of the Assembly of Virginia and Governor Patrick Henry undertook the conquest of the Northwest, he became the central figure in the events which led to the espousal by the inhabitants of the Northwest of the American cause. He was not only one of the ablest and most successful priests that had yet been in the Illinois country, but the greatest patriot of the Northwest in Revolutionary times.

In the confusion of political and ecclesiastical jurisdiction which resulted from the short-lived English occupation, Father Gibault was caught in the vortex, condemned by the Canadian Bishop under whose jurisdiction he was originally bound for his espousal of the American cause, and looked upon with suspicion by the Prefect-Apostolic Carroll of the United States by reason of false reports which British enemies had spread concerning him, and was, in his old age, driven from the ministry in the field of his labor, to the Spanish Dominion where he died in obscurity.[3]

Very Reverend John Carroll, Prefect-Apostolic and Bishop

When the newly created Prefect-Apostolic, the Very Reverend John Carroll, afterwards Bishop and Archbishop, found himself (in 1790) clothed with jurisdiction over the vast territory composing the then United States of America, he exerted every effort to supply priests to the numerous settlements, which in number were greatly out of proportion to the supply of prists. Under such circumstances, it is not to be wondered at if the Prefect-Apostolic was willing to take almost any ecclesiastic who presented himself and expressed a willingness to penetrate into the western wilds, as the Illinois country was considered by those on the Atlantic seaboard.

The first priest to volunteer for such service was a Discalced Carmalite, Paul de Saint Pierre, who had been a chaplain in Rochambeau's army, fighting with the Americans in the Revolutionary War.[4] De Saint Pierre applied to Father Carroll in 1784, was given faculties, although the Prefect-Apostolic was not fully convinced of his rights to the same, and proceeded to Kentucky where he visited twenty-five families who had immigrated from Maryland to Pottinger's Creek in 1785. From there he went to Louisville, making a brief stay, but arrived in the Illinois country in 1785 and ministered at Cahokia and Vincennes from 1785 to 1790.

Though Bishop Carroll expressed some misgivings relative to St. Pierre, and though Father La Valiniere who came later, sought a quarrel with him, de St. Pierre made a good record in this part, and comes down to us as a

[3]For extended account of the life and works of Father Gibault see articles in Illinois Catholic Historical Review beginning with the July, 1918, number entitled "Illinois' First Citizen, Pierre Gibault," by Joseph J. Thompson.

[4]See letter of De St. Pierre to Tardiveau, translated and published in *Illinois Historical Collections*, Vol. V. Alvord, p. 568, and note 76 *Illinois Historical Collections*, Vol. II, p. 630. Father De St. Pierre was a native of Germany or Holland. Ib.

EARLY NON-RESIDENT BISHOPS OF ILLINOIS

Most Reverend John Carroll, D.D., Archbishop of Baltimore, first Bishop in the United States; Right Reverend Benedict Joseph Flaget, D.D., first Bishop of Bardstown; Right Reverend Joseph Rosati, Bishop of St. Louis; Right Reverend Simon William Gabriel Brute, Bishop of Vincennes.

faithful and devoted priest, who ministered well to the Catholics of the Illinois country on both sides of the Mississippi and in turn was loved and admired by them.

In this period appears one of the strangest ecclesiastics that ever visited Illinois: a French Canadian, Reverend Peter Huet de la Valinière. In a note in Shea's *Life of Archbishop Carroll,* the author says:

This good but strange and restless priest came to Canada in 1755 with the famous Abbé Picquet. He rescued from the state a Mrs. O'Flaherty and her daughter, paid for the education of the child and for her profession when she became a sister in Mme. d'Youville's Community. He was driven from Canada at the commencement of the Revolution for his sympathy with the Americans, labored in New York, Philadelphia and Illinois, went to New Orleans, Havana, Florida, Charleston, Stonington, New York, Montreal, Split Rock, N. Y., and was killed at Repentigny, Canada, June 29, 1806, by falling from a wagon.[5]

Receiving what he considered commendation of Father Valinière from the Bishop of Quebec, Dr. Carroll made him his Vicar-General for the Illinois country, and sent him west, where he began his labors in 1785, taking up his residence at Kaskaskia, from whence Father Gibault had recently removed to Vincennes. Valinière proved as stormy in Illinois as elsewhere, and after a few years, in which, though he led an exemplary life and showed the firmest attachment to the Church, he quarreled with almost everybody else interested in the Church, laymen as well as clerics. He gave out bad reports of both Fathers de St. Pierre and Gibault, and in general created turmoil.[6]

About this time Dr. Carroll's earnest appeal to the old world for help was responded to by the Sulpicians, who established a house in Maryland. Amongst the Sulpician fathers who came at Dr. Carroll's invitation were Reverend Michael Levadoux and Reverend Gabriel Richard.

Bishop Carroll sent Father Levadoux to Kaskaskia where he officiated from February, 1793 to May, 1797, when he was succeeded by Father Richard who remained until 1798.[7]

Father Charles Leander Lusson, a Franciscan, was sent by Bishop Carroll to Cahokia in 1798 but abandoned the parish soon afterwards and removed to the Spanish side of the Mississippi.[8]

Fathers Levadoux and Richard were very distinguished priests, Richard becoming one of the most prominent men of the west of that early day. After leaving the Illinois Missions in 1798 he was stationed at Detroit as assistant and afterwards as pastor and took a prominent part in the making of Detroit and Michigan. He brought the first printing press into the State of Michigan, published the first paper in that state, organized several industries, and was

---

[5] *Life of Archbishop Carroll* op. cit. 432.

[6] For the troubles of La Valinier see Alvord's introduction to the Kaskaskia Records, *Illinois Historical Collections*, Vol. V. Rev. J. B. Culemans of Moline, Ill., contributed to the Illinois Catholic Historical Review an exhaustive article on the life of La Valeniere.

[7] Shea, *Life of Archbishop Carroll*, p. 483.

[8] Ibid.

not only a spiritual but a civic leader. He was elected to the Federal Congress, being the only Catholic priest ever elected to Congress.[9]

In February, 1799, Fathers John and Donatien Olivier arrived in Illinois. Father John was stationed at Cahokia and Father Donatien at Kaskaskia and Prairie du Rocher.[10]

Father Donatien Olivier for more than thirty years was the leading spirit and the principal proponent of the Christian religion in the states of Illinois, Indiana and Missouri. He became the Vicar-General of Bishop Carroll in the Illinois country and inducted Bishop Flaget into his See. He was the Tribune of the people and the Herald of the Bishop upon all functions and visitations a man of singular piety and great eloquence, and most active in all of this difficult period in the experience of the Illinois Church.

The Reverend Donatien Olivier was one among the most pious, zealous and efficient priests who ever labored in the missions of the Mississippi valley. He was universally esteemed and beloved; by the French Catholics he was reverenced as a saint. His name is still held in benediction among them. He was for many years Vicar-General of the Bishop of Baltimore, for all the missions extending over the present States of Indiana and Illinois. He usually resided, it appears, at Prairie du Rocher, but he visited Kaskaskia, Cahokia, Vincennes, and the other Catholic settlements. He was admired for his child-like simplicity and unaffected piety, which traits he continued to exhibit, in the midst of his apostolic labors, till old age compelled him to abandon the field and seek solace and prepare for death in retirement. He died on the 29th of January, 1841, at the Seminary of the Barrens, in Missouri, at the advanced age of ninety-five years.[11]

Governor Reynolds, who had personal knowledge of Father Olivier, said of him:

One of the ancient pioneer clergymen was the celebrated Mr. Olivier of Prairie du Rocher, Randolph County. This reverend divine was a native of Italy, and was a high dignitary of the Roman Catholic Church for more than

[9]At the outset of the war of 1812 Detroit fell into the hands of the British and Father Richard was carried off and confined as a prisoner in Sandwich, Canada. Shea, *Life of Archbishop Carroll*, p. 657. For an excellent sketch of Father Richard see *Life and Times of Rev. Gabriel Richard*, by J. A. Girardin, Michigan Pioneer Collections, Vol. 1, p. 481. See Father Gabriel's record in Congress in *A Catholic Priest in Congress*, by Hon. Thomas A. E. Weadock, M.C., Michigan Pioneer and Historical Collections, Vol. 21, p. 432. Father Richard was also a member of the elected territorial legislature of Michigan from 1823 to 1825. *Michigan Pioneer Collections*, Vol. 6, p. 380. He was also one of the organizers of the University of Michigan.

Father Levadoux was recalled to Baltimore in 1801 and then to France. Shea, *Life of Archbishop Carroll*, p. 489.

[10]Shea, *Life of Archbishop Carroll*, p. 483.

Rev. Donatien Olivier came to America from France in 1794 in company with Rev. William Louis du Bourg, afterwards Bishop of New Orleans; Rev. John Rivet, afterwards the great patron of education at Vincennes, and Rev. John Moranville. Shea, *Life of Archbishop Carroll*, p. 408.

Father John Olivier left Cahokia in 1803 and went to New Orleans as chaplain of the Ursuline Convent. Bishop Carroll made him Vicar-General of Louisiana. Shea, *Life of Archbishop Carroll*, pp. 594-595.

[11]See accounts of Father Donatien's activities in Indiana while Vicar-General of Bishop Carroll for the Illinois country. *The Diocese of Vincennes*, Rev. H. Alerding, pp. 76 et seq. An obituary of Father Olivier appeared in the Catholic Advocate, Vol. VI, p. 23.

half a century. He acquired a great reputation for his sanctity and holiness, and some believed him possessed of the power to perform small miracles, to which he made no pretentions.[12]

A Period of Severe Trial

During the years succeeding the banishment of the Jesuits, the Church in Illinois was most severely tried. For a government to have done everything conceivable in the deepest malice to discredit the Church through the humiliation of its most successful ministers, was a blow that was hard to survive; and when added to that came the changes of the political and ecclesiastical jurisdiction, bringing in their train the persecution of the leading churchman of the territory, Father Gibault, and the quarrels fomented by Father de La Valinière, it would seem strange that the Church was not completely destroyed. It is apparent, however, that though there were losses, yet the prestige of the Faith was maintained. It was during this very period that William Morrison,[13] the leading merchant of Illinois, and John Hay,[14] one of the most widely informed men of Illinois, and Mrs. Robert Morrison,[15] the most highly educated woman to appear in Illinois up to her time, were converted to the Church.

It was of this period, too, that Judge Sydney Breese wrote the twentieth chapter of his Early History of Illinois entitled "The Roman Catholic Church: The Author's Estimate of It," in the course of which he pointed out the equalizing influence of the Church which made for democracy and human progress.

At the same altar knelt the rich man and the poor man, the same ordinances and sacraments were administered to each, and, dying the same rites performed, and the same "Miserere" and "De profundis" chanted. Even in the merriments of Shrovetide, or "Mardigras" as it was termed, in the madcap frolics of the Guillone, or in the noisy charivari, no other sentiment prevailed than that home-bred American sentiment "I am as good as you are," that is to say, the rights and privileges of everyone of the mass of the community were just as great and no greater than those of another.

The church edifice of the early day "with its tall spire and gable surmounted by the emblem of the religion to which it was dedicated, with its coarse architecture, its ample portals, its little font, its rudely carved and latticed confessional, its unsculptured altar and rude paintings awakened * * * a feeling akin to reverence" in the learned non-Catholic jurist in his boyhood days.[16]

---

[12] *My Own Times*, p. 116-117.

[13] See appreciation of William Morrison Reynolds, *Pioneer History of Illinois*, pp. 160 to 165. Reynolds says: "After due reflection he joined the Roman Catholic Church. He devoted much of his attention to the Church before his death and performed all the duties enjoined upon him with sincere devotion. He died in the arms of the Church praying to God." p. 164-5.

[14] At mature age, he read, reflected and became a Catholic. Reynolds' *Pioneer History of Illinois*, p. 230.

[15] She entered thoroughly into the investigation of the various religious systems. She became a Presbyterian, but on further research and much reflection she entered the Roman Catholic Church and became a very warm and zealous member. * * * By her example and influence almost all who came within her circle became Roman Catholics and joined the Church. Reynolds, *Pioneer History of Illinois*, p. 166. Reynolds was not a Catholic.

[16] Page 210.

In speaking of the civilizing influence of the Church the learned judge in another chapter says:

How could the simple forest children resist the influence which is shed over almost everyone who witnesses the nuptial, the baptismal or the funeral rites of that Church?

Judge Breese spoke from experience, for though he was not a Catholic he had been present at weddings, baptisms and funerals, as his signature on the parish records attests, as witness or otherwise.

"Or," he proceeds, "the imposing ceremonies of the Mass, the Illuminated altar with the officiating priest in full canonical vestments—the silver chalice, which, with so many genuflections and solemn obeisances, he places to his lips —the solemn song going to the heart and ravishing one sense, while the incense, widely diffused by its bearer, regales another, all in combination with the carved crucifix exhibiting our Saviour in his suffering."

The Mission of Our Lady of Good Help-Monk's Mound

Besides the missions heretofore noted there was another of much later origin but of peculiar interest. It was the mission of Our Lady of Good Help, established on the great mound near Cahokia since called Monk's Mound. This mission was established in 1810 upon grounds donated by a distinguished Catholic Frenchman, Nicholas Jarrot, who offered the domain to the Trappist monks. Accepting the kind offer the community bought also two of the great mounds adjoining and upon the smallest of them erected twenty houses made of logs. The highest and largest of the buildings erected in the center was the Church, another the Chapter Room, another the Refectory, all constituting the monastery and dwellings of the community.[18]

This early religious community was severely scourged by sickness as was also all of the inhabitants of Illinois at that time, so much so that the territorial legislature passed a law postponing the holding of court in Cahokia and by reason of the scarcity of priests in the Illinois country Father Urbain furnished two members of his community as assistants to Father Donatien Olivier, then resident pastor of the Kaskaskia country and Vicar-General of Bishop Carroll, to assist in the onerous Church work of the day. These priests were Father Joseph and Father Bernard. Father Bernard had for his task St. Louis and the two borders of the Mississippi. He was an old man, and, becoming exhausted, died in February, 1811. From thence the suffering of the community was extreme. All sacred vessels except a single one were sold one after another for sustenance. The religious and the lay-brothers fell victims of the epidemic until there was left scarcely a sufficient number to bury the dead. The few survivors by the help of their surrounding neighbors removed to Pitts-

[18]McAdams, *The Archeology of Illinois.* Publication No. 12, Illinois State Historical Library, p. 35.

burgh in 1813. Monk's Mound, their monument, remains, however, and has made Cahokia world renowned.[19]

The Diocese of Bardstown

It was while Father Olivier had the spiritual guidance of the Illinois country that the diocese of Bardstown was erected, the date of that important event being April 8, 1808, and what are now the states of Illinois, Indiana, Ohio, Michigan and Wisconsin were made subject to the jurisdiction of that diocese. Reverend Benedict Joseph Flaget, who had formerly been pastor at Vincennes, was made the first bishop and was consecrated November 4, 1810. Bishop Flaget's first journey from Baltimore to the West as a missionary priest is of much interest to us, especially in view of the fact that through a letter of introduction written by General (Mad Anthony) Wayne to General George Rogers Clark, so prominent in the records of Illinois, the good priest was met by General Clark at Louisville, who escorted him in an armed batteau to Vincennes.[20]

The jurisdiction thus having been transferred from Bishop Carroll, the succeeding activities of the Church in Illinois were for a time under the guidance of Bishop Flaget, who, almost as soon as he was located, began a visitation of his very extended diocese.

The first visitation extended over the years of 1813 and 1814, and his account of it gives us a quite clear idea of the condition of the Church in Illinois, Missouri and Indiana as well, at that time.

Vincennes was without a resident priest, depending upon occasional visits from Reverend Stephen Theodore Badin, who was the Apostle of Kentucky, and the first priest ordained in the United States, and Reverend Donatien Olivier, stationed at Kaskaskia. Cahokia had been without a priest for a time, but Bishop Flaget at once sent Father Savine there. The first point visited in this journey was Vincennes, and we are told that:

As he approached the old French town, a large cavalcade, headed by Reverend Donatien Oliviere, came down to meet him, and conducted him to the Church with much pomp.[21]

While in Vincennes upon this occasion, Bishop Flaget blessed and exhorted a company of Rangers setting out for the seat of war to check the English on the Frontier. On this visit, too, good Bishop Flaget confirmed eighty-six persons whom Father Olivier had prepared for the reception of the Sacrament.[22]

[19]This remarkable pile of earth is the greatest artificial structure in the world. It stands 102 feet high. Its longest axis is 998 feet; the shortest, 721 feet. It covers more than sixteen acres. The great pyramid of Cheops in Egypt is 716 feet square. The temple mound of the Aztecs in Mexico is 680 feet square. In volume the Cahokia pyramid is the greatest structure of its kind in the world. McAdams, *The Archeology of Illinois*, Publication No. 12, Illinois State Historical Library, p. 46.

[20]Bishop Flaget had a letter of introduction from Bishop Carroll to General Wayne, then at Pittsburg, and General Wayne gave him a letter to General George Rogers Clark. He met General Clark, Father Levadoux and Father Richard at Louisville, and was escorted by Clark to Vincennes. Shea, *Life of Archbishop Carroll*, pp. 484, 485.

[21]Shea, *The Church in the United States*, 1808-15 to 1843, p. 277.

[22]Ibid, 278.

From Vincennes he proceeded to Cahokia, where he found Father Savine reaping excellent results.

Everything was in fine order. The congregation was free from debt and had a surplus in the treasury. What was still more consoling was the spirit which animated the people and the knowledge of their religion and duties which they displayed.[23]

On the 26th of June, 1814, he confirmed 118 persons. After visiting St. Louis at the request of Bishop Dubourg of New Orleans, Bishop Flaget returned to Illinois and visited Father Donatien Oliviere's parish at Prairie du Rocher, where he confirmed sixty-five.[24] By September 14th he was in Kaskaskia.

That old post had a fine Church, 80 feet by 40 feet, with a handsome steeple and a bell dating back to the days of French rule.

He confirmed 110 there at that time and in a subsequent visit thirty-six more.[25]

During this visitation, Bishop Flaget wrote Archbishop Carroll from the American settlement in Missouri as follows:

My visit through the French settlements has been very laborious, but a hundred times more successful than I would have expected; I have confirmed about twelve hundred people, though I confirm none but those who have made their first communion. At least eight or ten priests are wanting in these immense countries, and if some could be put among the Indians who would be willing to receive them, ten more would scarcely do. Pray that God may send me proper ministers to convert or support so many souls that run to perdition for want of assistance.[26]

From the consecration of Bishop Flaget the Church in Illinois may be said to have been placed under local jurisdiction and subject therefore to greater supervision.

An examination of such church records as still exist would show periods of occasional absence of priests from some of the missions or churches, but there was no time from the year 1673 forward that the Church was not alive and active, or when it was not ministered to by one or more devoted priests.

It appears also that just as fast as a little knot of Catholic settlers appeared anywhere in the territory, a priest from Illinois, Kentucky, Indiana, Missouri or somewhere found them out and established a station amongst them, where, though it was necessary they should ride on horseback or tramp through the woods for miles to reach them, he said Mass, heard confessions and administered the sacraments.[27]

The Diocese of St. Louis

Bishop Flaget continued in charge of the whole of Illinois until the erection of the See of St. Louis, to which Pope Leo XII appointed Reverend Joseph Rosati on March 20, 1827, who, by arrangement with the Bishop of Bardstown,

[23] *Ibid.*
[24] *Ibid.*
[25] *Ibid.*
[26] *Ibid.*, 279.
[27] See accounts in *Illinois Catholic Historical Review.*

administered the western half of Illinois, and also the northern part, especially Chicago. During the summer of 1830 Bishop Rosati visited all of the churches in the western part of Illinois.

It was in 1833 that the first colony of sisters came to Illinois. Seven nuns of the Visitation from Georgetown, headed by Mother Agnes Brent, left their monastery on the Potomac, May 3, 1833, to establish an academy in the ancient town of Kaskaskia.[28] Mother Brent was succeeded in 1839 by Mother Seraphine Wickham, who raised the academy to a high degree of efficiency, but the floods of the Mississippi in 1844 drove the nuns from their convent, and they were removed by Bishop William Quarter, the first bishop of Chicago, with the young ladies attending the convent,[29] to St. Louis by a boat chartered by the bishop.[30]

It was during Bishop Rosati's tenure that Reverend Charles Felix Van Quickenborne, S. J., re-evangelized the Indians of Illinois and made numerous visitations amongst the white settlers at Springfield and in all the settlements in the northwestern portions of the state.

Bishop Rosati was a most zealous prelate and spared no toil for his church and diocese. He visited all parts of his jurisdiction, however difficult of access, and was found frequently on the Illinois side. One interesting function in Illinois in which the good bishop was the central figure was the baptism of Louis Joseph Kane, son of United States Senator Elias Kent Kane, in 1830. He administered confirmation at Kaskaskia annually from 1830 to 1840, and again in 1842.

An important extension of the Church occurred in Bishop Rosati's time through the organization by Rev. John Mary Iranaeus Saint Cyr of St. Mary's Church at Chicago in 1833.

The Diocese of Vincennes

Simon William Gabriel Brutè was appointed Bishop of the Diocese of Vincennes erected in 1834 by the Holy See, and accordingly became the Bishop of Indiana with jurisdiction over the eastern portion of Illinois. This great ecclesiastic made four journeys through Illinois. Setting out from Louisville, Kentucky, in the middle of October, 1834, accompanied by Bishop Flaget and Bishop Purcell, the party crossed the Ohio and proceeded directly towards St. Louis over the prairies of Illinois. On this memorable visit, a stop was made in Salem, half way between Vincennes and St. Louis, where the three prelates warmed themselves by the inn fire and the good Bishop Flaget endeavored to restore the legibility of his breviary, which had been watersoaked during the bishop's exposure, by drying it before the hearth.[31] On the 26th of

[28]Shea, *The Church in the United States*, p. 430 and 683.

[29]Ibid, p. 683.

[30]Bishop Quarter's diary contained the following entry: "I found the nuns at Colonel Menard's being obliged to quit their convent, the water being as high as the second story. The inhabitants of the village were crowded along the bluff to witness much destruction of property and of animals by the water. Chartered the boat Indiana and took the nuns and young ladies (boarders) to St. Louis."

[31]Op. cit., p. 74, Life of Bishop Brute-Bayley.

October they were in St. Louis and assisted Bishop Rosati at the dedication of his new cathedral:

A large body of militia and even the United States troops from the barracks near St. Louis assisted at the ceremony.

On the 28th of October Bishop Brutè was consecrated by the Right Reverend Bishop Flaget, assisted by the Right Reverend Bishops Rosati and Purcell. This was an occasion of great activity, and there were sermons each morning and evening preached by the bishops or some of the Jesuit fathers who had a large and flourishing college at St. Louis at the time.[32]

Retracing his steps with Bishop Flaget, Bishop Purcell, Reverend Abel, Reverend Hitzelberger and Father Petit, the good bishop again crossed Illinois and was met some miles from Vincennes by a cavalcade on horseback and duly installed as Bishop of Vincennes on the 5th of November, 1834.

Taking a little time to look about, Bishop Brutè began his episcopal visitations, and besides other places visited, he says in his letter to the Leopoldine Association:

I visited another Congregation in Edgar county (in the present Diocese of Springfield, in Illinois) on the Illinois side of the Diocese, about seventy miles from Vincennes. It is an American Settlement from Kentucky, with some Irish families among them. There are perhaps fifty or sixty families within a circuit of fifteen miles, and I found them as at St. Mary's truly zealous for their religion, and talking of the Church which they would soon build, and the Priest that would soon be sent to them.[33]

After the beginning of the New Year, he set out upon another visitation, and tells the members of the Leopoldine Association that:

After Easter, in company with an honest and pious man of Vincennes, I went through Illinois, visiting again Edgar County for the Paschal duty, and then proceeded north as far as Chicago on Lake Michigan. Mr. St. Cyr had arrived there from St. Louis and enabled the Catholics to make their Easter communions, so I gave only a few confirmations, and three instructions, one on Saturday and two on Sunday, to encourage the rising Catholic Congregation of that most important point. It is now composed of about 400 souls of all countries—French, Canadians, Americans, Irish, and a good number of Germans. The garrison of the Fort, the Commandant, and part of the staff and band of musicians attended. In general, it may be said that the military are always friendly to the Catholics and their services, which they are free to attend if they choose.[34]

The Diocese of Chicago was erected November 28, 1843, and Right Reverend William Quarter appointed Bishop, whereupon the administration of the Church in Illinois by Bishops Rosati and Brutè came to a close.

Keeping Pace With Settlement

The manner in which the Church kept pace with the settlement of Illinois during the years succeeding the English occupation and the Revolutionary

[32]Ibid, pp. 74 and 74.
[33]Ibid, p. 80.
[34]Ibid, p. 83.

MARQUIS DE LAFAYETTE.

Great French Champion of the American cause who visited Illinois in 1825.

War is perhaps best illustrated by following the activities of the priests who labored in the territory.[35]

Such a review covering the period between the suppression of the Jesuits and the organization of the State into a diocese is found very interesting, due to the fact that though through much of that period there was a certain amount of control through organized ecclesiastical jurisdiction, nevertheless, the priests exercised an extended discretion and regardless of boundaries and limitations sought out the people wherever they were and carried to them the benefits and consolations of religion.

During this period, besides maintaining the old missions at Kaskaskia, Cahokia and Prairie du Rocher, visits were made and stations established wherever a settlement existed.

In this period also, it is interesting to note the labors of the big missionary leaders. Though there were in the neighborhood of one hundred priests who ministered in Illinois from 1765 to 1844, the period which we are here considering, and though all were zealous and effective workers, the names of some stand out in the records. Besides Bishops Flaget, Rosati and Brutè, who made frequent and numerous missionary visits in Illinois, there may be mentioned as notable examples, among the clergy, Very Reverend Pierre Gibault, whose territory was practically boundless; Reverend Gabriel Richard, who became one of the most progressive citizens of the Northwest and served with distinction in the Federal Congress; Very Reverend John F. Rivet, perhaps the greatest educator of the West in his time; Very Reverend Donatien Olivier, the foremost man in the territory from 1799 to 1833; Reverend John Timon, C. M., who later became the distinguished Bishop of Buffalo; Reverend Stephen Theodore Badin, the Apostle of Kentucky and for thirty years a leading ecclesiastic of the Northwest; Reverend Charles Felix Van Quickenborne, S. J., who established the Jesuit Vice-Province of St. Louis, re-evangelized the Indians and covered all western Illinois in his missionary journeys; Reverend John Francis Regis Loisel from St. Louis, who evangelized the whole neighboring territory east of the river; Reverend Vitalis Van Cloostere, who served long and faithfully in all the settlements of western Illinois, Reverend John Mary Iraneus St. Cyr, whose first appointment after ordination was Chicago where he organized the Church, and who afterwards evangelized all central Illinois;

[35]The population of Illinois in 1800 was 2,358. Father John and Donatien Olivier were here then. Father John remained until 1803 and Father Donatien until 1833. By 1810 the population had increased to 12,282. Several visiting clergymen were here, including Bishop Flaget, notably on November 10, 1814, when the bishop baptized and was Godfather to Pierre Menard's daughter Emilie. Father Joseph and Bernard of the Trappists and Father Rivet of Vincennes also ministered in Illinois during that time. Father Desmoulins came to reside at Kaskaskia in November, 1818, and was in Illinois, traveling to missions and stations until 1833. By 1820 the population had increased to 55,162 and there were here then permanently Fathers Oliviere and Desmoulins and several priests from the surrounding states visited the settlements in Illinois. In 1822 Father Hercule Brassac came to reside in Illinois; in 1824 came Father Francis Celleni; in 1825 Father F. X. Dahmen; in 1826 Father John Timon; in 1827 Father Pierre Vergani; in 1828 Father Peter Doutreluingue. Besides these Father Vincent Baden and Father Charles Van Quickenborne worked in Galena in 1828. There were in 1826 twenty missions in Illinois. From 1830 the priests multiplied rapidly as will be seen from the text.

Reverend James Corbe from Kentucky, who made a wide circuit in southern Illinois; Reverend Samuel Charles Mazzuechelli, O. P., the Missionary of the Dominicans and the Apostle of Minnesota and Iowa, who extended his ministrations so effectively to Galena and the surrounding country; Reverend Timothy Joseph Conway of St. Louis, the Missionary of the State Capital at Springfield and the faithful attendant of many other places in central Illinois; Reverend John Blasius Raho, C.M., the leader of the Lazarists and perhaps the most active of all the later day missionaries; Reverend Peter Paul Lefevre, afterwards Bishop of Detroit and joint founder with Bishop Martin, J. Spalding of the American College of Louvain; Reverend John Lutz, Reverend John Kenny, Reverend Louis Muller, Reverend Remigius Petiot, Reverend Hyppolyte Dupontavice, Reverend Patrick McCabe, Reverend H. Tucker and Reverend Joseph Kuenster.

With the certainty of being very much understated, the following will illustrate the development of the Church in Illinois during this period:

Missionaries and Their Fields of Labor[36]
1763-1844

Reverend Sebastian Louis Meurin, S. J., Kaskaskia, 1746 to 1768; Cahokia and Prairie du Rocher, 1768 to 1777.

Reverend Hypolite Collet, Franciscan, 1757 to 1764. St. Anne du Fort de Chartres.

Reverend Luke Collet, Franciscan, 1762-65, St. Anne du Fort de Chartres.

Reverend Pierre Gibault, V.-G., Bishop of Quebec, 1768 to 1792, Kaskaskia, Cahokia, Vincennes, Detroit, St. Genevieve, New Madrid, Prairie du Rocher, 1770-92.

Reverend Paul de St. Pierre, Cahokia, Vincennes, St. Genevieve, Prairie du Rocher, 1785 to 1788.

Reverend Peter Huet de la Valiniere, V.-G., (Prefect Apostolic) Carroll, Kaskaskia, Prairie du Rocher, 1785 to 1788.

Reverend Jacobin le Dru, Dominican, Prairie du Rocher, 1789-92.

Reverend Michael Levadoux, Sulpician, Kaskaskia, 1792-3, Prairie du Rocher, 1792.

Reverend Gabriel Richard, Kaskaskia and Prairie du Rocher, 1793-1798.

Reverend Bernard de Limpach, Capuchin, Kaskaskia, 1793-94.

Reverend Louis Payet, Kaskaskia, 1793-94.

Reverend Peter Janin, Kaskaskia, 1795-97.

[36]This list is made up from data heretofore appearing in this article and from the church directories and parish records of the early churches. "Official" church directories have been published since an early day (first in 1817) tabulating churches and missions of the Catholic Church in the United States. Lucas and Meyers were early publishers of such directories, and there are a few volumes of the earlier ones extant. The data here given is taken in large part from these directories. These publications are mostly out of print and rare. Miss Catherine Schaefer of Belleville, Ill., has, however, worked over the materials of them for Illinois and in revised form they were published in the Illinois Catholic Historical Review beginning with the July, 1918, number.

Reverend Dom Peter Joseph Didier, Benedictine, Prairie du Rocher, 1798.

Reverend John T. Rivet, V.-G., Residence Vincennes, Prairie du Rocher, 1798-99. Dedicated new church at Cahokia, September 4, 1799.

Reverend Charles Leander Lusson, Cahokia, Prairie du Rocher, 1798.

Reverend John Olivier, Cahokia, 1799 to 1803.

Reverend Donatien Olivier, 1799-1833. Kaskaskia, Prairie du Rocher. Pastor 1798 to 1827. Cahokia, Vincennes, O'Haras, 1820.

Reverend Father Des Moulins, Kaskaskia, 1818-33 O'Haras, 1818-20.

Reverend Hercule Brassac, Kaskaskia, Drury, 1822.

Reverend Francis Cellini, C. M., Kaskaskia, Prairie du Rocher, 1827-30.

Reverend Francis Xavier Dahmen, Kaskaskia, 1825-6; Prairie du Rocher, 1829-30; Pastor of St. Genevieve, Mo., 1822-40.

Reverend Pierre Vergani, C. M., Prairie du Rocher, 1827-28.

Reverend John Timon, C. M., Prairie du Rocher, 1826-27; Kaskaskia, 1827-29.

Reverend Vincent Baden, Galena, 1828.

Reverend Charles Felix Van Quickenborne, S.J., Galena, 1828; Sangamon County, 1835.

Reverend Peter J. Doutreluingue, C.M., Kaskaskia, Prairie du Rocher, 1829-30; Cahokia, 1830-36; French Village near Cahokia, 1833; Centerville Station, 1857-72.

Reverend G. Lutz, Galena, 1830.

Reverend P. Borgna, Prairie du Rocher, 1830.

Reverend Stephen Theodore Baden, Sulpitian, Chicago, 1830.

Reverend Victor Pallaisson, S. J., Kaskaskia, 1830-31; Prairie du Rocher, 1830-31; Visitation Convent, Kaskaskia, 1833.

Reverend A. Mascaroni, Prairie du Rocher, 1830-31.

Reverend John Francis Regis Loisel, Prairie du Rocher, 1830; Cahokia, 1838; resident pastor, 1839; French Village near Cahokia, 1838; La Cantine, near Cahokia, 1838; Village Francais St. Clair Co., St. Philipe, Church built by 1839; Belleville, St. Barnabas Apostle, 1839.

Reverend Vitalis Van Cloostere, Prairie du Rocher, 1830-1854; English Settlement, Prairie du Long, Monroe County, 1833; Harrisonville, 1833-34; O'Harasburg, 1834; St. Augustine, 1838; James' Mill, Monroe County, 1838; Kaskaskia, 1844-46.

Reverend J. N. Odin, C. M., Prairie du Rocher, 1832.

Reverend E. Dupuy, C. M., Prairie du Rocher, 1832.

Reverend Mathew Condamine, Kaskaskia, 1832-35; Sangamon County, 1836; Cahokia, 1837.

Rt. Reverend Joseph Rosati, Portage aux Sioux, 1835; Kaskaskia, 1835; Quincy, 1835; Columbia, 1835; Crooked Creek, 1835; Cahokia, 1836.

Reverend John McMahon, Galena, 1833.

Reverend John Mary Iraneus St. Cyr, 1839-44; Chicago, 1833-37; Peoria, 1835-39; Quincy once a month, 1838; Crooked Creek, Hancock County, Resident Pastor, 1839; Marseilles, St. Lazarus Congregation, 1839; St. Augustine,

Fulton County, 1839; Commerce at the Rapids, Hancock County, Savior's Congregation, 1839; Kaskaskia, 1840-43.

Reverend P. Lefevre, Prairie du Rocher, 1833; Hancock County, 1838; McDonough County, 1836; Adams County, 1836; Pike County, 1836.

Reverend L. Picot, 1834, English Settlement; Grand Prairie visited four times a year; dwelt at Vincennes, 1834; Raccoon River, French Settlement, 1834.

Reverend Charles F. Fitsmaurice, Galena, 1835.

Reverend B. Roux, Kaskaskia, 1835-38.

Reverend Joseph N. Wiseman, Kaskaskia, 1836.

Reverend Francis B. Jamison, Kaskaskia, 1836.

Reverend Elisha Durbin, Resident in Kentucky, Shauneetown, 1836-41; Carmi, 1836-41; Albion, 1836.

Reverend G. Walters, S. J., Alton, 1837.

Reverend Bernard Shaffer, Chicago, 1837.

Reverend J. B. Healy, Kaskaskia, 1837.

Reverend James Corbe, located at Vincennes, Coffeetown, 1837-38-39; Lawrenceville, 1837; Albion, 1838-39; Carmel, 1840; New Harmony, 1840; St. Francisville, 1839.

Reverend George Hamilton, Upper Alton, 1837; Springfield, 1840.

Reverend Samuel Charles Mazzuechelli, O. P., Galena, 1837-38-39-41; DuBuque Mines, 1837; Irish Grove, Stephenson County, 1842.

Reverend Stanislaus Buteaux, Paris Prairie, Edgar County, 1837-38-39; Thrawl's Station, 1837; Riviere Au Chat, 1837; Darwin, 1839; York, 1839; Edgar County, 1841.

Reverend Felix Verreydt, S. J., Alton, 1838; Grafton, 1838.

Reverend Ambrose G. Heim, Kaskaskia, 1844; Cahokia, 1838; English Settlement, Prairie du Long, 1843; Melville, 1843; New Design near Taptown, 1843.

Reverend Timothy Joseph Conway, Kaskaskia, 1838; Springfield, 1839; Crooked Creek in Hancock County, 1840; located in St. Louis, Commerce at the Rapids, Hancock County, 1840.

Reverend Louis Aloysius Parodi, C. M., La Salle, 1838; Peoria, 1843; Assistant to Father Raho residing at La Salle and visiting most of the places visited by Father Raho.

Reverend Hilary Tucker, Quincy, 1838-44.

Reverend Augustus Brickweddie, Quincy, 1838-43.

Reverend John Blasuis Raho, C.M., La Salle, 1838 to 1843; in Springfield Diocese (Virginia) 1838; Centerville, 1838; Ottawa, 1838-40; Peru, 1839-40; Beardstown, 1839; Peoria, St. Philomena, 1839; La Salle Prairie, 1839; Pekin 1839-44; Kickapoo, St. Patrick's, 1839-44; Peoria, 1840-41-42-44; in Diocese of Springfield, Jacksonville, 1840; Shelbyville, 1840-41; Marseilles, 1840-41; Black Partridge, ten miles above Pekin, 1840 to 1844; Lincoln, 1840; Lacon, 1843.

Reverend Charles Meyer, German Settlement, 1838-39; St. Thomas near

Columbia, 1838-40; other scattered German settlements in St. Clair County, 1839.

Reverend M. O'Reilly, Mt. Carmel, 1839.

Reverend M. Ward, of Kentucky, Shauneetown, 1839; Carmi, 1839.

Reverend G. H. Tochmann, Kaskaskia, 1839.

Reverend Richard Bole, Kaskaskia, 1839.

Reverend Father Gandafo, Kaskaskia, 1839.

Reverend F. Czakert, Picquet, German settlement, 1839-40.

Reverend James O'Mera, Chicago, 1837; Mt. Juliet (Joliet), occasional visits, 1837; Grand Calumet, occasional visits, 1839; Small Fork, 1837; Illinois Canal, 1837.

Reverend John Kenny, Prairie du Long, Resident Pastor, 1839; St. Thomas near Columbia, 1839; Silver Creek, 1839; O'Harasburg, 1840; James' Mills, 1840; Galena, 1843.

Reverend John Plunket, Mt. Juliet (Joliet), 1840; Illinois Canal, 1840.

Reverend Caspar H. Ostlangenberg, Shoal Creek, St. Clair County, 1839; Libory, St. Clair County, 1840; Galena, 1843-44.

Reverend John B. Escourrier, C. M., Peru, 1840.

Reverend Ubaldus Estang, C. M., Peru, 1840.

Reverend N. Stehle, C. M., Kaskaskia, 1840; Peoria, 1843.

Reverend Constantine Lee, Galena, 1840.

Reverend Henry Fortmann, Shoal Creek now Germantown, 1840; New Switzerland (Highland), 1844. (In Diocese of Springfield.)

Reverend Louis Muller, Mt. Carmel, 1840; Picquet Colony, Jasper county, (in Diocese of Springfield), 1840; Lawrenceville, 1841; Vincennes, 1842.

Reverend Louis Ducourday, Coffeetown, 1841; Francisville, 1841.

Reverend Francis Joseph Fischer, Chicago, 1841.

Reverend Maurice de St. Palais, Chicago, 1841.

Reverend de Marchi, C. M., La Salle, 1841.

Reverend Remigius Petiot, Galena, 1841-44; Dixon's Ferry, 1841; Freeport, 1841; Carys Mill, 1841; Irish Grove, Stevenson County, 1842.

Reverend Hippolyte Dupontavice, Mt. Juliet, 1841; Dresden, 1842; Corktown, 1842.

Reverend Joseph Masquelet, Teutopolis, 1841; Picquet, German Settlement, Jasper County, 1843.

Reverend Joseph Paquin, C. M., Kaskaskia, 1842.

Reverend John Guguen, Small Fork, 1842; Little Fork, Little Port, Lake County, and four other towns, 1844.

Reverend Patrick McCabe, C.P., Kaskaskia, 1842; Alton, 1843; English Settlement, Prairie du Long, 1844; Harrisonville, 1844; James' Mills, 1844.

Reverend M. Cereos, C. M., Springfield, 1843.

Reverend B. Rolando, C. M., Springfield, 1843-44.

Reverend Michael Carroll, Upper Alton, 1844.

Reverend H. Tucker, Versailles, 1844; Mt. Sterling, 1844; Pittsfield, 1844.

Reverend Joseph Kunster, German Settlements, Teutonio, 1844; St. Thomas near Columbia, 1844; Belleville, 1844.

Reverend Father Montuori, C. M., Peoria, 1844.

Reverend N. Mullen, Picquet, German Settlement, Jasper County, 1844.

Such is the roster of priests and the field of their activities in Illinois from 1763 to 1844 as disclosed by the records.

If it may be said that part or all the records are from biased sources we may turn to a Protestant source for information as to the condition of the Catholic Church near the end of this period. The Home Missionary Society in June 1842, published the following warning to its readers and co-workers:

Foreign Papists are planting our fairest territories thick with their schools, colony after colony of men of a strange tongue and stranger associations are possessing themselves of our soil and gathering around our ballot boxes. In Missouri, Illinois and Arkansas there are seventy-four priests with literary institutions of every grade in which at least a thousand youths are now training.[37]

The great bulk of these were in Illinois and as above shown there were even more "Papists" than the Missionary thought.

Introduction of Protestantism

At the time that the Protestant sects were introduced, about 1800,[38] and thereafter for many years their ministers attacked the Catholic Church and circulated as publicly as possible from their pulpits and their press all of the stock slanders which had been invented up to that time and added new ones which it was thought might serve the purpose of injuring the Catholic Church and perhaps assist their own particular organization or belief. The books, tracts and leaflets prepared by the representatives of the Protestant denominations in this period, and indeed up to the last quarter of the nineteenth century,

---

[37]Annual Report of the Home Mission Society (Protestant), June, 1842, quoted by Carrie Prudence Kofoid in Publication No. 10 of the Illinois Historical Library, p. 323.

[38]"The first non-Catholic meeting house ever erected in Illinois was a log house for camp-meeting purposes at Shiloh, six miles northeast of what is now Belleville. It was built at the direction of Bishop William McKendree, Methodist, in the summer of 1807. John Mason Peck in *Reynolds' Pioneer History of Illinois*, p. 267.

In 1814 Samuel J. Mills, a Presbyterian minister, sent out from Connecticut by the Missionary Society of Connecticut, reported: "In this whole territory (Illinois) is not a solitary Presbyterian minister, though there are several families of this denomination in the different settlements. * * * * The Baptists have four or five small churches consisting of not more than 120 members. The Methodists have five itinerants besides some local preachers and perhaps 600 members in their society." Carrie Prudence Kofoid in Publication No. 10 of the Illinois Historical Library, p. 273.

"Before 1825 but few congregations (Protestant) owned houses of worship, their public services being held in barns or private residences." Patterson, Robert W., D.D., *Early Society in Southern Illinois*, p. 31, published by the Chicago Historical Society, 1881.

"It was not, however, until 1816 that the first Presbyterian church in what is now Illinois completed its organization under the leadership of Reverend James McGready, a missionary from Kentucky, and this little rural church at Sharon, in what is now White County, had to wait eight years until (in 1824) it had a minister of its own in the person of Reverend Benjamin Franklin Spilman, justly called 'The Father of Presbyterianism in Illinois.'" H. D. Jenkins, D. D., *The History of Presbyterianism in Illinois*, Publication No. 19, Illinois State Historical Library, p. 61.

contain many of the irresponsible calumnies that the "ex-priest," the "escaped nun," the anti-Catholic agitators and the publications have always made use of.[39]

Early activities of the Protestant sects in Illinois were too, of a more or less ludicrous character. The ministers were quite generally men of no education and less culture.[40] Their followers "got religion" in the shape of "jerks" and spasms. A camp meeting was more barbarous than an Indian dance, and it was more than fifty years from the time that Protestantism was introduced into Illinois until the sects took on reasonable and decent dignity and decorum. A Protestant of ordinary culture of today would disown his Methodist, Baptist

[39]A few quotations from non-Catholic sources will illustrate this paragraph. "The Apocalyptic Beast is watching with intense anxiety and straining his eyeballs for a favorable moment to spring upon us with one immense bound and make us his prey. Rome has more men, more money, more cunning and more perseverance than we have. Rome never stops short of universal victory or universal defeat." From address delivered in Plainsville, Ohio, and published in the *Home Missionary*, June, 1844. Cited in Publication No. 10, Illinois Historical Library, p. 325.

"Romanism was classed with intemperance and slavery as an evil threatening the country." *Ibid.* "*Rome* and despotism are pouring in the materials of which mobs are made." *Home Missionary*, November. 1845.

"The West is the arena where the contest is to be carried on between Infidelity, Romanism, Mormonism and Satanism on one side and Christianity on the other." Cited in Publication No. 10, Illinois Historical Library, p. 326.

The first preacher to arrive at Chicago, Jeremiah Porter, wrote immediately upon landing, "A papal priest reached this place from St. Louis a fortnight since and I hope Providence has sent a counteracting influence here just in season." See publication No. 10, Illinois Historical Library, p. 287.

Professor Park of Andover, was afraid the Pope would come over here at that early day and wrote: "Send our armies to the great valley (of the Mississippi) where the Pope will reign unless Puritanism be triumphant." *Home Missionary*, September, 1845, quoted in publication No. 10, Illinois Historical Library, p. 325.

This bigotry was common to the early non-Catholic promoters as will be apparent from published utterances of such early "Missionaries" as John Mason Peck where he ridicules the Pope as "an old man who sits in Rome" and speaks of priests as encouraging ignorance and violence. See *Babcock's Memoirs of Peck.*

"In the view of the native preacher, "the man filled with learning was so much less filled with spiritual power." Publication No. 10, Illinois Historical Library, p. 304.

Peter Cartwright, the great apostle of Methodism in Illinois, was opposed to education and took occasion to ridicule the educated. Saying in a "powerful" sermon at Jacksonville, "I have never spent four years of my life rubbing my back against the walls of a college." *Julian M. Sturtevant, An Autobiography*, quoted in Publication No. 10, Illinois Historical Library, p. 305.

"The ministers were often unable to read the Bible without making gross blunders. Many of the anti-mission Baptist ministers could not speak three sentences together without violating the most familiar rules of grammar." Patterson, Robert W., D. D., *Early Society in Southern Illinois*, p. 24.

"In regard to calls to the ministry, the most singular fancies used to be put forward. In one case, as was repeated to me at the time by credible witnesses, a minister stated to his congregation that he knew he was called to the ministry, from the fact that on a certain occasion he dreamed that he swallowed a wagon, and the tongue projected out of his mouth, which he took as an indication that he was to use his tongue in preaching the Gospel. The story, in substance was published a few years ago in Harper's Magazine." Patterson, Robert W., D.D., *Early Society in Southern Illinois*, p. 29.

The years 1800 and 1801 were distinguished by an uncommon religious excitement among the Presbyterians of Kentucky. This excitement began in Logan County, and soon extended all over the state, and into neighboring states and territories. Besides increased attention to the usual and ordinary seasons and modes of worship, there were during the summer of these years, large camp-meetings held, and four or five days and nights at a time were spent in almost incessant religious exercises. At these meetings hundreds, and in some cases, thousands of people might have been seen and heard at one and the same time, engaged in singing and prayer and exhortation, and preaching

or Presbyterian forebears could he see them in the "throes" of a "Protracted Meeting" of any time from 1805 to 1880 or even somewhat later.[41] As might be expected, there was not complete harmony amongst the Protestant sects, nor even in any single sect in the early days, but there was one thing upon which they all agreed and that was a violent opposition to the Catholic Church.

---

and leaping, and shouting, and disputing, and conversing. It was in meetings and in exercises of this kind that the *Cumberland Presbyterian* had its origin. From "*An Outline of the History of the Church in the State of Kentucky* during a period of forty years, containing the memoirs of Reverend David Rice and sketches of the origin and present state of particular churches, and of the lives and labor of a number of men who were eminent and useful in their day. Corrected and arranged by Robert H. Bishop, Professor of History in Transylvania-Lexington (1824). Conditions were similar in Illinois.

[41]J. F. Schermerhorn of the Dutch Reformed Church, one of the agents sent West by the Connecticut Missionary Society in 1812, speaks of the "religious revival" talked about as setting in at the beginning of the 19th century. "The Methodists say there has been a very great revival of religion among them as also do the Baptists. From the best information that we could obtain from eye witnesses of this work, there is great reason to believe that it was principally terror and fear which induced members to join those societies: for their work began and ended with the earthquakes in those countries and the whole strain of preaching by the Baptists and Methodists was, that the end of all things was at hand, and if the people were not baptized or died, not joining a society, there was no hope for them." This was said in 1812. In 1852 the conditions are said to be the same. "The effect of the senseless haranguers and consequent spurious revivals with which we are cursed and of which the people are every fond, is similar to the raging of fire that sweeps through the forest, deadening and blackening everything which it leaves unconsumed." See Publication No. 10, Illinois Historical Library, pp. 304-305.

Referring to a camp-meeting held in the same year as that spoken of in Note 10 above, Governor Reynolds says: "The first camp-meeting that was ever held in Illinois was commenced on the premises of Mr. Good, about three miles south of the present Edwardsville. This meeting convened in the spring of 1807, and I attended it. At the meeting, many persons were curiously exercised by the jerks as it was called. It seemed an involuntary exercise, and made the victims sometimes dance and leap until they were entirely exhausted, and would fall down helpless on the ground. When they were in these furious motions, the parties would generally shout and cry aloud on the Lord. It was supposed to be contagious by sympathy. These jerks remained with the people for many years, but at last they turned a deaf ear to it and it ceased among the people." Reynolds, *My Own Times*, pp. 64, 65.

The preachers who produced or induced "jerks" at this camp-meeting and another at Shilo, St. Clair County, held the same year, both of which were attended by Reynolds, were the Reverend William McKendree, afterwards Bishop, and leading Methodist churchman in early Illinois, and Reverend Jesse Walker, afterwards presiding elder of the Methodist Church, and several other preachers. Reynolds, *My Own Times*, p. 120.

In a later work, Col. Wm. Stone, of New York, thus speaks of this "great revival":

"About thirty or thirty-five years ago, there was an extensive revival of religion (so called) in Kentucky, characterized by the greatest fanaticism, accompanied by a great variety of bodily affections, and running into many painful excesses. The fancies were reducible to various classes, some of which were affected by 'falling exercises' and others, by what was called 'the jerking exercise'; others were moved by the Spirit to propose 'the running exercise'; and others again 'the climbing exercise'—all of which exercises are sufficiently indicated by their names. It was a frequent occurrence for a number of people to gather round a tree, some praying and others imitating the barking of dogs, which operation was called, in familiar parlance among them, 'treeing the devil.' (!) It was stated also concerning the same people that in their religious assemblies, or other places of worship, religious professors of zeal and standing would get out into the broad aisle, and go down upon their knees together, playing marbles and other childish games, under the notion of obeying the saying of the Saviour—'Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven;' others would ride up and down the aisle of the church, on sticks, etc."

Parkman and other historians have indulged in some levity anent the childlike simplicity of the early Catholic missionaries, who on various occasions prayed for sick people or applied relics or holy articles in the hope of relief. The antics of ministers and others as here noted would seem to be much less rational.

These remarks are not intended as a reflection upon our non-Catholic fellow-citizens. They are interjected only for the purpose of noting the difficulties under which the Catholic Church and Catholics labored. The common opposition to the Catholic placed him at a considerable disadvantage, and undoubtedly succeeded in discrediting the Church in the eyes of many, to such an extent that many weak men and women gave up their deligion. There could be no possible doubt as time passed but that the non-Catholic had signal advantages in temporal concerns over his Catholic neighbor and fellow citizen. The seed of prejudice being sown, flourished to such an extent that in many places Catholics were ostracized, were denied business advantages and could not secure public preferment either in the shape of offices or legitimate advantages which accrue from public recognition. The Know Nothing and American Protective Association organizations, whose activities were directed against the Catholic Church and Catholics, were very active and quite powerful in Illinois. These facts help to account for the greater material prosperity of the average non-Catholic than his fellow citizen of the Catholic Church and to explain the disparity of numbers between Catholics and non-Catholics in places of distinction.

Catholic Tolerance and Forbearance

It can truthfully be said for the Catholic Church as an organization and for individual Catholics, however, that they have never retaliated in kind. Twenty or more years ago, if one were to go into ten or more Protestant churches of different denominations and listen to the sermon in each church, it would be strange if he did not in each sermon hear the Pope, the priests and some dogma of the Catholic Church assailed. The writer has been a member of the Catholic Church, and a reasonably diligent attendant, since childhood, and does not recall ever having heard a Protestant sect or doctrine abused or misrepresented. Neither has he ever known an individual Catholic to make a distinction on account of religion either in his business dealings or in his voting for public offices.

Catholics are in a sense philosophers; they know the manner in which their non-Catholic neighbors and associates have been raised; that Catholics have been represented to them as monsters of iniquity and the Church as the mother of iniquities. They know that such teachings and beliefs are untrue, and have an abiding confidence that men of intelligence will discover the untruth. Therefore, they pursue their quiet way, and as a rule speak only when duty demands, trusting the growing intelligence and the spirit of fair play under God's guidance, Whose affair religion really is, to do justice. They recognize as the best argument for their belief, virtuous conduct. Example as superior to precept.

It has been along such lines and under such circumstances that the Church has developed in Illinois, and no better evidence of its progress and success can be cited than its present situation. A very large percentage of the population of the State is Catholic. A great deal of the educational work of the State is

conducted through Catholic schools and Catholic educational institutions. An immense amount of the charitable work is in charge of Catholic institutions, and the Catholic Church stands at the head of all other organizations in the assimilation of foreign-born populations.

The figures with reference to Catholic Church membership, religious, charitable and educational institutions are interesting: There are, according to the Official Catholic Directory of 1927, 1069 Catholic churches, chapels and stations in Illinois; there are 1,598,552 communicants or members of the Catholic Church in Illinois; of Catholic schools and colleges there are 708 in the State with students and pupils aggregating 274,762. There are under the control of the Catholic Church in Illinois, 120 charitable institutions, amongst which there are fifty-nine hospitals. There are homes for the aged, refuges for fallen women, schools for the deaf and blind, and lodgings for the down and out; infant and orphan asylums and training schools for the poor and abandoned. No form of charity which has shown itself a necessity has been neglected or overlooked by the Catholic Church.[42]

In addition, the Catholic Church even in the State of Illinois has shown itself the strongest bulwark of order and the greatest proponent of respect for constituted authority.

The Catholic Church of today stands at the head of all religious institutions in the State of Illinois in the number of members and number of Churches and schools and in the extent of its charities. It seeks no public favor, it desires no alliance with government, it excludes no human being from its pale, it coerces no man's judgment and violates no man's rights.

As early as 1842 a characterization of and challenge to the Catholic Church was put out in the Home Missions, the organ of the Home Missionary Society. It read:

The most formidable foe of the universal spread of the gospel is doubtless to be found in the Roman Apostacy—where else could the contest be bloodless, where so successful as here (in the Illinois country), where no racks or tortures forestall the force of argument—here where the benighted children of error will be surrounded and pervaded by the silent but restless influence of our schools and presses; here, where every one of them may stand erect and feel that he is a man and may assert his right to doubt as well as to believe; to discuss and judge as well as to listen and obey. Instead, therefore, of deprecating the coming of so many foreigners as a curse, we should regard it as the fulfillment of our national destiny.[43]

---

[42]Statistics—Catholics and Catholic Institutions

	Chapels and Churches	Communicants	Schools and Colleges	Students and Pupils	Charity Inst. and Hospitals
Chicago Diocese	370	1,250,000	391	219,821	62
Peoria Diocese	233	116,897	101	17,320	18
Springfield Diocese	198	92,153	71	15,611	18
Belleville Diocese	152	76,573	98	13,340	11
Rockford Diocese	116	62,929	47	8,670	11
	1069	1,598,552	708	274,762	120

Official Catholic Directory, 1927. See figures under each diocese.

[43]Quoted in *Puritan Influences in the Formative Years of Illinois History*, by Carrie Prudence Kofoid, Publication No. 10, Illinois Historical Library, p. 323.

In other words, we were supposed in Illinois to have started off in a fair field and no favors. Catholics may be fairly well satisfied with the results.

Opinions have modified since those early days. Only defectives talk in the strain of that time. Fifty years after the above was written, a careful student of the religious history of Illinois unreservedly states:

Public opinion of today does not view certain matters, as for example Catholicism, in the same light as did the New Englanders in Illinois forty or fifty years ago; but in many directions we must acknowledge the exceeding excellence of their ideas and ideals. They stood for order, thrift, economy and enterprise. They looked with intelligence beyond their own communities to the welfare of state and nation. They valued personal integrity above all things. To foster this, churches with all their allied organizations were multiplied east and west, north and south.[44]

[44]The latest official examination of churches and church membership by states is contained in reports of the Census Bureau of the United States for 1916.

CHAPTER V.

Precursors of the Parishes

A history of the organization and development of the parishes, especially in the pioneer period, would not give a complete understanding of church work in the early days before the diocese, but needs to be introduced by reference to the labors of many zealous priests who were in a sense the forerunners of the parishes.

These good priests were, in a comprehensive sense, missionaries. Some of them indeed had something of a fixed abode from which they radiated, but in general they were holy tramps, constantly on the move from place to place, seeking out Catholic settlers and bringing the consolations of religion wherever the spirit directed. In a sense they were vested with a roving commission, and to their great credit they worked wonders for the Church and the salvation of souls in the early days.

It was not unusual for the Bishop to assign a priest to a given line of railway, whether operating or only in course of construction. One such, the Rev. Thomas Cusack, who, as will be seen, did missionary work in Illinois, is described in the list of missionaries kept in the Archives of the Archdiocese of St. Louis as missionary "*in via ferratta vaporea*"—the railroad apostle.

In like manner did these early missionaries traverse the route of the Illinois and Michigan Canal, tramping from camp to camp equipped with requisites for saying Mass and administering the Sacraments; setting up their altars in the shadow of a convenient tree, or instituting a confessional behind some friendly bush, thus carrying the Church to the people.

No better way of indicating the character and extent of the church work independent of or prior to the parishes presents itself than to sketch briefly the missionary career of some of these pioneer priests.

Very Reverend Stephen Theodore Badin, Sulpician

One of the most noted of the missionaries of the early nineteenth century was Father Stephen Theodore Badin. Father Badin had the distinction of being the first priest ordained in the United States and has been referred to as the Apostle of Kentucky. This good Sulpician traveled almost continuously over Kentucky, Indiana and parts of Illinois.

His first visit to Illinois occurred in October, 1830. He had been ministering to the Potawatomi Indians at the mission near what is now Niles, Michigan. He has left us a letter concerning this visit which is most interesting. It reads as follows:

I am on my way to Chicago or Fort Dearborn on the west shore of Lake Michigan in the state of Illinois, fifty miles from here; no priest has been seen there since eight (nine) years ago, when Mr. Richard paid the place

a visit. (*On n'y a pas vu de pretre depuis huit ans Lorsque M. Richard y fit une visite.*) Along the entire route I shall not come across a single house or hut. I am waiting here for a party of good Catholic Indians, Chief Pokegan at the head of them, who are charged with the carrying of my chapel equipment. I had started out without them in order to avail myself of the company of two Canadians, whose services I engaged as interpreters, and who must by this time have arrived in Chicago, where I intended to celebrate the Divine Mysteries on Holy Rosary Sunday; but fearing that my Indians would not come up in time I stopped at the river Calamie (Grand Calumet) in the hope of receiving my chapel this evening or tomorrow morning. Besides, if I had continued on the way with the two Canadians, I should have found it necessary to sleep in the open, a thing I thought nothing of at one time—but when a man is beyond sixty, he must avoid that sort of a thing, unless he be accustomed to live like the Indians and traders, to whom it is all one whether they sleep indoors or outdoors.

Man proposes, God disposes. My party of Indians arrived three days too late, and I was put to the necessity of spending the night in the woods ten miles from Chicago. I found there another band from the Kickapoo tribe who lived in an immense prairie in Illinois, along the Vermillion River at a distance of about one hundred miles from Chicago. Some time before, these good people had sent their compliments to Chief Pokegan, telling him at the same time that they envied him the happiness of having a pastor.

We have very little information of just what Father Badin did when he finally came to Chicago, but according to a communication written by Gordon S. Hubbard and published in the Chicago Evening Journal of April 29, 1882, he baptized Alexander Beaubien and his two sisters, Monique and Julia, and also the Indian Potawatomi chief of mixed blood, Alexander Robinson.

Father Badin was again in Chicago in 1846 and on that occasion presented Mrs. John Murphy, wife of a very worthy settler who came to Chicago in 1836, with a religious book containing his autograph. Upon the presentation of the same Father Badin is said to have remarked: "This is the fiftieth anniversary of my arrival in Chicago." According to that Father Badin would have been here in 1796, which is possible, of course, as he was doing missionary work at the time, spending most of his time between 1790 and 1820 in Kentucky.

It has also been stated that Father Badin was in Chicago in 1822, but this statement is not well sustained. It is very certain that Father Badin was in Illinois in 1846. In the diary of Bishop Quarter appears an entry under date of June 13, 1846, as follows: "Very Reverend Father Badin, ordained priest in Baltimore by Bishop Carroll the 25th of May, 1793, who in October, 1831, went on a visit to Chicago and found about two hundred families then in the city and only twenty Catholic men, women and children, and is now in the seventy-eighth year of his age and fifty-third of his priesthood, left for Bourbonnais Grove to attend the French Congregation."

It is said that he had been in the heart of Illinois on the Vermilion River doing missionary work in 1844 and came to Chicago after having been the guest of the Fathers of the Holy Cross at Notre Dame at their annual college commencement in 1845.

At Kankakee he had an assistant, but he, himself, superintended the work and during the time that he was at Bourbonnais he signed himself Vicar-

general of the Bishop of Chicago. It appears that in the course of his missionary career, Father Badin was vicar-general of the Diocese of Bardstown, of the Diocese of Cincinnati, of the Diocese of Vincennes, and had been first of all vicar-general of the Diocese of Baltimore under Bishop Carroll. He had, therefore, the unusual distinction of having been vicar-general in five dioceses.

As is well known he was responsible for the establishment of the University of Notre Dame, having procured the ground upon which that great institution is located.

Throughout this great missionary's career he had led a most exacting life himself and was apparently very exacting to others. One of the last letters he ever wrote, now preserved in the American Catholic Archives in Notre Dame, contains the acknowledgment that he had been too severe in his earlier practice and too exacting of the poor, sorrowing penitents who asked God's pardon through him.

On April 19, 1853, the proto-priest of the United States passed from his earthly cares in this world. In 1904 the Fathers of the Holy Cross asked that his remains be transferred to their institution at Notre Dame and the request was granted. On the spot where he had built his log chapel at that place when he was a missionary among the Indians, the Fathers caused another log cabin to be raised, the exact replica of the first, and in May, 1906, the last burial of Father Badin took place, and his bones were placed in a tomb in front of the altar near the middle of this chapel, and there lie the remains of the Nestor of the nineteenth century missionaries.

Reverend Elisha Durbin

A very picturesque figure amongst these early missionaries was Father Elisha Durbin. His home or stopping place was in Union County, Kentucky. His circuit was south-eastern and south-western Kentucky, a great part of Tennessee, Indiana and all of southern Illinois. At the time he labored in it it was first called Egypt, on account of the swamps and dense forests. He was an American of Maryland stock and is said to have suffered through his family from the persecutions which the non-Catholics when they obtained control of Maryland visited upon the Catholics, but was for that reason all the firmer in his faith. He was instructed by the Venerable Bishop Benedict Joseph Flaget and Bishop John B. David.

Father Durbin rode horseback as a mission priest for over sixty years, covering a period from sometime in the forties to near the end of the nineteenth century. At his death, which occurred in Louisville in the last years of the nineteenth century the good missionary was ninety years of age.

The church directories show that Father Durbin visited all the settlements in southern Illinois especially Shawneetown, 1836-1841, Carmi the same period, and Albion in 1836.

Reverend Michael Carroll

Few of the nineteenth century missionaries were better known than Reverend Michael Carroll. Although Father Carroll made the circuit like the

others, he is always thought of in connection with the city of Alton. He was stationed in Alton for many years and built the Cathedral which was in course of erection but not finished in 1857 when the new See of Alton was created.

Father Carroll was one of the gigantic men like Father John George Alleman and Father John Ryan, who awed men by their height and physique. A writer speaking of Father Carroll draws a contrast between the old missionaries and later clergymen, and speaking of the former says: "The old priests knew how to throw off their coats, give a helping hand to cut a log, mix mortar or other manual labor, to erect churches. They could ford and swim rivers with their saddlebags taken from the horses' backs and put around their shoulders so their vestments would not be wet; yet these same priests even if they had to borrow a broadcloth coat and silk hat from a more fortunate clerical brother (which was freely loaned) appeared on the streets as gentlemen."

Like the other missionaries, Father Carroll spent the week days traveling the prairies and forests. He visited virtually all the towns in Jersey, Madison, Macoupin and Montgomery counties.

Father Carroll was attached to the bishops of Chicago, and chose to remain in the Chicago diocese after that of Alton was formed. In 1857 in company with Father Patrick O'Brien of St. Louis, Father Carroll made a trip to Ireland and upon his return was appointed first to Lake Forest, near Waukegan and shortly afterwards to St. Mary's at Elgin.

This good priest crowned a fruitful life with a martyr's death. In his old age while visiting a neighboring priest who was sick, a night call came from a distance. The sick priest could not attend of course, so Father Carroll made the trip in the storm, caught cold and a malignant fever ensued from which he soon after died. His remains were buried in old St. Mary's at Elgin.

Reverend Patrick J. McElhearne

Everybody who has read much of the early days of the Church in Chicago will remember Father Patrick J. McElhearne's name. He was one of Bishop Quarter's own priests, that saintly prelate having ordained him on June 8, 1846. He was the prop and support of the good Bishop through all his days in Chicago, and it was Father McElhearne that heard the death alarm when it was sounded at Bishop Quarter's bedside and who hastened to his aid and administered the Last Sacraments of the Church to the dying prelate.

Father McElhearne who became the Bishop's Vicar-General, was prominent in every church function in Chicago for many years and in many places throughout the state he became a familiar figure.

After Bishop Quarter's time Father McElhearne was sent to Galena where he rebuilt the church after it was destroyed by fire. After completing the Galena church he was sent to Springfield and from there to Jacksonville. From Jacksonville he was sent to Quincy to iron out some difficulties that had arisen there. He served for a time in the new diocese of Alton but later returned to the Chicago diocese and was sent to Rock Island.

Thus, though he was usually located in an established parish, Father McElhearne covered an immense amount of territory during his priesthood.

Father Larmar says that "Father McElhearne was a scholar of the old school. The ancient classics, French, and the standard writings both of prose and poetry were ready on his tongue. He served the principal churches in his time in Illinois. It was his custom to write every sermon (but he did not read them) so that it was a literary treat to hear him, although his eloquence was not of the finest sort."

Father McElhearne died about 1870 at Apple River, Illinois.

Reverend John Mary Irenaeus, Saint Cyr

The name of the French priest, John Mary Irenaeus St. Cyr is a familiar one in Illinois. He was the founder of St. Mary's, the first church in modern Chicago. Father St. Cyr was both a pastor and an itinerant missionary and the greater part of his life was given to missionary work in Illinois and Missouri. It will be remembered that immediately upon his ordination he came to Chicago and established St. Mary's. While he was still in Chicago in 1834 he wrote Bishop Rosati that he had visited Sugar Creek, Bear Creek, Springfield and other missions. Father St. Cyr left Chicago in 1837 and from that time on spent a great deal of his time on horseback visiting settlements and ministering to the early settlers. From June 12, 1837, to May, 1839, he visited Quincy periodically, and the outlying missions in Missouri and Iowa, having St. Augustine in Fulton County, Illinois, as headquarters. He attended the French socialists at Warsaw who had abandoned the socialist colony of the Icarions, founded by Itanen Cabet at Nauvoo in 1848, after the Mormon exodus from that place and succeeded in bringing most of them back to the Catholic Church.

In the course of his wanderings he frequently visited the home of Abraham Lincoln's father and step-mother and said Mass there. In that connection Archbishop Ireland in his lifetime stated that Father St. Cyr declared to him that Abraham Lincoln's father and step-mother were both Catholics. In the same conversation he told Archbishop Ireland, as subsequently repeated by the Archbishop, that Abraham Lincoln himself was not a Catholic, but that he assisted him (Father St. Cyr) in preparing for the celebration of Mass, and upon one occasion he, with his own hands, made a number of chairs for the use of those who attended Mass.

There are still a few priests living who were acquainted with Father St. Cyr in his lifetime, and these as well as all others who have written of him, give him a splendid character and reputation.

Father St. Cyr in his last years was chaplain at the Convent at Carondellett, Missouri, where he died when over eighty years of age in 1882.

Reverend Thomas McCabe

Reverend Thomas McCabe who spent many years of missionary life in Illinois is represented to us as one of the most self-sacrificing of the itinerary priests.

The manner in which he eked out an existence that he might best serve the Church has been described by an early priest who knew him well: "Father McCabe worked as a common laborer on the railroads for 75c a day paid in orders or store truck and said Mass on Sundays for the few Catholics. Jeans were his clothing, corn bread baked in the ashes and badly cured hog meat, his food." Again it is said that "Father McCabe would make his way from Illinois once or twice a year to St. Louis, and so poor was he that he would take out of the way streets to get to his house to borrow a coat so he could appear decently on the streets." The priest who is authority for this statement, Father Patrick O'Brien, states incidentally that he was not much better off himself. "My salary," said he "was only $10 a month."

General Michael Kelly Lawler, one of the best though not most known of the Union generals of the Civil War, is quoted as saying that Father McCabe was an honest and faithful priest, that he "often gave his last dollar to poor unfortunate persons whom he came across when traveling in boats between Cairo and the Wabash river on the Ohio."

Old residents of the Wabash are authority for the statement that Father McCabe with the help of one man named Welsh, cut the logs in the forest and built the first church near the old bed of the Wabash.

After covering virtually the whole of the southern end of Illinois Father McCabe established a headquarters at Cairo and as an evidence of his good judgment the site chosen for a church was on the highest point available and consequently free from the effects of the floods.

His biographer sounds a very sad note for Father McCabe's last years. When the new diocese was created in southern Illinois the Bishop ordered Father McCabe's removal from Cairo and the order seemed so unfair and unreasonable to the good old missionary after the efforts he had exerted and the life he had lead that he remonstrated. The Bishop summarily, however, enforced his orders by suspension and the old clergyman was obliged to remain without faculties of the priesthood for the rest of his life. He remained a resident of Cairo, however, and commanded the respect of all who came in contact with him.

Reverend Thomas Walsh

Father Thomas Walsh was another of the traveling clergymen that made the circuit in Illinois. He had been pastor of the Cathedral of Cleveland, Ohio, and came to Illinois and was appointed pastor at Cairo to succeed Father McCabe. Although a parish priest it was Father Walsh's custom to saddle his horse on Sunday afternoon and with his saddle-bags packed with the necessities for his holy ministrations, ride during the week until the next Sunday, from settlement to settlement, saying Mass, baptizing, teaching catechism and attending the sick and the dying.

It was while engaged in these laborious duties that he contracted a contagious disease locally known as the itch, resulting from poorly cooked food, imperfectly cured meat and an absence of vegetable diet. This disease infected

his eyes and he was compelled to remain in a darkened room for an entire year with his eyes covered, and although he recovered to a certain extent, he lived but a short time, falling dead on the altar just as he finished a sermon in Cairo on St. Patrick's Day. His biographer says of him: "I knew Father Walsh well and no nobler or more hospitable priest ever lived. His position was a very delicate one on account of the differences of the Bishop and Father McCabe, in which he tried to be neutral, but some of the people could only see him as a partisan. My recollection is that he and Father McCabe died the same week."

Reverend Thomas Mangan

Of Father Mangan, another of the early missionary priests, Father Larmer gives us this bit of information: "I do not know whether Father Mangan had any practical knowledge of mechanical labor before he became a priest, but he worked on the Jerseyville church, and in the intervals when not on missionary duty in the neighboring counties, finished the church and built the altar alone."

The same author tells us what happened after Father Mangan had finished the church and his words are so quaint as to be well worth repeating: "The first time I saw Father Mangan was in 1858. He had just returned from Jerseyville, Illinois, to Alton, fording the Piasa River, as the bridge was swept away, or, more likely in those days, there was no bridge. He rode a piebald Indian pony and, indeed, he looked as if the whole was not worth $10. Father Mangan was of medium structure, very homely in the face and common in appearance."

Father Mangan's errand on this occasion "was to report to the Bishop that he had finished the Catholic church in Jerseyville." The Bishop received the information, no doubt, with pleasure but instead of commissioning Father Mangan as pastor gave the parish and the new church to a young French priest, which action, his biographer tells us, very much disappointed Father Mangan and "made him sad when he would think of it even until a few days before he died, thirty-nine years thereafter."

After being removed from Jerseyville, Father Mangan attended the Catholics in Jersey, Macoupin, Greene and other counties. He was next appointed to Jacksonville and was soon called from there to the Cathedral at Alton.

From the Cathedral Father Mangan was sent to Mattoon and the extensive prairie missions centered there. He remained in Mattoon a number of years and until after the death of the first bishop and the second was appointed.

Although Father Mangan had many trials and sorrows in the new diocese of Alton, he was adopted into the Diocese of Chicago by Bishop James Duggan while he was yet administrator after the retirement of Bishop O'Regan, and was by him appointed to Macomb and the neighboring missions now part of the Peoria diocese. He was later sent to New Dublin and thence to Freeport.

We meet this good missionary again after the diocese of Chicago had been erected into an archdiocese. The new Archbishop, Most Reverend Patrick

Augustine Feehan, knew Father Mangan as he had been a few months awaiting ordination where the Archbishop taught as professor in Carondelet Seminary. "From this time until death," says his biographer, "peace and honor was his lot. Surely he deserved it."

The Archbishop knew Father Mangan's scholarship and his piety under his plain and unsophisticated exterior, and honored him in every way as far as he did any priest in his archdiocese. Soon after Archbishop Feehan's assuming jurisdiction, Father Mangan was sent to Joliet as pastor of St. Mary's and made Dean of that district. The parish had a debt of $40,000 but Father Mangan took hold vigorously and through many years of hard labor which he himself described as up-hill work, he scored a success. He died in Joliet on February 5, 1898.

Reverend Joseph H. Fortmann

A Catholic center in the diocese of Alton is Highland. The first settlers from 1831-1842 were nearly all Catholics, at least in name, though without strong affiliations to the church. The years 1840 and 1841 brought more than one hundred from the Grand Duchy of Baden, besides a number of Swiss and a few Bavarian Catholics. Occasionally, probably twice a year, a priest was sent them from St. Louis. More frequent became the visits since Shoal Creek (Germantown), had a resident priest in the person of Reverend Joseph H. Fortmann, ordained at the Barrens, November 1, 1837, and since then pastor of Apple Creek. He did his best to persuade the Catholics to build a church and in this he succeeded. The corner stone was placed in 1844 on the first day of May. The first Mass was celebrated in this church of Highland in 1846 by Reverend Joseph Kuenster, pastor of Teutopolis. Father Fortmann was recalled from Shoal Creek by Bishop Rosatti in 1847 and sent as pastor to St. Joseph's church of Grosse Point, (Wilmette, near Chicago), where he stayed from 1847 to 1853. During his stay at Grosse Point he erected St. Peter's church at Niles Center. Next we find him busily engaged at St. Mary's of the Woods at Highland Park (near Chicago), after which he was appointed pastor of St. Peter's church at Teutopolis. Here he worked against many odds and difficulties from August 5, 1857 to January, 1858. He had made arrangements for the construction of a new parochial residence, for which purpose he had collected the sum of $723. Before he witnessed the realization of his plans, however, he was sent to Peoria to assume charge of St. Joseph's church of that city. Three weeks after his advent to Peoria, Father Joseph H. Fortmann died.

Reverend Thomas Quigley, D.D.

Reverend Thomas Quigley, was ordained in 1849 by Archbishop Kenrick of St. Louis. He was a subject of the Bishop of Chicago, in whose diocese he spent almost his entire priestly life. Whilst the Illinois Central Railroad was being constructed Father Quigley made many trips along that line and his success with the poor fellows is said to have been marvelous. In 1855 he came to Springfield as pastor of the old St. John's church. He soon formed the design

of erecting a new building and placing it under the patronage of the Immaculate Conception B. V. M. Dr. Quigley built the foundation but did not remain to complete the work. When leaving he was replaced by Father P. McElherne, whilst he assumed charge of the parish work in the northern (Chicago and Peoria diocese) part of the state.

Rev. Thomas Quigley was known in literary circles as a writer of some note.

It is interesting to recall the career of the founder of this now Cathedral parish and the projector of the early church of the Immaculate Conception, which is succeeded by the new cathedral.

Reverend Michael Hurley, Bishop-Elect of Peoria, 1875

A quondam pastor of the church of the Immaculate Conception of Springfield was Rev. Michael Hurley, having been appointed to the pastorate in 1854. He succeeded Reverend Michael Prendergast. Owing to the brevity of his stay of but a few months, which were rather void of any notable achievements, we would be tempted to be satisfied with the mere mention of this short incumbency were it not for the important fact that the erstwhile Springfield pastor had been chosen by the Holy See to become first Bishop of Peoria. This new diocese was created in 1875, by a subdivision of the Chicago diocese. Father Hurley was at the time pastor of St. Patrick's church of Peoria. He had been pastor of all the English speaking Catholics of the city, St. Mary's, since 1864, and when the parish was divided in 1868 had chosen the new St. Patrick's parish in which to continue his labors. While he was by virtue of location and knowledge of the new diocese the most available candidate for the position, he modestly and humbly signified his wishes to the Holy See, at the same time returning the bulls of appointment. Singularly his declination and the bulls never reached Rome, but went down off the coast of France in a vessel lost at sea. Pope Pius IX and the Propaganda were advised from other sources of the state of affairs and on November 28, 1876 Reverend John Lancaster Spalding was appointed Bishop of the new See.

Father Michael Hurley built the present St. Patrick's church of Peoria in 1878, and erected a commodious brick school house in 1888.

He was born in Tipperary, Ireland, in the year 1826. His education was completed at Dublin, where he was raised to the priesthood. Coming to this country he labored as priest in Lockport, Bloomington and Springfield before coming to Peoria as pastor of St. Patrick's church in 1864. His death occurred at Peoria on December 11, 1892.

Reverend Joseph Vahey

Father Vahey was another of the nineteenth century missionaries. He was an intellectual man of great literary attainments, whose name became familiar to the world of letters and education. His treatise on "Mental Philosophy" had given him a wide reputation. He occupied some of the foremost parishes in Wisconsin, among them Madison, and built St. Patrick's church of Milwaukee.

Father Vahey was for some years a missionary priest in Iowa and Central Illinois, and amongst other places he occupied in this state and diocese were that of Paris in 1862 and Vandalia from April 12, 1863 to December 3, 1866. While he was located in Paris he built a plain frame church and cottage along the railroad track and west of the town, too far away to be comfortable and convenient of access.

When the evening of life had set in Father Vahey retired to Elkhorn, Wisconsin. There he peacefully expired and his remains were buried there.

Reverend John Ryan

Reverend John Ryan was one of Bishop Quarter's priests. He came from Ireland and was adopted into the Chicago diocese. The Bishop sent him to Mattoon where his headquarters were located. His territory was the great prairie, including counties lying along the Wabash river and the eastern state line. He, too, was in a sense the railroaders' priest and became the idol of the workmen building the lines of railway. Added to his priestly office we are assured that he was physically one of the tallest and finest looking men to be found.

Father Ryan traveled on foot chiefly from mission to mission. He is an illustration of the priests who choose hardships. He and his sister brought with them considerable wealth from Ireland and were of independent means, and used sufficient of it to build a church and home in Mattoon. His biographer says that the Bishop was desirous that he turn over his fortune to the Church and that Father Ryan's refusal to do so caused a breach. The sister, however, is said to have been clever enough to avoid serious trouble and Father Ryan was permitted to go on with his pastoral duties in Mattoon to the end of his life.

Reverend Peter Paul Lefevre

Coadjutor-Bishop of Detroit, 1841-1869

One of the earliest missionary priests who set foot on the virgin soil of Illinois was undoubtedly Rev. Peter Paul Lefevre. It was in the beginning of the thirties of the past century that this heroic man set out from St. Paul's on the Salt River in Ralls County, Missouri, to evangelize northern Missouri, southern Iowa and central Illinois. In 1833 he ministered to the spiritual wants of the few Catholics of Quincy, where he said Mass in the private house of Adam Schmitt. Springfield was also the beneficiary of his priestly ministrations, yea, most of the incipient towns where Catholics were known to reside, were included in Father Lefevre's itinerary. He was hailed with unfeigned joy and delight wherever his coming was heralded by the orphaned Catholic people. This genial man of true apostolic spirit was a native of Belgium, born at Roulers in Flanders, April 30, 1804, ordained a priest at the Seminary of Cape Girardeau, Missouri, under Bishop Rosati of St. Louis, July 17, 1831, and consecrated a bishop November 21, 1841. He died March 4, 1869.

Bishop Lefevre was never actively Bishop of Detroit. He was made a titular bishop of Zela i. p. i., Coadjutor Administrator of Detroit—then embracing all Michigan and Wisconsin—and acted as such during the mental incapacity of Bishop Frederick Rese, first Bishop of Detroit, who died December 29, 1871, surviving his Coadjutor and Diocesan Administrator.

Father Gaspar Henry Ostlangenberg

A careful writer in speaking of the priests who traveled about from place to place has said, "They went forth into the battle field of Christ with holy enthusiasm and heroically bore the greatest privations but the irregularity of their lives unfitted them for the regular performance of pastoral duties under normal conditions. In these early days the unlimited possibilities of life in this country developed a great deal of self-reliance and individuality of character both in clergy and laity. It brought out in many of the missionaries traits of eccentricity which exposed them to misunderstandings of the laity. Under these circumstances they did not always show the best judgment and prudence in pacifying factions and insuring peace. As soon as missions became stable parishes these pioneers failed; like nomads they wandered from place to place even from diocese to diocese until the infirmities of old age brought them to rest in some quiet retreat."

Thus does a good priest explain the uniformly sad latter days of the fine old missionaries that braved so many dangers and suffered so many hardships in the pioneer days in Illinois.

Father Ostlangenberg's first missionary work in Illinois was on Little Muddy Creek, Saint Clair County, where a few Irish immigrants settled down somewhat prior to 1838 and were soon joined by a few north Germans, mostly from the diocese of Paderborn. The Germans seem to have been in the ascendency, for the settlement took the name of "Libori Settlement." In 1838 a couple of German settlers visited Bishop Rosatti in St. Louis, and asked for a priest who could speak both English and German. In response the Bishop sent Father Ostlangenberg who said the first Mass in the settlement on August 5, 1838, in the log house of Mr. W. Harwerth. Father Ostlangenberg did not remain at this time but advised the settlers to build a church which they proceeded to do.

On January 21, 1839, Father Ostlangenberg left St. Louis with papers of institution to the parish of St. Thaddeus on Silver Creek and to the mission St. Liborius at Fayetville, and to St. Boniface, Shoal Creek. Reaching the territory he resided at Libori, but from there he served the missions of St. Luke at Fayetville and St. Boniface at Belleville.

In 1840 arrangements were made by which the Libori settlement was to be taken care of by Father Joseph H. Fortmann from Shoal Creek and Father Ostlangenberg was sent on a roving commission to serve several missions in Missouri but was relieved of those missions in 1841 and sent to Galena, Illinois, to assist Father Remigius Petiot and to care for several mission stations in the vicinity. While living in Galena he also attended St. Mathew's church at Sholesburg in Fayetville County, Wisconsin.

Soon after Bishop Quarter arrived in Chicago he called Father Ostlangenberg from Quincy to take charge of the Germans in Chicago and he arrived August 24, 1844 on the day that Father Fisher of the Vincennes diocese left.

As soon as Father Ostlangenberg surveyed the field he recommended the establishment of two churches for the Germans, one on the north and one on the south side, which was done a short time thereafter, but not by Father Ostlangenberg.

Bishop Quarter was not able to keep Father Ostlangenberg long in Chicago due to the fact that a strong personality was needed to deal with the Germans of Belleville who had gotten into a serious quarrel. Proceeding to Belleville Father Ostlangenberg who was just to all, succeeded in establishing peace and put the church in Belleville upon a sound financial basis.

His appointment to Belleville did not relieve him of the character of traveling missionary. While there he visited nearly all the missions in St. Clair County. In 1845 and 1846 he was frequently sent to Cahokia where the parish was vacant for some time. He also went to St. Thomas church in the Johnson Settlement and the German settlement, Teutonia, near Prairie du Long. He visited Mascoutah, Fayetville and the French village St. Philippe.

Again the services of the solid missionary were needed as a peace maker. Due to the removal of St. Peters church in Chicago to Polk street a quarrel arose amongst the parishioners, and Bishop O'Reagan knowing Father Ostlangenberg's capability sent for him to take charge of St. Peter's. In this juncture he does not seem to have been quite so successful, but after another attempt at pacification in the parish of St. Francis Assissi in Chicago, Father Ostlangenberg gave up in some disgust and left the Chicago diocese, eventually attaching himself to the diocese of Vincennes. The rest of his life was spent in Indiana and Kentucky and his death occurred on August 9, 1883.

Reverend Michael Prendergast

Father Prendergast was born at New Park, County Wexford, Ireland in the year 1810. He studied for the priesthood at Carlow College. There he was ordained for the Archdiocese of Dublin. For some time he was in the Mission of Anklow, County Wicklow. After spending ten years on the mission in Ireland, he came to the United States, affiliating himself with the diocese of Chicago, and was sent at once as an assistant to Reverend Michael Carroll of Alton. This was in 1853. In the following year, 1854, Father Prendergast was sent to Decatur to become the first resident rector of St. Patrick's. He remained two years at Decatur, from where he attended Winchester, Pittsfield and other places, till replaced by Reverend Thomas Cusack. Next we find him starting the congregation of Winona, Minnesota. In 1868 he was at Danville, Illinois, which he left to take charge of Batavia, attending at the same time Geneva and St. Charles. He died at Batavia, March 3, 1875 and was buried in Calvary Cemetery, Chicago.

Being a man of considerable means he left a goodly portion to relatives living near New Douglas, devoted larger sums to charitable purposes and bequeathed the remainder to Bishop Foley of Chicago for diocesan uses.

Reverend Joseph Kuenster

Father Joseph Kuenster is hardly entitled to be classed as a missionary in the sense of traveling about from field to field, but in the sense of bearing privations he ranks amongst the most worthy of them.

Father Kuenster's childlike simplicity was his outstanding characteristic and this is best told in the language of Father Larmar, who knew him very intimately. Father Larmar says:

Father Kuenster was located at Teutopolis, Effingham County, Illinois. Many curious but harmless stories the old priests used to tell about him. He was a German of the old but practical type. I have always had a profound admiration for the simple German character. Odd as it may appear to us, in early days it was allied with industry, piety, thrift and economy. All these were necessary in a new country, and they brought spiritual and temporal rewards. The German priests in our sense could not be called missionaries, attending many settlements. Indeed, the German character is one of fixity—will not cover much ground, but what it does is solid and lasts. The German priests, no matter how small the settlement they were appointed to, went about increasing it, and left the rest of the country to look out for itself.

Hence the German settlements became, from the start, places of comparative comfort, even for a priest, and the German priests, with few exceptions, never experienced in Illinois the hardships of the Catholic missonaries. It is true, had other Catholic priests pursued the local improvement course of the German priests, few congregations would now exist in Illinois; but each people had its task to fulfill, and we must believe all was in the order of Providence.

When Father Kuenster went to the prairies of Effingham County he found a few poor Germans. Like them he turned in to help himself and make the building of church and school light for his poor, but pious people.

Father Kuenster had his little piece of cultivated land, his garden and his fowls and geese, and I was told once he was called on to pay his cathedraticum or cathedral tax for the support of the Bishop. He astonished all by paying his cathedraticum or cathedral tax with a goose and a gander, carried by his own hands across the prairie. The good priest saw nothing funny about it, as he got only pay in kind, as there was little or no money in his settlement. As time passed, Father Kuenster's flock of fowls and geese increased and so did the worldly possessions of his thrifty Germans. Even in their poverty they were exacting on the priest for his services, which he gave with satisfaction to all. His success did not escape the authorities of Chicago, and he was removed to take charge of the annoying parish of Quincy. His quaint rural ways from the prairies caused irreverent laughter from the young German Americans, but many of his ways put the old people in mind of rural life in the old country, and they rather liked him. He was faithful and zealously demonstrative in the discharge of his priestly duties.

But the diocese being divided and a new bishop taking charge gave the restless a chance to make some complaint about him. His life had been so regular in Quincy that the complainants thought they must inquire at Teutopolis about him. They found a charge that stuck and was the laughing stock of Quincy outside the German church. The charge was this: When Father Kuenster was removed to Quincy, instead of selling his geese, of which he had a goodly number, he divided them into lots and arranged with his former parishioners to board them each for a cent a month. They declared, with

emphasis, to the Bishop, such a worldly priest should not be allowed to officiate in Quincy.

Poor Father Kuenster was removed. This broke his heart, and he did not live long after.

There is a nice illustration of the fickleness of men in the life of Father Kuenster. As has been seen a faction of the Germans in Quincy opposed and baited him. In seeking to make out a case against him they had gone to such length that the Bishop of the diocese was impressed and taking the word of Father Kuenster's enemies the Bishop came to Quincy and publicly disapproved of the good old German priest. "This," says Father Larmar, quoting Father McElhearne, "exasperated the people who had had him removed. They went around and gathered money, saying the Bishop's severity hastened Father Kuenster's death, and put up a monument to his memory."

Father Thomas Cusack

Father Thomas Cusack was a near relative of Father Patrick McCabe whom we have seen in service and out of service at Cairo. Father Larmar tells how he happened to come to Illinois. Quoting Father Cusack, Father Larmar says:

I called on Bishop Kenrick on some business. After transacting it we had a social talk. Among other things, the Bishop said, "You know Illinois is under my jurisdiction. The Illinois Central Railroad and other improvements are going on. I am written to frequently to send one or more priests; yet I have not one to send, and really I do not know what to do." I replied, "Bishop, if you wish, I will go." The Bishop, with surprise said, "Well, I could not ask you, but if you go over there among these poor, neglected people, it will be a great charity."

Father Cusack at once went to Illinois where he made his home in Decatur, but tramped everywhere along the railroads and prairies attending the workmen and settlers. As he said himself he had an eye for every place which might be a permanent settlement and put up a modest church in keeping with the slender means of the Catholics. He continued as a traveling missionary until the diocese of Chicago was divided. When the division occurred the new Bishop objected to Father Cusack's holding some small property he had obtained and as a result of the disagreement Father Cusack was suspended for a time.

On being restored to the exercise of the ministry he went to Pana, Illinois, and started a mission, but it was during the Civil War and he found it very difficult to maintain it and would have been unable to continue the work except for outside assistance. Father John Larmar says he doesn't know how many churches Father Cusack built on the prairies but that "everywhere he built a church was the founding of a parish which at this day has a resident priest likely with a Catholic school."

From Pana Father Cusack went to Brimfield in Brown County where he remained for the rest of his days.

Reverend Louis A. Lambert

A very able priest who did missionary work in Illinois during the nineteenth century was Rev. Louis A. Lambert, best known in this part of the country at least from his trenchant answers to the infidel doctrines of "Bob" Ingersoll, published under the title "Notes on Ingersoll."

Father Lambert was born at Allanport, Pennsylvania, Feb. 11, 1835, and died at Newfoundland, New Jersey, Sept. 25, 1910.

Father Lambert did missionary work in Cairo, Shawneetown and various places in southern Illinois before and after the war. In speaking of him Father Larmar says: "Father Lambert without exception has the reputation of being the best polemical writer in the English speaking world. His works against infidelity were, as I was told by a preacher, published by the half millions by the Methodist Book Concern and distributed in eastern workshops and in Canada."

In 1894 Father Lambert became the editor of the Freeman's Journal and remained in that work until his death. In this position he had been preceded by James W., and John E. White, envoys of Gerald Griffin the Irish novelist; Eugene Casserly and John T. Devereux; Rev. James Roosevelt Bailey, afterwards Archbshop of Baltimore; Orestes A. Brownson; James A. McMaster and Maurice Francis Egan. Prior to becoming editor of the Freeman's Journal, Father Lambert had held a similar position on the Catholic Standard and Times.

Reverend F. J. Fischer.

We know that prior to the erection of the Diocese of Chicago, in 1843, the eastern part of Illinois was under the jurisdiction of the Bishop of Vincennes, Monsignor Brutè, whilst the western portion was ruled over by Bishop Rosati of St. Louis.

Even after the formation of the former diocese priests from Vincennes continued to look after the spiritual interests of many parishes, such as Ste. Marie, Paris, Teutopolis, and others. Among the priests of Teutopolis who originally hailed from Vincennes was Reverend F. J. Fischer, who in 1847, had built the first brick building at Ste. Marie. He administered its parish affairs for several months in 1850 after Father Joseph Kuenster left.

Before coming to Teutopolis, Father Fischer had been rector of Piquet's Settlement, (Ste. Marie), and previous to that for several years an assistant to Reverend Celestin De St. Palais, who a few years later became Bishop of Vincennes. When Chicago's first priest, Reverend John Mary Iranaeus St. Cyr was recalled by Bishop Rosati from St. Mary's of Chicago, Father St. Palais succeeded him in 1837, having Father Fischer as assistant. These were the only priests in Chicago when Bishop Quarter arrived there May 5, 1844. In August, 1844, Father Fischer was recalled by Bishop Brutè to Vincennes. A few years later, in 1850, he presided for several months over the parish of Teutopolis.

Reverend Charles Joseph Count Von Marogna.

Charles Joseph Marogna, a scion of an old and illustrious Catholic family, was born September 17, 1802, in the ancestral castle of Villa Legrima, near

Trent in the Tyrol. While yet very young he was ordered to repair to the Court of Florence to act as page, and there had an opportunity of seeing Pope Pius VII on his way to Pisa. After completing his classical course he was sent to Mayence, where he studied Theology under the famous Liebermann. Raised to the priesthood March 30, 1824, he labored first as an assistant and then as parish priest at Algaeu, diocese of Augsberg, until 1846, at which time he had determined to devote the remainder of his life to the promotion of the material and spiritual welfare of the immigrants in America.

In due time he reached Chicago where for two years he faithfully labored in St. Joseph's parish. Thence he was sent to Germantown and Highland in 1840. He seems to have spent much of his time at Highland in the early part of 1840, after which he left for Germany, whither he repaired in quest of alms for his poor congregation and where he spent six months. On his return he supplied his church with plate and vestments. He expended the money he obtained in improving the church and securing forty acres of land for burial purposes.

Political convulsions in Europe at about this time brought to America an increased number of immigrants, Highland receiving its share of them. Father Marogna persuaded Bishop Van de Velde to send to Highland a permanent pastor. In consequence Father Paul Limacher was appointed pastor whilst Father Marogna went to St. Vincent's, Pennsylvania, there to enter the Benedictine Order. In 1852 he was admitted into the Order, and on August 21, 1853, he made the profession of solemn vows, receiving the name of Demetrius. For awhile he was employed as professor and prior. Later on, at the request of the Bishop of St. Paul, Minnesota, he was sent to the Northwest to start an institution of the Benedictine Order which afterwards became St John's Abbey. Father Marogna died March 27, 1860, at St. Paul, Minnesota, and was buried in the cemetery belonging to the Abbey.

He was another example of complete surrender of all temporal affairs, including wealth and station for the love of God.

Reverend Hilary Tucker.

After having been attended as one flock by Father Lefevre, the future Bishop of Detroit, from 1833-1837, the Catholics of Quincy found themselves divided, the Germans speaking under their resident pastor, Reverend Augustine Brickwedde, and the English speaking under Reverend John Mary Irenaeus St. Cyr (residing at St. Louis, and afterwards at St. Augustine). Reverend Hilary Tucker, a native Missourian, who had been sent together with Reverend George A. Hamilton, by Bishop Rosati to Rome, there to prepare themselves for the priesthood, became the resident priest of the English speaking people of Quincy in 1839. This was his first appointment since ordination.

Soon after his arrival Father Tucker succeeded in collecting the sum of $2,000 in cash. Obtaining from Mr. Whitney, a convert, a corner lot for building purposes, he erected a church under the patronage of St. Lawrence, with the hope of having it ready for divine services by the feast of the Assumption. Unfortunately the Northern Cross railroad, for the construction of which many

Irish laborers had gathered at Quincy, became bankrupt and by reason of the resulting financial stress the building of the church ceased. The building was sold under the hammer before its completion, but it was afterwards recovered for the use of the congregation.

Father Hilary Tucker remained in Quincy for seven years, 1839—1846, then for some years was in Chicago and Batavia, and ultimately he and Father G. A. Hamilton, whose headquarters were then at Springfield, both left for the East, joining the clergy of the Boston diocese. Father Tucker died at Boston as pastor of one of that city's parishes.

Reverend Augustine Florent Brickwedde.

The first German Catholic parish established along the entire course of the Mississippi River was that of the "Ascension"—*"Christi Himmelfahrt's Gemeinde"* of Quincy. This name was given it by the small band of Catholic settlers who as early as 1834 had been gathered into a congregation by the occasional visitor, Reverend Peter Paul LeFevre (subsequently Bishop of Detroit). To this struggling young community, which chiefly was composed of German Catholic emigrants, Reverend Florent Brickwedde was appointed by Bishop Rosati of St. Louis, as first resident pastor. The name "Ascension parish" was retained until the present large brick structure was erected in 1848, and the patronal name of "St. Boniface" became substituted for the titular "Ascension."

Reverend Augustine Florent Brickwedde was born June 24, 1805, at Fuerstenau in the then kingdom of Hanover. His father was a lawyer of repute who afterwards became a judge at Barsenbruck. The future Quincy priest completed his classical studies at the Carolinum of Osbnabruck and the theological course at the universities of Muenster and Bonn. He was made a sub-deacon September 20, 1828, a deacon September 19, 1829, and ordained to the priesthood in the Cathedral of Hildesheim by Bishop Godehard Joseph, September 20, 1830.

In his native city of Fuerstenau the young priest acted as Vicar until his departure for America in May, 1837. At this time it happened that quite a number of Catholics had determined on emigrating to Missouri and Illinois, which had become known for healthfulness, plentiful labor, and cheap farm lands. He was induced to join some of these emigrating families to become their pastor and counsellor in the new world. God inspired him to follow them and to aid them in their spiritual needs and necessities, for far and near there was no German priest to be found to minister to the colony of immigrants from the fatherland. After a long and tedious journey which lasted more than eight weeks, the young priest landed in New York on July 4, 1837, and reached Quincy a few weeks later.

The hardships of the pioneer life may be imagined. The climate was severe, the way of living new and accommodations rather primitive. And yet he faced these conditions smilingly. He remained in Quincy where some of the early German settlers had located, and at once set to work to build a small frame church with additional two rooms for a residence and another large one

to serve as temporary school. Having said Mass in private dwellings since August 15, 1837, Father Brickwedde now was happy to say Mass and administer the Sacraments in a church building proper, although humble and lowly in appearance; it measured but 28x18 feet. Solemn Benediction in this first church of Quincy took place on Pentecost Sunday, 1838.

By this time his own private personal resources were well nigh exhausted. Twice he re-crossed the ocean for the purpose of gathering funds for his parish and outlying missions of Sugar Creek and Ft. Madison, Iowa. Not only were his friends and relatives asked to contribute; he solicited even at the courts of Vienna and Munich, bringing with him not only the much needed cash, but beautiful sacred vessels and vestments, even an organ, the gift of his sister.

Of his periodical visits to Iowa settlements in and around Ft. Madison, Father Zaiser says in his Diamond Jubilee edition of St. Joseph's Church of Ft. Madison: "In 1837 Father August Brickwedde, the first pastor of Quincy, took charge of the missions in this territory and for several years visited Fort Madison, West Point and Sugar Creek, to give the few Catholics a chance to perform their Easter duties. He celebrated High Mass in Fort Madison, at J. H. Dingman's log cabin in 1839. Great must have been the joy and consolation of the good pioneers. From here he went to Sugar Creek settlement, now St. Paul, where he held Divine Service in the new log barn of J. H. Kempker, May 13, 1838. Sugar Creek deserves the distinction of having erected the first temple of God in Lee County, and in all the surrounding region. In 1839 a few Catholic farmers got together, cut down some of the tallest trees in the forest of Sugar Creek valley and built a log church. They sent for Father Brickwedde, who came, celebrated Holy Mass for them, and dedicated the little church in honor of St. James.

After the building of the present church, St. Boniface of Quincy, Father Brickwedde had to encounter the spirit of dissension which rent the parish in twain. The seeds of discontent had been adroitly sown by a discharged teacher and his obnoxious following. Poisoned shafts of slander were levelled against the hard working priest, his priestly character was attacked and besmirched, his life even threatened. In the midst of his trials he had the consolation of being upheld not only by the testimony of a good conscience, but also by the support of his own Bishop, Right Reverend James Oliver Van de Velde, who emphatically decided in his favor and twice closed the church and placed the clerical villifiers under the ban of excommunication. Though the Bishop of Chicago intervened (Quincy since 1844 had come under the jurisdiction of the Bishop of Chicago), yet peace would not be restored, and as Quincy was one of the largest and oldest German Catholic congregations and the city was then seriously thought of for a new episcopal see, the division of the people and the factionalism in the parish caused a great deal of adverse comment that hurt the city and ultimately, no doubt, had an influence in causing the change of location of the new See to Alton. Father Brickwedde resigned and left, sick at heart ,in March, 1849.

To restore unity and harmony among the opposing factions, the Provincial

of the Jesuits of St. Louis was appealed to by the Bishop of Chicago "to send a learned and prudent priest to Quincy." But the Jesuit priest was but a short time there when opposition turned also against him. When this was reported to the Provincial at St. Louis, he became indignant, withdrew the priest, and left the Catholics of Quincy to themselves. The cholera at that time decimated the ranks of the rebels.

"When Father Brickwedde left Quincy," says Reverend John Larmer in "Lives of Early Catholic Missionaries of the Nineteenth Century in Illinois," he was so discouraged that he determined to take a rest. He went into the forest where Government land was from twelve cents to $1.25 per acre, about twenty-five miles from St. Louis. He selected forty acres for church purposes and a school. Not another human being was near the location. When settled, he went over to St. Louis, found three poor German immigrants on the river bank, not knowing where to go nor what to do. They were humble, God-fearing Catholics of the innocent peasant type. He told them if they would come with him he would give each forty acres of land. The only condition he imposed was that they were to help the next settlers he found to build homes and get started. That was the way Father Brickwedde settled Columbia, in Monroe County, Illinois, from St. Libory, whither he was sent as pastor after leaving Quincy. When the good old priest related his first start in getting settlers, says Father Larmer, tears came to his eyes. Columbia soon grew into prominence and counted within a few years numerous families.

At St. Libory or Mud Creek, as it was then generally known, it was his habit, though now advanced in years, to drive to and from St. Louis in search of necessary supplies. In the middle of November, 1865, as he was on his way home from St. Louis, he felt unwell and was compelled to stop at Belleville, where after two days of sickness, he died on the 21st day of November, 1865.

At first funeral service was held in the Belleville church, attended by the people and clergy of the neighborhood, all eager to cast their eyes on the noted victim of persecution and pray for the repose of his soul. On the next day the same was repeated at St. Libory, Father Bartels sang the Requiem Mass, and Father Baltes (soon to be the second Bishop of the Diocese) gave the Absolution. The remains of good Father Brickwedde were interred at Mud Creek.

The deceased, says Father Larmer, was a man of great height and possessed a rather homely, yet benevolent countenance. As a business man, and a cautious financier, he would be an example even in these days of careful calculation. This venerable servant of God was moreover a man of learning allied with solid piety. He was liberal in all his views and practical in all the affairs of life. He died as he had lived, a true servant of his Divine Master.

Reverend John G. Alleman, O.P.

The third resident priest of St. Peter and Paul parish of Collinsville, Illinois, was Reverend John G. Alleman, a Dominican Friar from the Monastery of Somerset, Ohio. He presided over the destinies of that young congregation, 1859—1860. Prior to his coming to Collinsville he had been for years an in-

defatigable missioner in Lee County, Iowa, especially in and around Fort Madison, contemporaneous with Father Brickwedde of Quincy. He is justly styled the "Apostle of Lee County."

Reverend John George Alleman, says Reverend G. J. Zaiser, (in his Diamond Jubilee edition of St. Joseph's church, Fort Madison, 1915), was born near Strassburg, in Alsace, probably in 1806. He spoke both German and French with equal fluency, hence he was sometimes regarded as a German, sometimes as a Frenchman. When twenty-six years old he entered the Order of St. Dominic at the Convent of St. Rose, Springfield, Kentucky, where he was clothed with the white and black mantle of the Friar Preachers, and began his noviate in the fall of 1832. On March 7, 1834, the young religious made solemn profession of vows. As his course of divinities had mostly been made previous to his religious profession, the young aspirant to the priesthood was ordained by Bishop John B. Purcell in St. John's church, Zanesville, Ohio, June 1, 1834.

He began at once his missionary labors in the churches of Ohio, traveling through its northern part as an itinerant priest until his departure for the farther west in the summer of 1840. He came to Fort Madison, Sugar Creek and West Point, in Lee County, Iowa, where in 1834-37, Father Lefevre had already performed missionary duties, likewise Father Brickwedde, of Quincy, from '37-'39. However, Father Alleman located in 1840 at Fort Madison, and thus became the first resident priest in that section of the State. He spoke four modern languages fluently (including his own vernacular, English, German and French), was missionary to the Winnebago Indians, an intimate friend of Chief Keokuk and other Indian chiefs. He introduced the first cultivated grapevines into Lee County. Many of the present orchards in that vicinity had their origin in the pioneer nursery conducted by him near his little church. In 1841-42, he organized the first total abstinance society in Lee County. He was saintly, generous, kind-hearted and charitable to a fault, always sharing his last farthing with any one in need, enduring and zealous, displaying a remarkable devotion to his calling.

Father Alleman left Fort Madison in 1851 for Rock Island (and Moline, at both of which places he built the first churches), where he was pastor until 1859. Leaving Rock Island, this pioneer missioner became pastor of Collinsville in the diocese of Alton in 1859-60. On account of premature age and infirmities, both physical and mental, brought on by overwork and deprivations in his difficult missionary labors, he entered St. Vincent's Hospital at St. Louis, November 26, 1863, suffering from melancholia. His death occurred July 14, 1865, and he was buried from St. Vincent's chapel in Calvary Cemetery, St. Louis. There beneath the shadow of a great granite cross, beside archbishops and priests, awaiting the resurrection morn, lie the remains of this good and noble priest.

CHURCH OF THE IMMACULATE CONCEPTION

Founded by Reverend James Marquette, April 11, 1673, and Jesuit College, same title incorporated by the Government of France in 1711, as they appeared at Kaskaskia, Randolph County, in 1825. The college was confiscated by the British in 1773 and converted into a seat of government and fort. After the war of the Revolution the building became the capitol of the American government and so continued through the territorial period and until 1821 when the Capital of the State of Illinois was removed to Vandalia.

CHAPTER VI

The Pioneer Parishes, 1675 to 1844.

It will be seen that some of the parishes treated of in this chapter are not now within the diocese of Springfield. Most of them now lie in the diocese of Belleville, but all of them were at one time (when the diocese was known as the Alton Diocese) a part of the Greater Diocese, which covered the entire southern half of the State.

Of course, several of the parishes here described were in existence long before any of the present dioceses were created. This history would not, however, be complete without some reference to them.

It is of much interest to note the important part played by the Germans in the development of the church and church work in southern Illinois. In most localities it is usual to find the Irish predominating, but here after the French the Germans and German priests were unusually prominent and very effective. It is true, the home rule or lay rule sentiment was strong in the German laity and was the cause of many contentions, but the net result of the Church effort on the part of the Germans was gratifying. Indeed, Southern Illinois, the dioceses of Springfield and Belleville, owe the German priests and people a debt of gratitude and appreciation which can never be overpaid.

In treating of the parishes, the chonology of establishment is followed. It is not pretended that priority is accurately fixed in every case as it is a matter of considerable difficulty in many cases to determine the exact time of the beginning of Church work in some localities.

The plan of taking the parishes in their order of establishment and then carrying the history through to the present has been adopted for the purpose of preserving the reader's interest, and while separate periods have been designated by the reign of the bishop, the story of the parishes is given in continuity.

It is due the pastors and clergy of the several churches of the present time to give them the credit of research, study and preparation of the parish sketches. In many cases it was a task of much difficulty for the present pastor to delve into the past of his parish and produce a satisfactory record. The painstaking labors in this respect are highly appreciated and it may truthfully be said that the writers and compilers of the parish data have admirably discharged their tasks.

IMMACULATE CONCEPTION

Kaskaskia, 1675

As has been seen, Father James Marquette, S.J., established the first mission or church organization in what is now the State of Illinois, on the 11th of April, 1675. He named the foundation "The Mission of the Immaculate Conception of the Blessed Virgin Mary." The site of the mission was a plain near what is now Utica, in LaSalle County, Illinois, and the site was retained until 1699.

While the Mission of the Immaculate Conception was located at Utica, it was tended first by Father James Marquette, (1675); afterwards by Father Claude Jean Allouez, S.J., (1675-1689); Father Sebastien Rale, S.J., (1692-1694);

Father Jacques Gravier, S.J., (1693-1700); Father Pierre François Pinet, S.J., (1697-1699); Father Julian Bineteau, S.J., (1697-1699); Father Pierre Gabriel Marest, S.J., (1699).

Late in the year 1699, the Mission was removed to the northwest part of what is now Randolph County, and relocated on the banks of a river about six miles from the Mississippi. Here the village established and the river also took the name of Kaskaskia. Here a new church was built, the first being a temporary structure which, with perhaps renewals and improvements did service until 1714, when a stone church was built. In 1720 the mission was raised to a parish, but the stone church did service until 1744, when it was replaced by another of similar material, but larger. This church was seriously damaged by floods and was taken down in 1801, and the fourth building erected, which lasted until 1838. In 1843 a new church was built which did service until 1894, when the present edifice was built and which now stands a considerable distance south of the original church site.

The Jesuits who ministered in the mission and parish after the removal of the mission and before their banishment, were Father Pierre Gabriel Marest, who superintended the removal and who had charge until 1715; Father Jean Mermet, (1702-1716); Father Louis Marie Deville, (1707-1720); Father Jean Charles Guymoneau, (1719-1736); Father Joseph Francis de Kereben, (1719-1728); Father Jean Antoine le Boullenger, (1719-1740); Father Nicholas Ignatius de Beaubois, (1719-1735); Father Jean Dumas, (1729-1739); Father Rene Tartarin, (1729-1745); Father Philibert Watrin, (1733-1763); Father Etienne Doutreleau, (1735-1741); Father Alexis Xavier Guyenne, (1736-1762); Father Louis Vivier, (1750-1754); Father Julian Joseph Fourre, (1749-1750); Father Jean Baptiste Aubert, (1758-1764); Father Sebastien Louis Meurin, (1746-1777).

These missionaries were not all of the time at Kaskaskia, but were located at some of the other Illinois missions at various times as well. The dates indicate the period during which they were in the Illinois mission and not specifically the time spent at Kaskaskia. They all ministered in Kaskaskia, however, at various times.

Since the days of the Jesuits, the Church of the Immaculate Conception has been tended as follows:

Father Pierre Gibault, secular, (1768-1785); Father Paul de St. Pierre, Carmelite, (1785-1786); Father Pierre Huet de la Valiniere, secular, (1786-1789); Father Gabriel Richard, Sulpician, (1793-1798); Father Pierre Janin, secular, (1795-1797); Father Donatien Olivier, secular, (1799-1833); Father Francis Xavier Dahmen, secular, (1825-1826); Father Hercules Brassac, secular, (1822-1833); Father John Timon, C.M., (1827-1829); Father Francis Cellini, C.M., (1824-1828); Father Victor Pallaisson, secular, (but became a Jesuit later), (1830-1831); Father Vital Van Cloostere, secular, (1832); Father Mathew Condimine, secular, (1832-1834); Father B. Roux, secular, (1835-1838); Fathers Joseph N. Wiseman and Francis B. Jamison, both secular, (1836); Father J. B. Healy, secular, (1837); Father Timothy Joseph Conway, secular, (1838); Fathers G. H. Tochman, secular, Richard Bole, secular, Peter J. Doutreluingue, C.M., Hipolyte Gandolpho, secular, and John Mary Iraneaus St. Cyr, secular, came and went from 1839 to 1844; Father N. Stehle, C.M., (1840); Father Patrick McCabe, C.P., and Father Joseph Paquin, C.M., (1842); Father Vital Van Cloostere, secular, (1844-1846); Father Patrick J. Donahue, secular, (1846); Father James Flynn, secular, (1847); Father John Fahy, secular, (1848); Father Nicholas Perrin, secular, (1849-1859);

Father Wenceslaus J. B. Repis, secular, (1859-1860); Father Jean Adolphe Jacque, secular, (1860-1862); Father C. G. Magnee, secular, (1862-1863); Father Jean Adolphe Jacque, again, (1863-1867); Father P. J. Bedard, secular, (1867-1869); Father Joannes Schiff, secular, (1869); Father Aloysius Wiewer, O.S.F., (1870); Father J. D. Klein, secular, (1870-1871); Father Vincentius Nagler, secular, (1871-1872); Father Joseph Lucas, secular, (1872); Father Frederick Metzger, secular, (1873-1880); Father H. J. Hoven, secular, (1880); Father Joseph Finnegan, secular, (1881-1882); Father H. Hegeman, secular, (1882-1883); Father Henry Becker, secular, (1883-1884); Father L. W. Ferland, secular, (1884-1893); Father H. Goosens, secular, (1893-1903); Father Joseph Duenn, secular, (1903-1908); Father Joseph A. Reinhardt, secular, (1908-1913); Father John Grootens, secular, (1913-1916); Father John Oberlinkels, secular, (1916-1920). Thus we trace the Marquette foundation in the particular church organization established by him.

In connection with this foundation a record, one of the most noteworthy in existence in America, may be examined in the original at the St. Louis University, where it is at present kept. The existing record begins with 1695, some years, of course, after Marquette's time, but during the time of Father James Gravier, S.J., who was third in succession to Father Marquette, and who ministered in the upper Illinois region, where the mission was first located. From that time until 1729 the record is continuous, but from June 7, 1729, until January 3, 1741, all of the parish registers have been lost. Baptismal records are missing from 1741 to 1759, and death and burial records, which began January 4, 1721, are missing from 1727 until 1764, and marriage records are lost from June 7, 1729 to January 3, 1741. These lost records are unaccounted for, and there is a bare possibility that some or all of them may sometime come to light.

There is abundant evidence, however, to establish that the present Church of the Immaculate Conception, located near the former site of Kaskaskia (for the center of settlement of the French days has been entirely swept away by the changes in the course of the Mississippi River) is the identical church foundation established by Father James Marquette on April 11, 1675.

Holy Family—Cahokia, 1699

The next church organization was that of the Mission of the Holy Family, established first by Father François Pinet, S.J., the same who founded the Mission of the Angel Guardian at the present site of Chicago. This mission was located in what became the village or town of Cahokia, St. Clair County, in the year 1699. Almost immediately after its establishment the Fathers of the Foreign Missions—a name given to the priests trained at the seminary established in Quebec by Bishop Jean Baptiste de la Croix St. Valier for training of priests for foreign missions—took charge, and it remained under their jurisdiction until 1763. The Fathers of the Foreign Missions successively in charge of Holy Family, were Fathers Francis Buisson de Saint Cosme, (1700-1701); John Bergier, (1701-1707); Dominic Mary Varlet, (1707-1718); Dominic Anthony Thaumur de la Source, (1718-1728); John le Mercier, (1718-1754); G. Galvarin, (1718); Joseph Courrier, (1728-1753); Joseph Gaston, (1728); Abbe Joseph Gagnon, (1750); Abbe Nicholas Laurenz, (1754-1758), and Father François Forget Duverger, (1754-1763).

The pastors in charge since the Fathers of the Foreign Missions in-

cluded Fathers Sebastien Louis Meurin, S.J., Pierre Gibault; Paul de St. Pierre; Michael Levedoux, Sulpician; Gabriel Richards, Sulpician; Charles Leander Lusson, Rec.; Jean Olivier; F. Savine; Joseph Antoine Lutz von Odenheim; Peter J. Doutreluingue, C.M.; Jean Francis Regis Loisel; Ignatz Maes; Jean Schultz; Jean Maistre; Father Vigle; N. Stehle; Timothee Carie; H. Laudry; J. A. Jacque; F. Kempin; J. F. Meifiss; N. Diedrick; L. W. Ferland; A. Vollebregt; F. Mumbour; F. B. Berkenbrock; Robert Hines, and the present pastor, J. Wiemar.

Holy Family parish, it is seen, has continued uninterruptedly from its foundation to the present, and is one of the most interesting historical monuments of the Mississippi Valley.

The first church in Holy Family parish was undoubtedly a temporary structure, such as was set up in those days, but nothing very definite is known about church structures in the parish prior to 1783. In that year fire destroyed the church in use, and with it all of the parish records. A few relics survived the fire, among them a bell which hung in a tree in the churchyard, a Missal printed in 1668, a Monstrance made in 1717, and a new silver chalice and paten. Apparently no new church was built until the last few years of the eighteenth century, when, under the direction of Fathers Michael Levadoux, Gabriel Richard and Jean Olivier, a new church was built and is still standing. The walls of the church are hewed walnut logs, the floor is made of split cottonwood, and the roof of cypress clapboards. The logs forming the wall are set angling or leaning inwardly, and the spaces between them are filled with mortar. Sometime after being built these walls have been covered over on the exterior by clap-boarding or siding.

Records have been kept since the fire, the burial record beginning with 1783. There is no baptismal record prior to 1812, and no marriage record prior to 1822.

Holy Family parish also boasts one of the earliest educational institutions in Illinois. While the Sisters of the Visitation established a school in Kaskaskia in 1833, the Sisters of the Order of St. Joseph opened a school in Cahokia in connection with Holy Family parish in 1836. Mother Mary Fabronie and Sisters Louise and Stephen of the Order of St. Joseph came from France for the purpose of opening this school, and they and their successors conducted a school until 1860.

Our Lady of the Visitation
St. Phillippe, 1720

The French government had a policy of granting land to companies or individuals for the purpose of development, and in dealing with the French possessions in America, frequently exercised that policy. The first such grant, within what is now known as Illinois, was made to Anthony Crozat in 1712, but failing to profit as much as was expected, Crozat surrendered his grant in 1717, and another and more extensive grant was made to the Company of the West, which merged with the Royal India Company in 1720. One of the articles of this grant reads as follows:

As in the settlement of the countries granted to said companies by these presents, we regard especially the glory of God by procuring the salvation of the inhabitants, Indians, savages, and negroes, whom we desire to be instructed in the true religion, the said company shall be obliged to build, at its expense, churches at the places where it forms settlements; as also to maintain there the necessary number of approved ecclesiastics, either with the rank of parish priests or such

others as shall be suitable, in order to preach the Holy Gospel there, perform divine service, administer the sacraments—all under the authority of the Bishop of Quebec; the said colony remaining in his diocese as heretofore, and the parish priests and other ecclesiastics, which the said company shall maintain there shall be at his nomination and patronage.

The Company of the West being empowered to sublet or grant to others, in 1723 granted a large tract of land west of the Mississippi and another fifteen leagues square near the present city of Peoria, and a third about five miles north of Fort du Chartres to Phillip Renault. On this latter tract Renault established the village of St. Phillippe and settled near there a large number of work people that he had brought into the territory.

In this settlement was established the parish of Our Lady of the Visitation, no doubt soon after the foundation of the village in 1723. The Visitation was an out-mission of St. Anne's at Fort Chartres during the existence of the latter, but continued as a church or chapel at least until 1799, as appears from an entry on the parish register at St. Joseph's at Prairie du Rocher of a baptism by Father J. T. Rivet, September 6, 1799, "in the chapel of St. Phillippe."

Not a trace of the Church of the Visitation or, indeed, of the town of St. Phillippe, remains.

St. Anne Du Fort De Chartres, 1720

The parish of St. Anne, founded about 1720, was the outgrowth of the establishment of the French Fort Chartres on the Mississippi River. As soon as the fort was established it was provided with a chaplain, and quite a number of people settled near by, necessitating a church. During the palmy days of Fort Chartres, St. Anne's was a very prominent church. An edict of the King of France appears amongst the records of this old church, governing the position of the officers of state, army and marine, whilst in the church or in religious processions.

The first pastor of St. Anne's was Father Jean Antoine le Boullenger, S.J., who was one of the most brilliant of the early missionaries. So onerous were his duties that he had an assistant, Father Joseph François de Kereben. The names of other priests appearing on the parish register include Fathers Nicholas Ignatius de Beaubois, S.J., J. Gagnon, F.M.; Nicholas Laurenze, F.M.; Philibert Watrin, S.J.; Francis Forget Duverger, F.M.; Francis John St. Aubert, S.J.; Hipolyte Collet, Rec.; Luc Collet, Rec.

The church was discontinued in 1765 or thereabout, and the records and altar equipment, together with some of the furniture, was taken to St. Joseph's at Prairie du Rocher.

St. Joseph's—Prairie Du Rocher, 1722

In the shelter of the cliffs three miles from Fort Chartres there grew up a little village begun in 1722 on a grant which Pierre Dugue de Boisbriant made to himself while he was commandant at Fort Chartres, and which descended to his nephew, Jean St. Therese Langlois. It is said that this village was founded in 1722. Early inhabitants of the village attended Mass at St. Anne du Fort de Chartres three miles distant. Nevertheless a chapel of ease was soon built, and was attended by priests stationed at St. Anne's.

The little church was built of upright logs and was fifty feet long and 34 feet wide. The church at Prairie du Rocher was an outmission of St. Anne's or of Holy Family at Cahokia at least until the banishment of the Jesuits in 1763. Father Sebastien Louis Meurin, who was the last remaining Jesuit, may or may not have

taken up his residence at Prairie du Rocher, soon after returning from New Orleans. At any rate on May 24, 1768, he removed from the cemetery of St. Anne's the bodies of Rev. J. Gagnon and Rev. Luc Collet and re-interred them in the sanctuary of St. Joseph's, the former on the Gospel side and the latter on the Epistle side.

Father Meurin himself died there on February 23, 1777, and was also buried at the Gospel side of the altar, from whence, as we have seen, his remains were disinterred by Bishop Van de Velde in 1849 and re-interred in the Jesuit cemetery at Florissant, Missouri.

All of the noted priests, Father Paul de St. Pierre, Carmelite, Father Pierre Gibault, Father Pierre Huet de Valiniere and Fathers Jean and Donatien Olivier ministered at St. Joseph's.

Prairie du Rocher is another of the French villages that has survived and has had a more or less successful career. "The cornerstone of the present large church, built of brick, was laid July 19, 1858, by Rev. Nicholas Perrin, parish priest of Kaskaskia and Chester, and administrator of Prairie du Rocher." It is located near the bluff, about half a mile from the site of the old church. The congregation now owns two entire blocks, one occupied by the church, pastor's residence and residence of the principal of the parochial school and the other directly across the street, is occupied by the school and sisters' residence. Improvements were constantly made. In 1874 the large sanctuary was added to the church. In 1880 a new front and tower were built at a cost of $3,506, and two bells were bought for $1,200. In 1901 the church was newly frescoed. In 1908 a new main altar, valued at $950 was erected, and the following year the pipe organ was rebuilt. In 1910 new pews and communion rail were put in, costing $1,200. In 1912 a steam heating system was installed, and other improvements made with an outlay of $1,500. Besides these items, other minor improvements have been made continually."

A parochial school has existed in the parish since the early sixties. There are at present about 350 families in the parish, numbering nearly 1,600 souls.

The earliest burial ground is still in use at the present day.

The parish register of St. Joseph's began in 1765 as an independent record, previous entries having been made at St. Anne's and Our Lady of the Visitation at St. Philippe. The records of these two churches, however, are in the possession of the pastor of St. Joseph's.

The pastors' names appearing upon the register of St. Joseph's are as follows: Sebastien Louis Meurin, 1765 until January, 1777; Pierre Gibault appears in one entry on January 8, 1770, then continuously from October, 1776, until September, 1784; again from August, 1790, until June, 1791; Paul De St. Pierre, June, 1785, until April, 1786, again October, 1788; April, 1789; December, 1790; May and August, 1791, and from January until November, 1792. He seems to have been pastor of St. Genevieve from 1789 until 1797; Pierre Huet de la Valiniere, July, 1786, to October, 1788; Jacobin le Dru, from St. Louis, June, 1789; July, 1791, and January, 1792; Michael Levadoux, V.G., of Illinois, from Cahokia, September and October, 1792; Gabriel Richard, pastor, February, 1793, to February, 1798; Charles Leander Lusson, pastor, April, 1798; H. F. Didier, from St. Louis, July, August, October, 1798; J. Fr. Rivet, from Vincennes, V.G. of Bishop of Baltimore, September 29, 1798, and September 6, 1799. He dedicated the church at Cahokia on September 4, 1799; Donatien Olivier, pastor, October, 1798, until March, 1827; John Timon, C.M., April, 1827, until February, 1828; Francis Cellini, September, 1827; July, 1828; January, 1829; January,

1830; Fr. Xavier Dahmen, C.M., from Ste. Genevieve, September, 1829, May, June, July, September, 1830. Pastor of Ste. Genevieve, Missouri, from 1822 until 1840; P. J. Doutreluingue, C.M., December, 1829; February, April, May, 1830; pastor of Cahokia, July until August, 1836; Centerville Station, November, 1857, until January, 1872; Vital Van Cloostere, July, 1830; February, 1832, to October, 1854; A. Mascaroni, September, December, 1830; January, March, 1831; John Francis Regis Loisel, March, 1830; P. Borgna, October, 1830; Victor Paillaisson, April, August, October, 1830; April, July, October, November, December, 1831; J. N. Odin, C.M., and E. Dupuy, C.M., same day, October, 1832; P. Lefevre, October, 1833; N. Perrin, pastor of Kaskaskia and administrator of Prairie du Rocher, January, 1855, to September, 1859; Francis Recouvreur from Ruma, April, 1860; November, 1862; J. A. Jacque, June, 1861, until October, 1862; Henry Frederick Frohboese, February, 1864, to May, 1876; Anthony Vogt, from Ruma, August, September, 1876; Charles Krewet, November, 1876, until February, 1902; Charles Eschnabb, March, 1902, until February, 1911; William Van Delft, since February 28, 1911.

Our Lady of Good Help—Monk's Mound, 1810

A most interesting item in the Catholic history of Illinois is the story of the Trappist establishment at what is known as Monk's Mound.

This earth formation is what is generally considered to be a structure built up by some people who inhabited the region before white men knew anything of it—whether Indians of other tribes than those found here or ancestors of the natives found by white men, or an entirely different race, sometimes called Mound Builders.

Monk's Mound is one of a group of large mounds still existing in St. Clair County not far from East St. Louis, and it was upon one of this group of mounds that a band of Trappists established a church, school, community houses and refectories in the year 1810.

The story of the representatives of this somewhat strange order in America is quite interesting: "When the French revolution broke out the Cistercians, located at La Trappe, France, were scattered over Europe. Dom. Augustoine de Lestrange, who was the master of novices, decided to send a colony of Cistercian Trappists to America, where he believed a field for much good work existed. In 1802 he commissioned Dom. Urbain Guillet to proceed to America with twenty-four religious, lay brothers and members of the order. They sailed from Amsterdam on May 24, 1802, on the Dutch vessel Salley, which flew the American flag to escape attack from the English, since Holland was an ally of France, then in conflict with England.

On September 25th the party landed in the port of Baltimore. They were kindly received by the Sulpicians of St. Mary's Seminary, Baltimore. The little colony, through the kindness of the Sulpicians, located on a plantation about fifty miles from Baltimore, known as Pigeon Hill. They soon abandoned this location for the state of Kentucky, where the great apostle of the West, their devoted friend, Father Stephen Theodore Badin, secured for them temporarily, a plantation near Louisville, until they acquired a site about sixty miles from that city, called Casey Creek, or Potinger's Creek.

In the meantime Dom. Augustoine Lestrange sent out another company of Trappists, under the guidance of Father Marie Joseph, which consisted of seven priests, seventeen lay brothers and twenty-four young people of the third order.

In 1809 sixty acres of land were cleared, the grain sown and many trees planted, when a fire destroyed all temporary buildings. Discouraged, Dom. Urbain abandoned the idea of a permanent settlement there, and decided to go elsewhere.

Mr. Mullanphy of St. Louis, whom he had met at Baltimore, offered him a grant near the city of St. Louis. Fathers Urbain and Joseph inspected it, were pleased, and removed their colony to the Mullanphy grant, near Florissant, Mo., and located on a hill sloping to the Missouri River.

Then Mr. Nicholas Jarrot of Cahokia, a former procurator of the Seminary of the Sulpicians of Baltimore, offered a site about eleven miles northeast of Cahokia, upon which was located a wonderful group of Indian mounds, among them the largest of the world. He purchased this site in January, 1809.

A chapel, charter-house, refectory and several smaller cabins, in all more than twenty, were immediately built on the smaller of the two mounds, probably the elevation lying west of Monk's Mound, the base of which meets the base of the former. The larger mound, then called Indian Mound, was intended for the abbey church and monastery. The location offered splendid advantages. The land built up of the deep alluvial deposits of the Mississippi River, was part of the world's richest soil, the famous American bottoms. Vast prairies, easy to cultivate, reached beyond the horizon to the south; timber existed in abundance, and the streams, says Father Urbain, "are so full of fish that a blind man could not help but spear a big fish, if he tried." The city of St. Louis, within the distance of about seven miles, offered a ready market. Although the Indians made frequent excursions, the monks were not molested by them.

Since Illinois at that time was only a territory and the title to lands in the old French settlements gave rise to disputes of ownership, Dom. Urbain, appealed to Congress for a confirmation of title, which was granted in March, 1810. He sought also to acquire four thousand acres of land in the vicinity of Monk's Mound. The president and some members of Congress favored the grant, but it failed to pass Congress.

Father Urbain gave to the chapel and settlement the name of Notre Dame de Bon Secours—Our Lady of Good Help.

Breckenridge, the noted traveler and writer, visited the settlement in 1811, and writes that "he learned that the family of the Trappists consists of about eighty persons, a considerable number of whom are not at home. The boys are generally American, the men probably German and French."

At that time there was much sickness in the Mississippi Valley Settlements and there was but one priest in the entire territory, namely, Father Donatien Olivier. Realizing the situation, Father Urbain assigned one of his priests to St. Louis and another as a traveling missionary to assist Father Olivier. One of these succumbed to the fever and died in the same year. In the next year a plague, probably typhoid or malaria, visited the bottoms and the settlement was largely depleted by it. The crops failed and distress was general. In such circumstances the monks sold all their belongings and abandoned the mound in March, 1813, and, after temporary settlements in Baltimore and Philadelphia, returned to France in 1814.

Thus has the most notable relic of antiquity in Illinois become a monument to a religious order.

REVEREND PETER GIBAULT

"The Patriot Priest" in mid-America who served in the Illinois country from 1768 to 1804.

Alton—Rev. Francis B. Kehoe, Pastor, St. Patrick's Church, School . . . Alton—St. Mary's Church, Rev. J. Meckle (Dec'd), former Pastor, School, Sisters Residence, Rectory.

St. Patrick's—Ruma, 1818

One of the earliest settlements other than French in Randolph County was the O'Hara Settlement at what is now known as Ruma. As early as 1818 priests came from Kaskaskia and said Mass in the home of Henry O'Hara.

A log church was built on the land donated by Henry O'Hara in 1827, and a church and parish has existed there from then until the present time. Amongst the priests who have ministered in the settlement and parish may be named Reverend Victor Pallaison, who was chaplain of the Visitation Convent at Kaskaskia in 1836; Rev. John Kenny, the first resident pastor from 1839 to 1842; Reverend Patrick McCabe, 1842 to 1850; Rev. James A. Keane from 1850 to 1852; Rev. Timothy Conway from 1852 to 1854; Rev. John W. Gifford from 1854 to 1859.

Since the territory was cut off from the Chicago Diocese a number of able pastors have officiated.

The parish records of this early church date from January 31, 1831.

St. Augustine of Canterbury
Heckner, 1824

This is another of the very early churches and its history up to the division of the diocese is appropriate for insertion here.

In the year 1816 several families who had immigrated from the county of Lancashire, England, in 1812, and had established their first abode in the state of Maryland, settled on the banks of Prairie du Long Creek.

This settlement was known as English Settlement, and as Prairie du Long, St. Clair County, and we find it thus entered in earliest Catholic directories. From the same source we learn that these settlers were attended once a month by Rev. Vital Van Cloostere of Prairie du Rocher, from 1833 until 1838.

A log church was built about the year 1824, and we may assume that the first twelve families were attended earlier than 1833, and very probably from Prairie du Rocher.

A grant of land of sixty acres was made to Bishop Rosati of St. Louis, March 5, 1834, for the benefit of the parish by Edward Newsham of the county of Monroe and John Winstanley of the county of St. Clair. The county line passes through this grant twenty acres of which are located in Monroe County and forty in St. Clair County.

The church, rectory, school and cemetery were located on the St. Clair County side. The log church was replaced by one of stone in 1837, which was consecrated by Bishop Rosati of St. Louis, November 11, 1838. A very detailed narration of the events was entered on the church records.

There were present on this occasion Very Rev. John Timon, C.M., Vicar-General of St. Louis; Rev. Hipolyte Gandolpho, C.M.; Rev. Peter Doutreluingue, C.M.; Rev. Gaspar Ostlangenberg; Rev. Regis Loisel; Rev. Felix Verheyden, S.J.; Rev. John Kenny, pastor; Rev. Peter Paul Lefevre; Rev. Jodocus Van Zweeveldt, S.J.; Rev. Timothy Conway and Rev. Henry Meyer. Six orphan boys from St. Louis assisted in the sanctuary.

The relics placed in the altar on the day of the consecration were of the martyrs, Felicissimus, Corona and Columbia.

This rock church was poorly constructed and, in 1854, under the pastorate of Rev. John W. Gifford, the church was razed to the ground

and a new stone church arose on the same foundations.

The first resident pastor, Rev. John Kenny, arrived in 1838, and remained until 1842. He was succeeded by Rev. Timothy Conway and Rev. Ambrose G. Heim in 1842; Rev. Patrick McCabe, 1842-1849; Rev. James A. Keane, 1849-1851; Rev. John W. Gifford, 1854; Rev. Felix Carel, 1858-1862.

St. Augustine's is still a flourishing parish.

St. Patrick—Alton, Madison Co., 1883

Geographically speaking, Alton is a city of many "ups and downs." Perched beautifully and airily on the bluffs that skirt the eastern banks of the Mississippi, about thirty miles north of St. Louis, it is, in many ways, a grand old city that has long since ceased to experience growing pains. In its infant days it did indeed bid fair to keep the pace set by its fast-stepping sister on the Missouri side of the Father of Waters, but in the course of time, the Mound city, favored by the leaders of industry and politics, so far out-distanced its Illinois rival, that today Alton, as viewed by the impartial on-looker, seems little more than a substantial suburb of St. Louis. Anent the early history of Alton, it may be of interest to quote a passage from an article from the pen of John E. Vaughn in the Illinois State Journal.

Discussing recent references to Illinois capitals, which have appeared in the State Journal, Superintendent of Insurance George Huskinson directs attention to the historical fact that the capital, by popular vote, was once located in Alton. That city failed to get it for the reason that the legislature did not choose to obey the popular vote mandate.

In 1833 there was a strong agitation in favor of removing the capital from Vandalia to some point farther north. A vote on the question was ordered, and six locations were entered in the competition—Vandalia, Alton, Springfield, Peoria, Jacksonville and the geographical center of the state at a point near Illiopolis.

Alton was first in the balloting, with 8,157 votes, Vandalia, with 7,730, was second. Springfield ran third, with 7,075. The vote for the other locations was insignificant, but so far as results were concerned, they fared as well as the winner. No canvass of the vote was made by the general assembly, and it was ignored when the legislature, in 1837, finally decided to move the capital from Vandalia. On the fourth legislative ballot, when the location was decided on, Alton received only six votes. Springfield, thanks to Sangamon county's able delegation which has become historical as the Long Nine, received seventy-three votes on the final ballot.

Alton, at the period when it was popularly favored as the seat of government, was one of the most promising of the cities in Illinois. It was advantageously located and was the best town on the Mississippi above St. Louis. In time it was expected to outstrip St. Louis as a commercial center. In all the plans for the development of Illinois, Alton figured prominently.

The clash of political enmities checked the development of Alton. It had a bitter and tragic taste of the civil strife which later divided the nation, long before the country was plunged into war. Civic enterprise was discouraged and eastern capital was frightened away at the period when the city's natural advantages most strongly appealed to enterprising industrialists. Nowhere has the baleful effects of unreasoning political hate been better illustrated than in Alton.

But for politics, Alton might have been the center of the wonderful development which has since occurred south of it. Undoubtedly, it would

have drawn from St. Louis and attracted enterprises that located elsewhere. Despite politics, it has survived as a substantial city, has overcome its early handicaps, and has a most promising future.

Alton has had quite a number of factories from its earliest days, but by no means so many, as its fine location justified. The famous Illinois glass factory, its most representative industry, settled here years ago, and is perhaps the finest of its kind in the whole country. Of late years, however, Alton is experiencing a long delayed growth,—a kind of second Spring. Many new factories (and old ones that heretofore passed it by), are now making their homes here with a consequent increase in trade and population. With its fine natural location on one of the greatest water arteries of the world together with its splendid railway facilities, Alton with its thirty thousand inhabitants may justly vision a big industrial future.

It is of more than passing importance to note that Alton is one of the most Catholic cities in Illinois, and had for sixty-six years the distinction of being the Episcopal See of what is now the diocese of Springfield, in Illinois.

About 1880 the Catholics of the Eastern section of Alton, thinking the distance too great to St. Mary's or the Cathedral, began to consider the erection of a new church. Such at least was the wish of those speaking the English language.

The Rt. Rev. Bishop, Peter J. Baltes, D.D., at first considered the movement ill advised but finally consented to persistent solicitation. The Rev. David Moroney, then an assistant at the Cathedral on State street, was commissioned to look over the ground. But before making a report he was promoted to a pastorate, and the Rev. James A. Cassidy, his successor at the Cathedral, was assigned the duty.

In a very short time Father Cassidy was able to report, that the eighty or more families of that district were unanimous in their desire for a church. In the meantime Father Cassidy was appointed pastor with permission to organize a parish at once. The majority of the residents being of Irish birth or lineage, St. Patrick was chosen the patron saint of the new church.

Father Cassidy set himself to his new and difficult task with great earnestness. His congregation, although for the most part belonging to the poor laboring classes, were enthusiastic and generous in their cooperation. The Corner-stone of the new building was laid in September of 1883 and construction was rushed so rapidly that, in all probability, it was ready for occupancy by the end of that same year, as the first baptism recorded in the new church is dated December 2, 1883. The dedication took place in the spring of 1884 —this fact is inferred from a record in the cash book of a collection taken up on that occasion.

The church was simply furnished at first, and remained so until Rev. P. J. O'Reilly purchased the present splendid altars and frescoed the walls, thereby improving its appearance. An inexpensive reed organ did service until May, 1921, when Rev. Francis B. Kehoe, who is now in charge, installed the present pipe organ.

In the meantime Father Cassidy, tired of a rented house, erected the present substantial residence in the summer of 1886. A hot water furnace was installed in 1909, the building until then being heated by stoves. The appointment of the first assistant at this time necessitated the building of two additional rooms to assure the convenience and comfort becoming a priest's house.

Previous to the institution of the parish, the Catholic children of this section were pupils of the Cathedral, St. Mary's and Ursuline Academy. Some also attended the public schools. The zeal of Father Cassidy moved

him to build a school—a small frame structure at the rear of his residence, and westward from the sacristy of the church. Mother M. Clare of the Ursuline Academy was first and sole teacher from the opening in September in 1886 until her transfer to Saints Peter and Paul in September, 1888. The departure of the Brothers of the Holy Cross from the Cathedral school gave the Bishop an opportunity to install the Ursulines in their place. This occasioned a shortage of teachers at the Academy, hence St. Patrick's was taught by lay teachers for two years. A Miss Moran taught the school year 1888-1889, and Miss Carde the following year. Upon the return of the Sisters in the fall of 1890, land was purchased across Walnut street (Central Avenue), and the school building moved across the street in 1891.

The number of pupils continuing to increase, Father O'Reilly bought a room from St. Mary's congregation and joined it to the new school. Father O'Reilly's energy eventuated in the present substantial brick building. Upon its dedication in 1905, St. Patrick's could point to the finest parochial school in the city. To properly accommodate the increasing number of pupils it was found necessary in later years (1923-1924) to partition off a portion of the hall in the second story, into class rooms.

St. Joseph's Hospital has been attended from St. Patrick's from the very beginning to the present time. For some years previous to October, 1909, the priests from Saint Mary's (when possible) aided in saying Mass.

In 1906 the Standard Oil Company located at what is now Wood River. The extensive construction works brought a number of workmen to the locality, among whom were to be found many Catholics. In the following year the prospects looked good for an independent parish. The first move was made by the Poles, who sent to the Bishop a petition with over 160 signatures. Reverend Francis B. Kehoe was sent to investigate, and reported the need of religious administrations, but recommended a church for all nationalities. Father Kehoe was officially commissioned to organize the parish. A meeting was called, to discuss plans for a new parish. A short time later a hall over Reith's lumber yard was procured, where Mass was said henceforth for some years until a better hall in the Senglar building was rented. This hall was a center of Catholic activity until the erection of the present combination church and school. There being no assistant at St. Patrick's, Father Kehoe said Mass for the new congregation on week days until the appointment of Reverend D. J. O'Brien, in the fall 1889, after which Mass was celebrated every Sunday. Thus Wood River, from its beginning, was attended continuously from St. Patrick's until Reverend E. J. Douglas was appointed first pastor in 1920.

In 1915 a new Hospital for Insane was located at Alton, the religious care of which was committed to St. Patrick's by the Bishop. This chaplaincy was continued until July, 1924, when it was assumed by the chaplain of the Nazareth Home, now St. Anthony's Infirmary. The removal of one assistant from St. Patrick's made this transfer necessary.

The country parish of St. Michael's at Beltrees in Jersey County, was also attended by St. Patrick's for a short time. The infirmities incident to old age, made it necessary to relieve somewhat the venerable pastor of St. Mary's, Father Joseph Meckel. To enable the assistant of St. Mary's to remain at home on Sundays, the parish was taken in charge by St. Patrick's. Reverend P. J. Molloy was appointed pastor of Brighton, from which place he continued to minister to St. Michaels.

Succession of Priests:

Pastors: James A. Cassidy, 1882-1887; P. A. Fallon, 1887-1896; Thomas McGrath, 1896, January, July; P. J. O'Reilly, 1896-1907; F. B.

HOLY FAMILY CHURCH

Built in 1796, still standing and in parish use as an assembly room and library in Cahokia, Illinois.

Kehoe, 1907 to the present. Assistants: Reverends D. J. O'Brien, 1909-1910; B. N. Manning, 1910-1918; D. Daly, 1918-1922; P. J. Molloy, 1921-1924; J. L. Marley, 1922-1924; A. J. Van Speybroeck, 1924-1924; Phil J. O'Reilly, 1924 to the present.

The parish is growing with the passing years. It has at present 446 families and a school enrollment of 264 grade and 33 high school children. It has also the following active societies: the Holy Name Society, Sodality of the Blessed Virgin Mary, and St. John Berchman's Altar Boys' Society.

St. Patrick's parish has an enviable War Record. The use of the school hall was at the disposal of the Red Cross and the ladies of the parish were ever willing to lend their hand to the good work during those hectic days. The pastor, too, was one of the Four Minute Men on weekly duty during Loan Drives, and was also a member of the speakers' bureau to bid God speed to the various contingents as they left for camp. Ninety-five boys from the parish heard their country's call and most of them served overseas. It is interesting to note that among them, were two negroes who since their return tell the most extraordinary and amusing tales of their overseas experiences—real or imaginary.

THE CHURCH IN QUINCY

The first permanent settlement on the present site of Quincy, Illinois, was made by John Wood in 1821, when he took possession of lands alloted to him for his services in the war of 1812. The city was named after Quincy Adams, then President of the United States.

Michael Mast, the first German Catholic settler, arrived in Quincy in 1829, and in 1834 he, with other trustees, signed the application for the incorporation of the city consisting of six hundred residents.

Soon other Catholics arrived and in 1833 Reverend Peter Paul Le Fevre, then in charge of Catholic settlements of Missouri, Illinois and Iowa, paid flying visits to Quincy to provide for the spiritual wants of the people.

It is generally conceded that Father Le Fevre, later Bishop of Detroit, was the first Catholic priest to set foot in Quincy, and that his first Holy Mass celebrated here was said in the home of Adam Schmitt, now Klene's Cigar Store, 127 South 4th Street.

In 1834 the Catholics of Quincy, then under the jurisdiction of Bishop Rosati of St. Louis, applied for a resident priest, but their request could not be granted owing to a scarcity of priests.

The Catholic population had grown to about fifty families in 1836, and they appointed five "trustees" to raise funds to build a church.

On June 12, 1837, Reverend John Mary Irnaeus St. Cyr was ordered by Bishop Rosati to leave his mission in Chicago, come to Quincy, take up his residence here, and assume charge of the surrounding district. Obedient to the orders of his Bishop, Father St. Cyr started out for his new field of labor, but having stopped over in St. Louis he met Reverend Florentine Augustus Brickwedde, just arrived from Hanover, Germany, who offered his services to Bishop Rosati.

The Bishop, therefore, assigned Father St. Cyr, to the English speaking Catholics of that territory with St. Augustine as his headquarters, while Father

Brickwedde was assigned to Quincy territory with Quincy as his headquarters. So it stands that Father Brickwedde was the first resident priest of Quincy, and the first pastor of the oldest German Catholic parish along the whole Mississippi River. His first entry on the parish record is dated August 15, 1837, so that it is probable he arrived in Quincy the week before.

He took up residence with Adam Schmitt, who had just moved from Fourth Street to the northwest corner of 11th and Broadway. The second story of the Adam Schmitt residence was converted into a chapel, dedicated August 15, 1937, under the title of "Ascension of Christ," and the district around became known as Bethlehem.

The parish was poor, so the zealous Father Brickwedde, out of his own slender means, built a frame church, 18x28 feet, on Seventh Street, between York and Kentucky, which he dedicated on Pentecost, 1838. This was the first Catholic church in Quincy. The hill on which this church was built was popularly known as "Mt. Olivet."

On April 22, 1839, Father Brickwedde published his second annual statement in which we read that a site 100x100 feet on Eighth and Maine Streets had been donated by Mr. Widney for a new church, and that $90.00 was on hand to begin the work. In May, 1839, Father Tucker succeeded Father St. Cyr, and took up his residence in Quincy. The Widney property was placed at his disposal for a church for English speaking Catholics, so the German Catholics were without a site for a church, owing to the fact that they had sold the property on South Seventh Street donated by Governor Wood.

On June 17, 1839, a piece of property was bought at Seventh and Maine, and on August 21, 1841, another strip was added to it, making the present site of St. Boniface Church and Rectory.

The records show that work on St. Boniface Church started in 1839 and was completed that same year.

Thus we find that St. Boniface Church was the first Catholic church in or near Quincy. St. Peter's Church was the second; St. Francis Church, third; St. Mary's Church, fourth; St. John's Church, fifth, and St. Rose of Lima, sixth.

St. Boniface Church, Quincy, Adams County, Illinois, 1837

The History of the Catholic Church in Quincy dates back to the year 1833, when Rev. Peter Paul LeFevre was sent here by Bishop Rosati of St. Louis. Father Lefevre was a Missionary priest whose territory covered the Northeastern part of Missouri and reached over into Illinois. Since Illinois at that time belonged to the diocese of Louisville, Kentucky, it was not supposed to be visited by priests from the St. Louis diocese. Yet, on account of the scarcity of priests in his diocese, the bishop of Louisville gladly consented to have part of his territory taken care of by the Bishop of St. Louis. Many letters from the zealous Father Lefevre to his Bishop are preserved in the archiepiscopal archives of St. Louis. They tell of the rapid growth of the city of Quincy which was then about ten years old.

As Father Lefevre had many mission stations to visit, he soon asked for an assistant priest. The name of the young priest promised him was John Mary Iraneus St. Cyr. Mean-

while requests also came to St. Louis from Chicago, that had been without a Catholic priest up to that time. Hence the appointment of Father St. Cyr, instead of being made for Quincy, was made for Chicago, Quincy continuing under Father Lefevre who gave it as much time as he could spare.

In 1837 a young priest arrived here from Germany among a number of emigrants, whom he had known in Europe, having been for several years their assistant priest. He knew well that all these emigrants needed spiritual assistance in their new home, and accordingly he made up his mind to leave everything in order to be at their service. His name was Brickwedde, the first resident priest of Quincy, Illinois. He came from Fuerstenan, Hannover, of a prominent family. He affiliated with the St. Louis diocese and was subsequently sent to Quincy, in 1837. He immediately set to work and rented two rooms in a private house on Eleventh Street and Broadway, one for a church, the other for a residence. As the settlers were poor he had to draw on his own resources for subsistence. He gathered the Catholics in and around Quincy. A steady flow of German emigrants towards the city so increased the number of his congregation that he had to make preparations for the erection of a church.

John Wood, the founder of Quincy, donated a church site in the neighborhood of Seventh and York Streets. Here a small frame church was erected in 1838. This, however, was soon found to be too small, and standing on a high elevation it was rather inaccessible, especially during the winter season. The name, "Oelberg" (Mount Olive) given to this place by the people, gives us a fair description of how the place must have looked. Meanwhile a site had been offered at Eighth and Maine streets, where Father Brickwedde contemplated putting up a large brick edifice. In 1839 Reverend Hillary Tucker came to Quincy as first resident priest of the English speaking Catholics, and as this site had been given by a man of Irish descent, Father Brickwedde ceded this property to Father Tucker. Father Brickwedde then bought a lot on Seventh and Maine Streets, where St. Boniface Church is located today, and here he erected the first brick church in 1840. The present St. Boniface was built in 1847 by Father Brickwedde and was solemnly dedicated in the following year by the illustrious Right Reverend Richard Kenrick, D.D., Bishop of St. Louis, Missouri. In 1849 Father Brickwedde resigned his position at St. Boniface and began to labor at the place now known as Columbia, in Monroe County, Illinois.

He was succeeded by Reverend Joseph Kuenster, whose first entry in the church books is dated August 15, 1850. He began his pastorate in Quincy with a devotion to the victims of the cholera that was nothing short of heroic and soon won the hearts of all his subjects. Oftentimes for weeks he would not lay aside his clothes, in order to be ready at a moment's notice to come to the aid of a troubled soul that had to be prepared for eternity and was anxiously awaiting him.

In the fall of 1851 the illustrious Father S. J. Weniger was called upon to hold a mission at St. Boniface, which lasted from November 17 to 24th, and during which over 1,400 people received the sacraments, and the last vestiges of an unfortunate disturbance in the parish was wiped out. On November 30 a meeting was called by Father Kuenster, for the purpose of carrying out the suggestion of the missionary that an orphan society be organized to provide for the many children left parentless through the ravages of the cholera, and the result of this meeting was the St. Aloysius Orphan Society of St. Boniface Congregation, Quincy, Illinois.

In the early spring of 1852 Contractor Lichtendahl was engaged to complete the tower of the church, which was to rise 180 feet above the roof. About the same time a contract was signed with the firm of George Hanks of Cincinnati, to furnish three bells for the tower, the largest to be pitched in D, the medium one in F, and smallest in A. These are the same bells that call the parishioners of St. Boniface Church to divine service and though many rivals have appeared on the scene since then, they are still regarded by many as the finest, sweetest-toned bells in the city.

After the demise of good Father Kuenster, September 15, 1857, there was an interregnum of about a year, during which Fathers J. Reis, B. Bartels and Father Ratte conducted service in St. Boniface Church. Father Herman Joseph Schaefermeyer, however, was installed as the third permanent Rector of St. Boniface. When he assumed his duties at St. Boniface the congregation had become so large that the church was taxed to its utmost capacity. In 1859 the Franciscans, at the invitation of Bishop Juncker and the efforts of Father Schaefermeyer, came to Quincy, thereby Father Schaefermeyer was released of a great burden and could devote more time to organizing other parishes. In December of the same year he induced the School Sisters of Notre Dame to come to Quincy and assume control of the girls of St. Boniface School. He was also instrumental in inducing the Sisters of St. Francis from Aix-la-Chapelle to open a hospital in the city. The building of St. Aloysius Orphan Home was his work and for several years sheltered boys of a larger growth—the students of St. Francis College. He was a true and constant friend of the College. Above all Father Schaefermeyer loved the beauty of God's House. He spent over twenty thousand dollars in enlarging and beautifying the church. It was he who enlarged the sanctuary, built the Baptismal Chapel, and reconstructed the interior of the church. It was he who had the walls and ceiling beautifully frescoed and adorned with artistic sacred pictures and statuary. It was he who replaced the three old Altars with three imposing Altars which are so much admired to this day.

To pay for these improvements St. Boniface Society, St. Joseph Young Men's Society, the Young Ladies' Sodality, and, in particular, St. Elizabeth's Ladies Society assisted by generous contributions. Too much cannot be said in praise of the generous spirit shown by the members of the Ladies' Societies towards the church throughout its history. When all his plans for the beautifying of the church had been carried out Father Schafermeyer quietly slipped away from Quincy to join the Franciscan Order at Teutopolis, where he became known as Father Liborius.

When Father Ostrop was sent to succeed Father Schaefermeyer at St. Boniface in September, 1872, it was a parish of brightest prospects for the future. The number of families was 500, children at school 460, baptisms 123, burials 62, marriages 20, net debt $5,000. Father Ostrop was pastor at St. Boniface but five years, but in that short period accomplished wonders and planned still greater ones when he was recalled by his superior and given charge at St. Joseph's Church, Carlinville, Illinois.

The genial vicar-general of the Diocese, the Very Rev. John Jansen who later became Bishop of Belleville, Illinois, was sent as pastor to St. Boniface. The actual debt of the parish was placed by Father Jansen at $81,639.36. He bent all his energy to reduce this debt and succeeded admirably. But he was foremost and always the priest, the man of God.

The principal aim of Father Bruener during his sojourn of eight years at St. Boniface, was to continue the good work of his predecessor in reducing the enormous debt of the parish. On December 6, of the year

1884 Father Bruener had the pleasure of celebrating with his parishioners the 25th anniversary of his first Mass. The occasion was fittingly observed both in church and in the school hall. On July 18th, 1886, Father Tolton, who had been ordained priest April 24 by Cardinal Parochi in Rome, celebrated his first Holy Mass in Quincy, at St. Boniface Church, where formerly he had served as an altar boy. He was the son of slave parents and the first negro priest in the United States.

The principal event of the year 1887 was the celebration of the Golden Jubilee of the parish which occurred in August. It was a three days' celebration, the equal of which had never before been seen in Quincy. It was on the occasion of the Golden Jubilee that Father Bruener published his famous "Church History of Quincy," a record of Catholic activity throughout the city from its origin to his own day. But whilst the joyful jubilee celebration was going on Father Bruener was harboring other thoughts, which he carefully concealed, however, from even his most intimate friends. Introducing Father Michael Weis, the new pastor appointed by the Bishop, he sets out that very night for Teutopolis where under the name of Father Leo he assumes the habit and becomes a humble son of St. Francis.

A great reduction had already been made in the debt of the church through the strenuous efforts of Fathers Jansen and Bruener. A continuance of this good work was one of the principal issues that confronted Father Weis when he became their successor. And so bravely did he undertake the work, so successfully did he carry it through, that in the course of only five years he had cancelled over half of the debt, and in spite of the many costly improvements which he was compelled to make since then, he left only $7,023.40 to be paid by his successor, thus meriting the title which he well deserved "The Financier of St. Boniface." Father Weis was pastor of St. Boniface church for fully 22 years until his death, November 9, 1909. The kind reader's attention is called to the "Diamond Jubilee Souvenir" of St. Boniface Congregation. 1827-1912 an Historical sketch compiled and published by Rev. A. J. Kunsch. This splendid "Souvenir" does full justice to Father Weis' activities and tireless labors.

Reverend Henry B. Degenhardt the eighth pastor of St. Boniface Church, was born at Alton, Illinois, May 16, 1855. After graduating from St. Mary's and the Cathedral schools he was sent to Teutopolis and Ruma to pursue classical studies. After finishing a two years course in Philosophy he took a three years course of Theology at St. Francis, Milwaukee, Wisconsin, and was ordained priest by Bishop Baltes at the Alton Cathedral on August 15, 1879. After celebrating his First Mass two days later at the parish church of his boyhood days, he was assigned to the congregation at Collinsville, where during the thirty-one years of his pastorate he built a magnificent church, a school and convent. After the death of Dean Michael Weis, Father H. B. Degenhardt was appointed pastor of St. Boniface Church, Quincy, Illinois, and still continues to govern the parish with great success in spite of advancing years and feeble health.

St. Boniface, at present writing has 380 families, practically all of German descent. The school has an enrollment of 220 pupils with the Sisters of Notre Dame in charge. The following Catholic societies and Branch organizations are proving very useful to the healthy life of the parish:

Society of the Blessed Virgin Mary, St. Elizabeth, St. Agnes and Orphan Society, Holy Name, Western Catholic Union, Apostleship of Prayer, and Third Order of St. Francis.

The condition of the parish, spiritually and materially, is gratifying to those who have its interest at heart.

Assumption Sainte Marie, Jasper Co., 1837

What is now Sainte Marie was settled by Joseph Picquet in 1837, under the name of Colonie Des Freres, (Colony of the Brothers). About July 18, 1837, Mr. Picquet arrived from Alsace at Vincennes, Indiana; two days later he went, accompanied by Rev. De la Halandiere, to St. Francisville, Illinois, where Rev. Francis Corbe was pastor. There he purchased a small farm as a temporary shelter until he could select a permanent place. About August 20, 1837, Right Reverend Bishop Brute, D.D., accompanied by Father Corbe, came to visit the new-comers at their farm, about three miles from St. Francisville. At the arrival and departure of the Bishop they fired their guns as a mark of respect to the Bishop, and bestowed upon him all the honor circumstances permitted. In front of one of the log houses they erected an altar. The crucifix and candlesticks on that altar were brought from France, also the vestments, which are part of those used to the present time at Sainte Marie. The saintly Bishop gave them a warm welcome to the land of their adoption, with his blessing and best wishes for their enterprise.

Ferdinand Hartrich, Elienne Lauer and Joseph Picquet left the farm about September 22 to go to Palestine, Illinois, and from there to Newton, and thence they came to what is now Sainte Marie, and after remaining there a few days they returned to their farm. About October 1 they left St. Francisville and came to begin the new settlement. They boarded with a Mr. Price who lived a short distance west of what is now Joseph Picquet's residence. October 12 they went to Palestine and entered in one day about ten thousand seven hundred acres of land. Returning to Mr. Price's they immediately made arrangements to put up a shanty. About the 28th of October the new colonists, namely, Joseph Picquet, Ferdinand Hartrich, Charles Guthneck, Jean Baptiste Bernhardt, John Weiss, Mr. Lemuel, Xavier Kapps, and Etienne Lauer, most of them mounted on their horses, rode with guns in hand, from their boarding place over to the knoll where they intended to take formal possession. Here they placed the colony under the protection of her whose name it still bears, (Sainte Marie). After appropriate prayers and the chanting of the Salve Regina they fired their guns. Mrs. John Weiss, Miss Frances N. and Miss Barbara Irr belonged to the colony also. In remembrance of this solemn act a statue of Italian marble, a piece of art of first class, representing the Queen of Heaven, has been placed in the new church as crown piece of the new altar.

During the first years of the new settlement, priests from Vincennes, Indiana, visited Sainte Marie from time to time attending to the religious needs of the colonists, until in 1839, Reverend P. Chakert, a Redemptorist Father, was given them as residing pastor. He was sent from Vienna, Austria, with the instruction to see what chance there was here for the establishment of a religious community. Mass was said in a room of Joseph Picquet's present residence until 1842 when a frame chapel was erected (about thirty feet east of what is now Barthelme's store) and blessed by Reverend Stephen Theodore Badin, a Frenchman, who was the first priest ordained in America.

From September, 1840, the settlement received spiritual attendance by priests from Vincennes until July, 1842, when Reverend F. M. Masquelet came who resided there until October, 1842. From October, 1842-46, Eudist Fathers from Vincennes attended the mission, viz: Fathers Mullin, Bellier and Vabret. They had as resident successors from November, 1846 to April, 1847, Rev-

erend J. Griffith; from May, 1847, to September, 1847, and also from January, 1848, until June, 1843, Reverend J. G. Schaeffer; from September, 1847, until December, 1847, Reverend G. H. Plathe. During all these years many attempts had been made to get some religious order to locate here. The Redemptorists, whose temporary mother house was at Rochester, New York, gave up the country missions and decided to seek a field of labor in larger cities, and thus Father Chackert was called away from here in 1840. Then an agreement was attempted with the Jesuits from Bardstown, Kentucky, where they had a college; then with the Lazarists from St. Louis, Missouri, whose Superior was at that time Reverend John Timon, afterwards Bishop of Buffalo, New York, and finally with the Eudists in 1845, but all to no avail.

Sainte Marie and the whole Eastern half of Illinois belonged to the Diocese of Vincennes, Indiana, until 1844, when Bishop Quarter had the promise of the Benedictine Fathers of Mettenin, that they would settle in his Diocese. It was his intention to place them here, but when they arrived in Pennsylvania from Bavaria under Abbot Wimmer as their leader, Bishop O'Connor of Pittsburg kept them in his Diocese, placing them at St. Vincent, Pennsylvania.

In 1837 also an attempt was made to bring to Sainte Marie the Sisters of Providence, who had large communities in Alsace. Their Superior in Alsace was Father Ignatius Mertian, a grand-uncle of Mr. Joseph Picquet. Father Mertian promised 50,000 francs ($10,000.00) towards the erection of a house for the Sisters here. Father De la Halandiere, Vicar General of Bishop Brute of Vincennes, whose successor he became afterwards, anticipating that Eastern Illinois would be cut off from the Diocese of Vincennes, sought to secure them for Vincennes. But when the Sisters from Alsace finally gave up the intention of going into the North American Missions, he engaged Sisters of Providence from Rennes in France, and placed them at what is now called St. Mary's of the Wood's, Vigo County, Indiana. Of the promised 50,000 francs he received only one-half as the promise had been made in favor of the Alsace Sisters, who though having the same name as those from Rennes, were a different religious order and having no connection whatever with the latter.

Taking up again the record of resident or visiting priests at Sainte Marie, I find Father J. B. Chasse from Vincennes mentioned in August, 1848. Until November, 1855, Father Fisher was pastor here. He returned to Alsace where in 1888, he still had charge of a parish. Under Father Fisher the former brick church (35x60 feet, plus sanctuary of 18 feet depth) was commenced in 1849, and blessed in 1850. It served as a place of worship until 1891, when for the last time High Mass was celebrated in it on Easter Monday, after which it was stripped of all furniture and taken down, to make room for the present church. At least two-thirds of the bricks of the old church were used to advantage in the foundation of the new church.

From 1856 to 1872 Sainte Marie was attended successively by the following priests: Fathers Engeln, Doyle, and Chase (all from Vincennes, Indiana), Heimerling, Fortmann, Beckwith, W. Engeln, J. Moshal, B. Bartels, J. H. Petit, and Father Sandrock who continued in charge for thirteen years. Father Sandrock, during his time here, was assisted by Fathers Laughran who died and lies buried in the Sainte Marie Cemetery, John Vahey, H. J. Hoven, Charles Raphaelz, and L. Quitter.

From September, 1872, till June, 1873, the congregation was left with-

out a resident priest. During this time, Father Meckel, then stationed at Olney, attended the spiritual needs of Sainte Marie and then came Father S. Wegener who remained only a year. He built the west wing of the parsonage at a cost of $2,200.00. His successor, the distinguished Father Pennartz, assumed the pastoral office of Sainte Marie in 1874 which he administered with success until 1881 in which year Father C. J. Virnich, the writer of this sketch, succeeded him.

In the early years of this settlement Mt. Carmel, Bridgeport, Fairfield, St. Peter's, Newton, St. Wendell, Olney, and at times also St. Francisville, received spiritual attendance from Sainte Marie. When the Ohio and Mississippi Railroad was being built, the Sainte Marie priests went all along the line to attend to the religious wants of the Catholic workmen.

In the course of time the Catholic congregation of Sainte Marie had grown too large for the old church and so the erection of a new and more spacious building became an imperative need. After much preparation, the corner-stone of the new church was laid on May 13, 1891, by Very Rev. Father Hickey who was then Vicar General of the Alton Diocese and pastor of the Immaculate Conception Church, Springfield. The dedication took place on May 24, 1894, Right Reverend James A. Ryan officiating. By that time the building, unfrescoed and unfurnished, had cost about $25,000.00, excavations and sand having been furnished by the congregation. Since then the sanctuary has been completely and richly furnished to the amount of over $6,000.00. A beautiful marble altar, the work of Schrader & Son, St. Louis, Missouri, costing $2,300.00, and a statue of Cararian marble representing the Queen of Heaven, a fine piece of art and made in Munich, Bavaria, costing $1,000.00 are memorial donations of Mr. Joseph Picquet. Others who helped to beautify the church by their donations in the line of statuary, windows, pulpit, etc., were Mr. and Mrs. Severine Laugel, John Kraus, Jacob Rennier, Joseph Miller, Joseph Huber, Joseph Kaufman, Mrs. N. Reis, Lizzie Hahn, and Caroline Picquet. The Young Ladies' Sodality, St. Mary and Martha Society, and the Young Men's Sodality also helped materially in this direction.

The building is 110x52 feet, inside measure, plus a sanctuary 24x26 feet. It easily accommodates the 180 families of Sainte Marie congregation. It is strong in structure and quite imposing in style, being of the Romanesque type.

To complete this sketch I must hark back once more to the year 1861. In that year, through the mediation of the Right Reverend Bishop Juncker, D.D., of Alton, the St. Joseph Sisters of Carondolet, Missouri, took charge of the Sainte Marie district school. The Sisters worked well here until 1871, when they were recalled to Carondolet. Thereupon the school was placed in charge of a layman, Mr. George Hubert, who for a number of years has been principal of the Parochial school at Holy Trinity Church at Evansville, Indiana.

In the home vacated by the Sisters, an infirmary was established in the year 1880 by Father Pennartz which was placed under the care of Hospital Sisters from Springfield, Illinois. In 1890 they were recalled to Springfield as they could be of more practical use in cities. We hated to lose the good Sisters of Charity, but what first seemed to be a great loss proved to be a blessing, in as far as it rendered the necessary establishment of a strictly Catholic Parochial School easier. In the autumn of 1893 the Catholic school started under the charge of Mr. H. Schlemmer. In the following autumn the Ursuline Sisters from Alton, Illinois, were en-

gaged. The school is a blessing for the congregation in every way.

The only boy of the parish to become a priest was Father Guthneck, who was born in 1848, ordained in 1878, and died in 1921 at Madison, Indiana.

The following nineteen young ladies of Sainte Marie have dedicated their lives to God in the Sisterhood: Louise Miller, Josephine Ostheimer, Genevieve Kaufman, Anna Kaufmann, Magdalen Schneider, Ellen Pictor, Mary Pictor, Alice Pictor, Magdalen Althaus, Zita Lamotte, Amelie Merceret, Mary Frichtle, Philipine Bolander, Mary Guthneck, Emma Guthneck, Julia Kaiser, Marie Hartrich, and Louise Kessler.

From 1905 to 1918 Father Virnich had for assistants Fathers Neveling, 1905-07; Prost, 1907-15; Meyer, 1916-18. Since then he has been unassisted in the administration of the parish.

The parish records of Sainte Marie show that the first couple to be married was Miss Louisa Mildenberger and Michael Karst. The marriage took place February 11, 1839, in the home of Mr. Joseph Picquet with Father Chakert officiating and Joseph Picquet and Ernestina Karst as witnesses.

The first funeral was that of an infant child named Philipina Sirg, and is dated December 21, 1847. The first adult funeral was of Mary Ann O'Neill, January 30, 1848. Father Schafer officiated at the obsequies of both.

The first baptism on record is dated July 8, 1838. Richard Van Meter was the recipient and Father Vabret the minister of the Sacrament. Joseph Kaufman, while the second on the register, was really the first baby of Sainte Marie to be baptized.

The Assumption parish has at present two hundred families and an enrollment of one hundred fifteen children in school under the care of the Ursuline Sisters.

During the past year there were 36 baptisms, 5 marriages, and three funerals.

A synopsis of the annual account for 1922 shows that the total expenditures for that year were $20,488 84, while the total income was $21,059.14. The last parish debts, amounting to $12,635.90 were totally wiped out in 1922. In that same year improvements were made at a cost of $1,000, and a special diocesan subscription taken up which amounted to $14,-648.66. Spiritually and materially then, the Assumption Parish is in a healthy condition, and its present status foreshadows a still brighter future.

St. Thomas the Apostle, near Millstadt, 1837

On November 26, 1837, a log church was built on the farm of Thomas Laughlin and dedicated by Bishop Rosati of St. Louis in honor of St. Thomas, Apostle.

The history of the building of this little church as it appears on the parish register of Holy Family Church at Cahokia, over the signature of Rev. John Francis Regis Loisel, is very interesting. It reads as follows: "November 17, 1836, I said Mass the first time at the house of James Powers for the new congregation of St. Thomas. About twenty-five persons were present, and six received Communion. We spoke to them about building a little chapel, and we concluded that on the next Wednesday, the 23rd of the month, the parishioners should assemble to cut down trees for the construction of the chapel, to which they had given the name of St. Thomas, the Apostle. January 24, 1837, said Mass at St. Thomas the second time, twenty-five to thirty persons were present, and ten received Communion. After the Mass a subscription was taken up for the new church, which amounted to eighty-two dollars, and three trustees

were elected, John O'Brien, James Powers and Bernard Slocy."

This little church is also referred to in the Catholic directories as the "Johnson Settlement." From 1839 to 1843 it was attended from Teutonia, now Paderborn, by Rev. Charles Meyer, and in 1839 also by Rev. John Kenny; then from Belleville by Rev. Joseph Kuenster, until 1845, and by Rev. G. H. Ostlangenberg until 1850.

The mission was transferred to the village of Millstadt, when the brick church there was completed in 1851.

St. Mary's Church, Alton, Madison County, Illinois, 1837

Beautifully and significantly has some poet voiced the sentiments of those who have watched the growth of St. Mary's, Alton, Illinois, in the words that follow:

"Be not amazed at life, 'Tis still
The mode of God with His elect,
Their hopes exactly to fulfill
In times and ways they least expect."

In truth, the most sanguine hopes of pastors and people, both past and present, have been fulfilled "In times and ways they least expect."

It is interesting and gratifying to allow the events of the years gone by to pass kaleidoscopically before the mind's eye. In spirit we revert to the early days of the missionaries wearing out their precious lives in unselfishly heroic sacrifices, and unflinching and unparalleled service to God's red men directly, and our loved country indirectly. Theirs the blood that reddened American soil making it richly productive in the harvest of souls won for Mother Church and God. The name of the saintly Father Marquette will ever be reverenced by Illinoisans. The hideous figure of the Indian god, the Piasa bird, which Father Marquette discovered upon the smooth surface of the cliff remains to tell of the visit of the good and benevolent missionary. In all probability the first white man to view the spot on which Alton now stands, was the saintly Jesuit Father Marquette who sailed down the Mississippi in a birch-bark canoe in the year 1673. The first Catholic family settled here perhaps one hundred and sixty years later. In the year 1837 the first sacrifice of the Mass was offered here in the house of Sebastian Wise. A year later a very small frame church, lightly built was erected in Upper Alton. Reverend George Hamilton was given charge of the little flock congregated there. In 1843 the directory of the diocese at Chicago had dropped the Upper Alton church from its lists as non-existent. Not very long thereafter, namely, in the year 1844, St. Matthew's Church was erected on a commanding elevation overlooking the great "Father of Waters" on Third and Alby Streets. Historical records are inaccurate regarding the priest to whom credit for its erection is due. The names of Fathers P. M. McCabe and Michael Carroll are mentioned. In all probability it was the latter under whom the work was completed. The Right Reverend P. P. Lefevre, then Co-adjutor and Administrator of Detroit, blessed the new church.

No mention is made of a house having been built for the priest from which we conclude that the zealous pastor like the early pedagogue "boarded and lodged at the house" of a parishioner. These early days were days of hardship, labor, sacrifice and generous, wholehearted self-forgetfulness. We marvel at the cheerful endurance of the Catholic priest in primitive America. Of them Kipling might rightly have said:

"And no one shall work for money,
And no one shall work for gain."

"All for the greater honor and glory of God and the salvation of immortal souls"; this was their noble motto.

A mission was held in the new church the following year by Father Wenniger, S.J., which proved a great success. In course of time the congregation, a tiny mustard seed at first had grown into quite a tree.

In the year 1851 God found it well to try His flock. During the absence of the priest a fire started in the rear of the church and in a few hours St. Matthew's Church was a thing of the past. Services were temporarily held in a hall on State Street. Upon the suggestion of Father Carroll the old site of the church was abandoned and with the consent of the Bishop of Chicago a new site was chosen and on it SS. Peter and Paul's Church, until recently known as the Cathedral, was erected. The old church property was sold to the Unitarians who repaired the old structure, and for a number of years held their gatherings in it. In due time a new building replaced the old. Two stone slabs of the original church bearing the inscription, "One Lord, One Faith" have been inserted in the front wall.

The tree sprung from the tiny mustard seed had now grown considerably and spread its branches quite widely about the vicinity, hence, a spacious building was planned. In 1855 Right Reverend Anthony O'Regan, Bishop of Chicago granted Father Carroll the desired permission for building this new church. Its completion was deferred however, to the year 1857 when Bishop Damian Juncker was consecrated first Bishop of Alton. In the meantime German Catholic immigration had greatly increased in this region partly by immigrants from Germany directly, and partly by settlers from the eastern colonies moving westward. Prominent among the early settlers are the following: Henry Greve, Henry Maas, Michael Lampert, William and Conrad Budde, Frank Kleeschulte, Lawrence Fahrig, Barthel Hartmann, Henry Degenhardt, Joseph Goeken, Fred and Joseph Gottlob, Michael Schneider, Martin Boschert, Bernard Schuelle, Phillip Gerlach, Werner Kleffner, Lawrence Stilz, Frank Struif, Andrew Wagner, Casper Joehl, William Manns, William Startmann, Frederic William Stolz, Florentine Buerkli, Leonard Flackenecker, Joseph Merkle, Matthew Schaup, Christian Walter, Joseph Krug, Conrad Pappe.

Some lived in town; more out in the country, miles away, indeed, from town. Failure to understand the English language had proven a source of much annoyance to these poor Germans. Soon after his arrival, Bishop Juncker realizing the need of German sermons for the German speaking residents, arranged for separate service hours in the Cathedral, one for the English speaking and another for the German. Needless to say, this wise move proved a priceless boon to the good people. Father Menge was charged with the care of the spiritual needs of the Germans. This zealous priest, foreseeing the rapid increase in numbers, urged that the people petition the Bishop to allow them to build a church for German speaking people only. Permission was granted. Leonard Flackenecker, Michael Lampert and Lawrence Fahrig were appointed to collect funds requisite for the erection of the building. There were about twenty-five families all poor and only a few living in town, the rest renting farms at great distances from the town. God was with them and success crowned their endeavors. In 1858, under the direction of Father Menge, the church was begun and when completed the little flock was ministered to by Father Menge and Father Ostrop, who had been ordained May 4th, 1859. Both were quartered at the Bishop's residence until Father Ostrop was appointed first pastor.

The new church was placed under the patronage of our Immaculate

Mother and entitled "Church of the Immaculate Conception."

The basement of the church served a double purpose. The rear was partitioned into small rooms which answered for apartments for the resident pastor while the fore-part was arranged for school purposes and such gatherings as time and circumstances called for.

The church proper was small, the ornaments very poor but the debt heavy. The zeal of the pastor and the eagerness of the people to have a church of their own in which to satisfy the cravings of their hungry souls was a spectacle of joy to angels and of edification to their brethren round about them. When hopes of success and prosperity seemed brightest God again tested the genuineness and sincerity of the zeal and love of his children. On Saturday night, at 8 o'clock, June 2nd, 1869 a tornado swept over the town which demolished the recently erected building, pinning the good pastor beneath its ruins. Miss Bertha Gottlob, housekeeper of Father Ostrop, shared a similar deplorable fate. Thanks to the efforts of Messrs. Fishbach, Baumann and McCarrol both were extricated the same night, battered, it is true, but fortunately, not seriously injured. In the sermon preached on the occasion of Rev. W. A. Schmidt's first Mass, Father Ostrop alluded to this day of terror, saying: "On the exact spot on which I now stand, that is, under this pulpit, I lay under the ruins and debris of our first church."

The poor young struggling congregation was in a sorry plight. With one stroke the realization of their fondest hopes had been shattered. The church was gone; the debt of $4,000 remained. A sad reminder of the joy so short-lived. What was to be done? Luckily, Father Ostrop was a man of undaunted courage and immediately bethought himself of starting anew. With God's help, the good will of his people and his own untiring efforts and indomitable will he felt confident of success. But there were other factors to be considered. The Bishop insisted that the new church could not be thought of until the debt had been paid. The good pastor thereupon turned mendicant and courageously started out on a begging tour outside his congregation, city and state. There were no such helps in those early days as the wonderful drives of today under the auspices of the Catholic Knights or some other similar benevolent organization. To the poverty-stricken pastor himself fell the lot of visiting house after house, repeating over and over again his tale of woe and begging alms. Cincinnati, Dayton and other cities of the East, as also St. Louis and Quincy were visited. God blessed His minister's efforts visibly. The amount collected sufficed not only to cancel the debt but also to lay aside so great a sum as to enable him to attempt a second more spacious and more beautiful edifice. It was dedicated on the feast of the Immaculate Conception, December 8th, 1862. Soon after, a rectory was built and a frame school house fronting Third street.

No man in Alton was busier than Father Ostrop. He performed his priestly duties in church, taught school for the boys while the girls attended school at the Ursuline Convent, and he gave private instructions at his residence to boys who desired a higher education than the common school afforded. Moreover, being a great student, he devoted much of his time acquiring a knowledge of languages. Astronomy, too, was one of his favorite studies. Fortunately the zealous, untiringly energetic young priest was blessed with an iron constitution or he would never have been able to withstand the strain of ever increasing duties, recurring difficulties and sore privations.

In time Father Ostrop purchased the cemetery ground and a portion thereof was mapped out for immediate use.

In 1866 he had built a brick school

house intending to make provision in it for a high school course. In this latter project the good priest was only partially successful due largely to a deplorable dearth of available teachers. Young students pursuing their Latin and the higher courses with Father Ostrop were pressed into service when no teacher could be had. Following are some of the priests who boast of having been pupils of Father Ostrop: Fathers Bartholomew Hartmann, A. J. Klein, W. Schmidt and H. Degenhardt. Even the honorable Judge Dunnegan of Alton glories in having been a pupil of the good priest.

Though a strict, and at times, even a severe task-master, Father Ostrop's pupils greatly loved and revered him. He was competent, they knew, and generous and zealous in sharing his intellectual wealth and they were deeply grateful. One of his pupils, Father Hartmann has immortalized his reverence and appreciation of his loved teacher by writing his biography. It is an interesting volume, brimful of merited ecomiums.

Under this zealous pastor the fame of St. Mary's congregation had spread over the diocese. In 1866 Father Ostrop planned for the consecration of the church; however, a debt of $3,500 proved an obstacle. Dauntlessly and confidently hopeful of the hearty cooperation of his flock he ascended the pulpit one Sunday, and, after an eloquent and impressive appeal to his people, he called upon each one present to state publicly how much he was willing to give to help liquidate the debt and to his great surprise and intense gratification the entire amount was promised. The pastor's heart was full, too full, indeed, for words. The consecration took place January 1, 1867, Bishop Juncker officiating. Bishop Luers of Fort Wayne preached the sermon.

In September, 1872, much to the regret of both pastor and people, Father Ostrop was assigned to a new field of labor, namely St. Boniface, Quincy. Needless to say St. Boniface prospered under his wise and zealous guidance so also did St. Joseph's at Carlinville to which place he was later appointed. Father Ostrop died June 26, 1892 and was buried June 30th.

The new pastor, Reverend John Sandrock, came from Sainte Marie, Jasper County. His priestly life of twelve or more years had been one of hard work and many hardships; a regular pioneer priest, he was inured to an austere life. His exterior did not indicate the profound student he was. The members of his flock were early won by his impressive and eloquent sermons. Unfortunately his labors were cut short by a premature death. In 1873 many of the inhabitants of Alton fell victims of the small-pox epidemic, and Father Sandrock, himself contracted the disease and succumbed to it May 10, alone and unattended without even the consolations of the Church for the dying. The Father who sees into the secrets of men's hearts has, we trust, amply rewarded him.

Father Sandrock's immediate successor was Rev. Vincent Nagler who survived his appointment only one year. This good priest was sickly and though blessed with the best of good will to attend to the needs of his flock he was physically unable to do so. The spirit, indeed, was willing, but the flesh was weak. On May 15, 1874, he fell a victim to dropsy.

Father Peter Peters, former pastor of Highland, Illinois, was appointed his successor that same year and arrived in Alton, August 15, 1874. In the twenty-two years of his boundless zeal and systematic labors he effected a tremendous transformation at St. Mary's. The congregation spread to the North and West. He bought lot after lot, until the church owned three-fourths of the long block. He also changed the tower and built a very high one, which greeted the strangers on their way to Alton from a great distance.

Acquaintance with and appreciation of the efficient work done by the School Sisters of Notre Dame at Highland induced him to secure Sisters of this order for his new school. A residence for them was erected on the west side of the church. The building still stands. Father Peters loved children; and they knew it. The picture of Jesus blessing little children still to be seen above the high altar is a forceful reminder of the Christlike love of this good priest.

The old St. Mary's church was fast becoming unserviceable and Father Peters began to think of building a new church. The work of preparing for it had been going on for years. Our people still remember the grading that had to be done. At last the time had come when Father Peter's dream of a new church was to be realized. On the feast of the Holy Name of Jesus, 1892, it was decided not to add to the old church, as some advised, but to build a new church. Brother Adrian, O.F.M., was entrusted with the drawing of the plans. To obtain the necessary funds, Father Metzler, of Brighton, Father Hartman of Fort Wayne Diocese, temporarily staying with his parents on account of an ailment, and Father Foerster first assistant at St. Mary's aided Father Peters in securing subscriptions. At last the ground was broken and the foundation was laid by Mr. Alexander Wegener. The cornerstone was laid July 16, 1893, by Bishop Ryan. Following is a translation of the document, which contains a brief history of the church as well as other interesting data:

In the year of the Lord 1893, July 16, the eighth Sunday after Pentecost, on the feast day of our Most Holy Redeemer, during the most glorious reign of Leo XIII, and the Rt. Rev. James Ryan, being the third Bishop of Alton, and Reverend Peter Peters, Rector of this mission; His Excellency, Grover Cleveland, by the will of the people President of the United States of North America; Excellency John P. Altgeld, Governor of the State of Illinois, this stone was placed in the Name of the Father, the Son, and the Holy Ghost.

Mr. Vincent Wardein built the church, while Mr. Lucas Pfeiffenberger superintended its construction. The progress of the building was slow but sure. The church was built, frescoed and furnished, and the day appointed for the solemn consecration had come, Thanksgiving day, 1895. It was a gala day for the congregation in particular and the city of Alton at large. Two Bishops, a great number of priests and crowds of people were present. Bishop Jansen, a cousin and friend of Father Peters acted as celebrant at the consecration, while Bishop Ryan aided in the consecration of the marble altars. At the Pontifical Mass, Father Michael, Provincial of the Franciscan Fathers, preached the sermon. Bishop Ryan addressed the congregation in English and complimented them on the successful erection of this beautiful temple of God.

But where was Father Peters during the impressive ceremony? While a great number of priests formed a circle around the officiating Bishops in the sanctuary, he, the pastor, was no where in evidence. The good priest's heart was full, yea, full wellnigh unto bursting. Knowing he should never be able to stem the current of pent-up feelings demanding an outlet, he had withdrawn to the organ loft, where he knelt, humbly bowed in prayer, pouring forth his Te Deum to God and our Blessed Mother.

On the first Sunday of Lent following, an eye-witness says, Father Peters preached a sermon and concluded saying "A weight, a crushing weight, presses me down—DOWN into the grave," and tears streamed down the worn and aged priest's cheeks. The weight to

which he alluded was the enormous debt of $60,000, which rested on the church. Man proposes, but God disposes. Father Peters' work was done. The Master had selected him to erect the temple; to another fell the lot of cancelling the debt. The next day the Angel of Death hovered over the anxious pastor. On Thursday, March 5, 1895, Father Peters was called home to give an account of his stewardship. The summons had come after a short illness.

Father Peters was a noble, zealous, hard-working, self-forgetting, unostentatious priest whose only aim was to serve the Master in the flock entrusted to his care. For God and his people he lived and labored and loved. Rarely has the city of Alton witnessed a sight as impressive as the funeral procession of Catholic and non-Catholic friends and admirers, that formed to do homage to the good priest. All walked from the church to the cemetery, a distance of over a mile. Those who were present at the solemn, mournful rite tell us when the children and the Sisters who had taken the lead arrived at the cemetery the last ones in the procession were still at the church.

Reverend Father Foerster, assistant to Father Peters, aided by the Reverend Franciscan Fathers took charge of St. Mary's till the advent of the new pastor. On July 12, 1895, Father Meckel who had been Father Peters' successor in Highland arrived as his successor at Alton. In April, 1898, Father Foerster was called to St. Boniface, Quincy, and Reverend John B. Wand was appointed to succeed him.

One of the first undertakings of the new pastor was the remodeling of the old church into a new school house of which the parish stood in dire need. Four beautiful, spacious, well-lighted, inviting class-rooms were laid out on the lower floor. The upper floor was equipped for school and dramatic entertainments. Many, indeed, were the benefits and enjoyments derived from this remodeling. The hall has likewise served as a general meeting-place for the various societies.

The old school house was renovated and converted into more comfortable and more desirable living quarters for the Sisters. A chapel was installed much to the joy of the good Sisters. Four rooms were equipped to enable the Sisters to accommodate boarding pupils, two were fitted up as class-rooms and the remaining rooms were placed at the disposal of the Sisters. Heat-plants were installed in the school, priest's house and Sisters' house. To defray the expenses incurred a fair was held. It is hardly credible that at so early a date (1901) the enormous sum of $3,507.72 should have been realized by a church fair.

Tremendous though the achievement above may seem, when one remembers the enormous debt still resting on the congregation and its aging venerable head, they were not yet at the limit of the latter's undertakings. The priests needed a new home. In the year 1903 the old rectory was converted into school-rooms. In the same year also the basement of the church, which, heretofore, had been serviceable for a store-room only was remodeled into a chapel. This was not as simple a work as might at first mention be imagined, for a solid wall had to be removed and excavations made which proved quite a task. Difficulties proved no barrier. Before long the chapel was completed and the venerable historic altar of the old Cathedral was purchased for $50.00, and placed therein. The children's Sunday Mass was to be read in this chapel as the Sunday Masses were being attended in such numbers as to make it quite impossible to accommodate people and children together. The first Mass was said in this chapel on the feast of the Holy Innocents, 1903. The

accounts on record show expenses by improvments running as high as $10,000.00.

Waiting for the completion of the new rectory proved quite an ordeal. It was hoped that by April 1, 1903, the priests would be living in same, however, the Fates had decreed otherwise. Only on Oct. 15th, 1904, could they move in. In the meantime the Reverend Fathers occupied the two upper rooms of the remodelled rectory. Meals were taken at the Sisters'.

The year 1908 has stamped itself indellibly upon the mind of every member of St. Mary's congregation. This was the 50th anniversary of the foundation of St. Mary's. Despite the burden of work already weighing upon the venerable pastor, he nevertheless, undertook to compile as a souvenir of the occasion our so-called "Souvenir of the Golden Jubilee of St. Mary's Church," of which, we trust, each member of the congregation owns a copy and cherishes it as a precious keepsake of the good priest who labored so zealously and so wholeheartedly among them. A four-day celebration commemorated the event.

Program of the Golden Jubilee Celebration of St. Mary's Church, Alton, Illinois.

Sunday, December 27th.—Pontifical Mass and brief Sermons in German and English.

In the evening at St. Mary's Hall; Jubilee speeches, interspersed by music and song.

Monday, Dec. 28.—Solemn Mass for Benefactors.

In the evening, Children's entertainment.

Tuesday, Dec. 29.—Solemn Mass for the deceased members of St. Mary's Congregation.

In the evening, Entertainment by St. Aloysius Society.

Wednesday, Dec. 30.—In the evening, General Jollification.

In the year 1908 a home for the aged, known as the Nazareth Home was erected. Reverend J. Meckel acted as chief director, counsellor and support of the Venerable Sisters, Adorers of the Precious Blood who were to take charge of the institution after its completion. Father Meckel ever looked with pride upon his latest undertaking and hoped one day to make his own home there.

In the year 1909 Fathers Stephen Schauwecker and John J. Brune, who had that same year been ordained to the Holy Priesthood, were appointed as assistants to Rev. J. Meckel. The time seemed opportune for a trip to the Fatherland; hence, in 1910 the Reverend Pastor cast the cares of the congregation upon their ready and willing shoulders, and set sail for Europe, in company with his bosom friend, Monsignor W. Cluse, the following June. The following October saw good Father Meckel back at his post, hearty and hale. His flock were now, once more his all-engrossing care.

In 1918 when the church celebrated its 60th anniversary, the Reverend Pastor thought fit to have the church frescoed. It was war-time, and this, together with other difficulties, contrived to make this undertaking almost a hopeless task. The price asked was about $20,000. The following year saw St. Mary's Church beautifully frescoed and further embellished by the installment of new electric chandeliers. The congregation was evidently much pleased with the improvements.

Characteristic among the many ennobling traits of the zealous pastor was his profound love for and his intense devotion to our Eucharistic Lord. The people of St. Mary's well remember how the good priest's face glowed and how tremulous the venerable pastor's voice became in his almost superhuman effort to reach the ears and incidentally the hearts of his hearers to the furthermost corners of our big church when speaking of Jesus in the Blessed Sacrament. Father Meckel loved our

Eucharistic Saviour. Second among his chief characteristics we place his obedience and respect to higher and lawful superiors, whether secular or ecclesiastical. It is not surprising then to find St. Mary's in the lead when the decree of Pope Pius X, Pope of the Blessed Sacrament, had gone forth, that children at a very tender age should be brought to Jesus in Holy Communion. 1911 will ever remain a memorable year in the history of St. Mary's. Class after class from the third grade to the eighth received First Holy Communion that blessed year. There were two hundred First Communions that year.

In 1924 Rev. J. Meckel resigned his pastorship. In July of that year he again crossed the ocean and spent one year in Europe visiting friends and relatives. During his stay there he became seriously ill and was taken to a hospital. When news of his illness reached Rev. J. J. Brune and the good people of St. Mary's, incessant prayers were offered for the recovery and safe return of their loved pastor. As if in answer to the prayer on August 20, 1925, the venerable priest was again in their midst. After a short stay among them he left for Pennsylvania, and died in January, 1927.

The first assistant at St. Mary's was Reverend Joseph Foerster, former assistant at SS. Peter and Paul's Springfield, Illinois. He served the congregation in this capacity for six years. The various societies proved his especial care and concern. Those who have known Father Foerster remember him as a zealous, painstaking, capable schoolman. Father Foerster was untiring in his efforts to collect funds for the building of the new church. After two years of service in the Master's vineyard at Quincy, he resolved to make his long cherished dream to become a Franciscan a reality. He entered the Franciscan Order and received the name of Father Paschalis. As religious priest he labored a short time in St. Louis, Cleveland and Beaver Island, Michigan, and in Joliet, Illinois.

Father J. B. Wand was his successor in Alton. Like his predecessor, he too, had been assistant priest at SS. Peter and Paul's Church, Springfield, Illinois. He arrived here in April of the year 1898. Many of the parishioners still remember him as an active priest and exceptionally clever in arranging festivities. The success of the church fair, to which allusion has been made in an earlier chapter, was due mainly to the efforts of Father Wand. An especial feature of the fair was the so-called chalice contest, in which Father Hartmann and he cleverly contested for a chalice. Father Hartmann won the chalice.

Father Paul Asmuth was successor. St. Mary's was the young priest's first love. He had received his ecclesiastical training and fervor from the Jesuits at the University of Innsbruck. Our people will remember him as a pious, saintly young priest, a very Aloysius in manner and feature. "In few days he, like him, accomplished many years." His friendly ways and love for the little ones drew them irresistibly to him. It was his delight to spend the noon-hour with them. His gun invariably accompanied him on his visits to them in the yard at play-time, and his violin when he gave instructions in the class-room. When the children knew their lessons well he rewarded them by playing for them on his loved instrument.

In the month of October, 1902, Father Anthony Hochmiller came to Alton. After three months he was sent to Pana, to substitute for the pastor, Rev. W. Weigand, who through sickness had been incapacitated. Upon the latter's recovery, Father Hochmiller returned to Alton only to be recalled after a short stay to replace temporarily Rev. F. Witthaut, who in the hope of benefiting his shattered health had undertaken a trip to Europe. Upon his return, Father Hochmiller was transferred to

Quincy where he substituted as an assistant priest at St. Mary's. In September, 1904, he returned to St. Mary's, Alton, and was given charge of the St. Joseph's Hospital of this city. In the summer of 1925 we were notified of the death of Father Hochmiller.

Prior to his coming to St. Mary's, Father F. Neveling was assistant at St. Boniface, Quincy, Illinois. Father Neveling was particularly interested in the welfare of the young men of the parish. His knowledge of music, particularly of Church music, proved a valuable asset. He was most untiring and ambitious in teaching the children the plain chant. His work was crowned with considerable success. Visitors could not but comment upon the improvement in the singing of the children. April 1, 1908, Rev. F. Neveling was appointed Rector of Kampsville, Calhoun county, much to the regret of both pastor and people. At present he is pastor at Greencreek, Illinois.

For a short time Father Schroeder, later appointed to Brussels, Illinois, made his home at St. Mary's. Rev. W. Pietch too, at one time gave his services to the congregation for a short time.

Rev. Stephen Schauwecker and Rev. John J. Brune were immediately upon their ordination appointed as assistants. Both priests served the congregation for ten years, when both were promoted to pastorships, the former to Meppen, Illinois, at which place he still functions in that capacity, and the latter to Brussels, Illinois, where he remained for five years. At the expiration of this time Father Meckel, upon whom the hand of decrepid old age weighed heavily, resigned his position.

Father Schauwecker has deeply engraven his name upon the hearts and minds of the members of St. Mary's by his gentleness, amiability and readiness to serve. The children especially, loved this well-meaning priest and missed him sorely at their games when he had been recalled. His punctuality was unparalleled. His influence on the boys in this regard was marvelous. No matter how hotly the boys played or how engrossed they had become, when the moment for class-duty arrived, Father Schauwecker called a halt and inexorably insisted on "school" and "no more play." He was firm as adamant and unswerving and unrelenting when duty called, and absolutely deaf to even the loudest and most tactful pleading of the wily little urchins whom the love of play imbued more strongly than love of duty. Father Schauwecker's gentle firmness produced a wonderful and highly desirable effect on the boys.

For ten years Rev. J. J. Brune proved an active untiring, perhaps unparalleled worker in Christ's vineyard at St. Mary's, Alton. How deeply he had written his name upon the hearts of all, the future only told. Rich and poor, large and small joined in one unanimous lamentation at his removal. Rev. J. Meckel could ill hide the grief that threatened to crush him. Obedient to the summons of a higher authority, Father Brune removed to Brussels, Illinois. During Father Brune's five years absence Father Meckel's health had become impaired and he felt the ever increasing responsibilities of the parish too much for him, so he resigned his rectorate and Reverend J. J. Brune his former assistant was appointed administrator.

Father Brune proved himself worthy of the confidence placed in him by his venerable friend, Reverend J. Meckel. During his administration St. Mary's parish has progressed spiritually, materially and financially.

Fathers Schauwecker and Brune were replaced by Rev. H. Schnelten and Rev. G. Faller. The latter's stay at St. Mary's was short. In 1922, he was transferred to Kampsville, Calhoun county. He is now pastor at Sigel, Illinois. Though St. Mary's

enjoyed the happiness of Father Faller's presence and ministrations but for a brief period of time, he has greatly endeared himself to both adults and children. The name of Father Faller never fails to provoke a smile. His smile and laugh were contagious, his charity vivifying, his eloquence captivating, his zeal for sinners edifying.

Rev. Henry Schnelten labored for the welfare of St. Mary's for five years and will long be blessed with pious remembrance, particularly by those to whom he ministered in the time of sickness. Many a soul has winged its flight before the throne of Avenging Justice with less fear and trepidation, thanks to Father Schnelten's assistance. Many a pious, passing, little grandmother has promised him undying gratitude and unending remembrance before God's throne as token of eternal appreciation for assistance rendered in death's dread hour. To Father Schnelten the congregation is indebted for the inauguration of the envelope system which has proven so successful, as also for the firm footing on which finances have been placed since his advent amongst them.

In December, 1922, Father Schnelten secured from the Bishop a month's vacation and joined his father and sister in the West. The services of Rev. R. Heinzman were secured during his absence. He served the congregation well in the confessional, pulpit and school. Upon the return of Father Schnelten he withdrew to the Nazareth Home where he served as chaplain; however, he still continued to help out at St. Mary's when the priests were crowded with work. In the spring of 1925 when the Venerable Precious Blood Sisters left the Nazareth Home to commence their labors in their new field in Pennsylvania, Father Heinzman was given charge of God's most sorely afflicted in the State Asylum. He then resided at St. Mary's parsonage.

Upon Father Faller's removal Rev. G. Link, assistant at St. Boniface, Quincy, was appointed to succeed him. While the St. Boniface congregation and particularly the aged pastor thereof sorrowed, St. Mary's rejoiced. Though they grieved at the loss of good Father Faller, they were deeply grateful to the Right Rev. Bishop for his choice of a successor. Rev. G. Link is an untiring worker first and foremost in the field of spiritual activities. A word of praise to the priest as a director of the Young Folks' plays staged at St. Mary's Hall is truly well merited. Father Link has raised the tone of St. Mary's dramatic presentations. The people of Alton have learned to appreciate St. Mary's productions.

"There's a divinity that shapes our end." The truth of these words has been brought home to St. Mary's congregation most forcibly in the past year. When Rev. Father Meckel had convinced himself of the prudence of his resignation in favor of Rev. J. J. Brune, he decided to take a trip abroad which he did in July of 1924. Sympathy for the Rev. Administrator ran high, for all realized the care of both St. Mary's and the Nazareth Home was too heavy a burden for him and but one assistant. West Alton, a little settlement of pious people across the Great Father of Waters had long desired a church and school together with a resident pastor. None will doubt that it was Divine Providence that led this good priest to St. Mary's, Alton, to request the hospitality of the Reverend Administrator, and intimate friend and countryman of his, till his own home in West Alton should have been completed. So it came to pass that Father Fetchel "camped" (if we may be permitted to quote the Rev. Father himself) at St. Mary's rectory for a period of a year. Father Fechtel holds the enviable preogative of being "two in one," namely, Pastor of West Alton and assistant at St. Mary's, Alton. Events have proven that the good priest has a heart large enough to

harbor two loves. That Father Fechtel has wound himself about the heart-strings of the people of St. Mary's is an established fact.

On October 4, 1925, Father Fechtel left St. Mary's to reside permanently in his new home at West Alton, Missouri. On the same day Reverend M. J. Griffin arrived to substitute for Father Link until the latter's return from Europe.

The School Sisters of Notre Dame are in charge at St. Mary's, Alton. Under the patronage of our Lady of Perpetual Help their mission home was opened on September 12, 1875.

On the feast of the Name of Mary, two Sisters and a candidate began the work of instructing the children of St. Mary's school. Their initial enrollment was sixty children. Sister Mary Projecta took charge of the lower grades consisting of boys and girls, while Sister Mary Simeona, Superior, taught the upper grades to which only girls were admitted.

The record of these good self-sacrificing nuns has been a glorious one, and St. Mary's prayerfully, gratefully remembers the teachers of the past, and points with a justifiable pride to its teaching staff of today.

In this age of constant vicious attacks upon our parochial schools, these noble Sisters have borne themselves creditably. It may not be taken amiss that we mention here that in the past two years St. Mary's has won the bulk of prizes offered by the city in contests; on the first occasion winning a first and a third prize out of three prizes offered, as also a silk marching flag for the best singing of a national song, and on the second, six out of nine offered; among these the first girls' as also the first boys' prize with an additional bronze medal as award of highest honors in the city from headquarters of the House Lighting Contest in New York City. The parish rejoiced in the success achieved by its school and rightly so.

It is a mark of especial favoritism from Almighty God to a parish if it is blessed with many calls to the higher walks of life; namely, the state of Holy Priest-hood and the call to the Religious State. St. Mary's must, indeed, be a child of predilection, for she can proudly point to twelve who daily lift the chalice to God on High; twelve who are shepherding America's children; twelve "Other Christs" "going about doing good" as did their Divine Model here upon earth. To this must be added three who have laid their lives, their earthly belongings, yea, their very wills at the feet of the Master whose call they followed by entering the Order of the Jesuits. Following are the names of those of whom St. Mary's is proudest in a spiritual way: Fathers Bartholomew Hartman (deceased), William A. Schmidt (deceased), A. J. Klein (deceased), H. B. Degenhardt, (Pastor of St. Boniface Church, Quincy, Ill.); R. B. Groener, P. Engel, (Pastor of St. Elizabeth's Church, East St. Louis, Ill.); J. R. Wardein, (Pastor of Grantfork, Ill.); E. Eckhard, (Pastor of Edwardsville, Ill.); L. Hufker, (Assistant at SS. Peter and Paul's Church, Springfield, Ill.); C. Flori, (Pastor of St. Joseph's Church, Paloma, Ill.); Fred Klasner, (Assistant at St. James, Decatur, Ill.); A. Wolf, (Assistant at St. Boniface, Quincy, Ill.); Jos. Gschwend, S.J., (St. Louis University, St. Louis, Mo.); John Gschwend, S.J., (St. Louis University); Mr. Paul Joehl, S.J., (St. Stanislaus Seminary, Florrissant, Mo.).

No wonder the Church in her office of the Blessed Virgin Mary prays *"pro devoto femineo sexu"* the devout female sex! Sixty young ladies of St. Mary's parish have thus far consecrated their lives to the service of Christ, Jesus, by joining the *corps de elite*, who in the day of retribution shall as educators "shine like the stars of the firmament" and as virgins "shall follow the Lamb whither soever He goeth." "Singing a new canticle which only they shall be able to sing."

Following are the names of this galaxy of consecrated virgins: Misses Josephine Merkle, Margaret Schroeder, Mary Steiner, Catherine Stevenson, Emma Federle, Catherine Engel, Magdalena Klasner, Emma Stolze, Theresa Droste, Marie Koenning, Bertha Klasner, Theresa Metzler, Anna Struif, Bertha Merkle, Agnes Merkle, Agnes Schenk, Gertrude Brown, Helen Flori, Pauline Stiritz, Julia Beazley, Emma Hufker, Rosa Ochsenbein, Emerentia Jehle, Wilhelmina Degenhardt, Anna Voges, Bernadine Bentler, Frances Hellrung, Elizabeth Weirich, Anna Koch, Catherine Kirchhoff, Emma Schaefer, Agatha Braunagel, Mary Schmidt, Ida Merkle, Clara Schulte, Ottilia Stiegler, Marie Heidrich, Loretta Pfeiffer and Mary Fahrig, all School Sisters of Notre Dame. Ursuline Sisters are as follows: Theresa Budde, Eleonore Joehl and Cecelia Kelly. The Sisters of St. Mary are as follows: Misses Therese Budde, Stella Hohnstedt, Frances Droste, Clara Hille, Antionette Nolte, Mary Koeller, Katie Droste and Margaret Manns. Those of St. Francis are as follows: Misses Hellrung, Elizabeth M. Wueller, Theresa Maas and Josephine Wetsstein. Those of the Poor Handmaids are: Misses Bertha Grusse, Frances Budde and Georgina Klos. Miss Ethel Wehmeier joined the Sisters of the Precious Blood.

" 'Tis education forms the common mind: Just as the twig is bent, the tree's inclined." "There are two most valuable possessions which no search-warrant can get at, which no execution can take away, and which no reverse of fortune can destroy; they are what a man puts into his brain—Knowledge, and into his hands—Skill."

Realizing the truth of the above statements, the first German settlers early set about seeking ways and means of giving their children the priceless boon of an education. Before they had a church, they had a school. Father Menge rented a room in a rock house on the corner of Sixth and Ridge streets belonging to Mr. Lawrence Fahrig which was to serve as a school. Mr. Mueller was the first teacher. In time, a frame house back of the present Methodist Church, and another frame building on Ridge and Fourth Streets were appropriated and used as school houses. The teacher at the former was a certain Mr. Bore and it was "THE" school of the priest in charge of the German Catholics.

In 1859 the basement of the first church was converted into a school. Mr. Stiegler was the teacher. The demolition of the church put a stop to the school; however, hardly was the second church completed when a small brick building was built at the west side of the same to serve as school house. Messrs. Simon Van der Haiden, Meir and Kramer were employed as teachers. The latter was employed as teacher for a number of years in different places and lived to be almost a centenarian.

In 1866 the building now used partly as school and partly as Sisters' residence was built by Father Ostrop. The pastor, formerly a professor in Germany, had hoped to offer besides the parochial school courses, opportunities for higher studies; however, his hopes were never fully realized. Among the teachers under Father Ostrop we notice Messrs. Wortmann, Hartmann, afterwards Father Hartmann, and Adelmann. Hartmann was only thirteen years old when em ployed as teacher, taking lessons at the time from Father Ostrop who was the school-master in chief.

A curious incident is told by one of the old settlers. Paul Ostrop had the reputation of being a very learned man, and frequently applications were made to him to give private lessons to non-Catholic boys, which, however, he generally declined to do. One day Dr. Hope had been called upon to attend Father Ostrop, who was very sick. Due to the former's skill Father Ostrop recovered. Dr. Hope asked Father Ostrop to give

private lessons to his son Alex, who later became Judge Hope. The pastor refused, as he was already overburdened, remarking that he would not give a lesson for less than $50. "Well," said Dr. Hope, "Here are $100; give my boy two lessons."

During Father Sandrock's time, Mr. Doering was teacher; Mr. Schank succeeded him under Fathers Nagler and Peters. Both teachers, particularly the latter, are said to have been good disciplinarians. The next teacher was Mr. Henry Timper. This gentleman also directed the choir.

The school for the larger boys was a frame building on the corner of Fourth and Henry Streets, to which, later on, a small addition was built and used as a residence for the teacher. Mr. Timper, however, lived in a frame house where the sacristy of the new church is situated at present. This building was torn down when preparations were made for the new church building. Mr. Timper then lived in the frame house, now occupied by the janitor. One day while repairing the roof he fell upon a picket fence injuring himself so seriously as to cause his death August 31, 1891. He was a good teacher and an able organist, and his former pupils honor his memory. His resting place is in St. Joseph's Cemetery.

His successor, Mr. Kuehnle, arrived in 1892 and taught school for four years. He gave satisfaction both as teacher and organist, but resigned in answer to a call to the Diocese of St. Cloud, Minnesota. Mr. Anthony Bansbach, former teacher and Director of Music at Kenrick Seminary, St. Louis, labored in our midst for three years; one year as teacher and organist, then two years as organist, in which latter capacity he evinced a thorough knowledge of church music, which has secured for him the abovementioned enviable position. During his time the old church was remodeled into a school house.

From this time forward St. Mary's grew slowly, steadily. Its reputation is an enviable one, thanks to the untiring and devoted efforts of the good School Sisters of Notre Dame in charge, the hearty co-operation of both priests and people and the consequent good will and diligence of the children. Let us hope that for many years to come St. Mary's school will remain the pride of both priests and people.

Of all music, that produced by the human voice is the most beautiful. It gives expressions to the noblest emotions man is capable of. David voiced the fullness of his emotions in song before the Ark of the Covenant. Angels sang to announce the birth of a God made man. Mary, carried away by the ecstacy of overwhelming wonderment at the power of the Most High, burst rapturously into that most beautiful of Canticles, the Magnificat. History is replete with instances substantiating the assertion that, in moments of supreme and intense emotions, man sings.

Mother Church realizing this propensity in her children, and at the same time appreciating the excellence of the human voice, ordains singing as a vital part of her liturgy. St. Mary's, Alton, Illinois, has long realized what a privilege Mother Church has granted and early organized a choir.

As in every field, so too in this, beginnings were hard and crude. Our early organists were not professionals, and in consequence many a gorgeously planned and conceived performance resulted in a highly ludicrous affair. Recollections thereof are a source of much merriment. In time these deficiencies were remedied and St. Mary's boasted of quite an efficient choir. In the early days German hymns were sung during the High Mass. Vespers, too, was sung in the vernacular.

About 1880 our St. Mary's choir was brought under the influence of the Cecelian Society, which worked for the reform of church music, and the use of liturgical music only was a decided step in the right direction.

Mr. Henry Timper organized a male choir and was rather successful in enlisting the favor of the congregation. This choir, however, was made to retire after a few years and was succeeded by a children's choir. This choir it was that sang on the day of the Consecration of the church. For many years the parlor organ, which did good service for many years in our church, was used as a substitute when the big pipe-organ became defective. This latter organ, containing parts of the pipe-organ in the former church, was built by Mr. Gratian, Sr., of Alton, 1897. It has the reputation of being the last instrument he manufactured.

The following years were years of great activity. St. Mary's then boasted of having four church choirs, each of which could pride itself in being up to the standard; a men's choir, a mixed choir, a young ladies' choir and a children's choir. It was hard to say which was the best.

We recall Mr. Anthony Bansbach as first organist of St. Mary's. Like his teacher predecessors, his services were of a dual nature, namely both organist and teacher; however, in 1897 he became organist only. In this capacity he served the congregation creditably for two years. On July 15, 1899, he left for St. Charles, Missouri. Mr. B. Wortmann for a short time offered his services to St. Mary's.

Miss Lena Jehle next took charge of the various choirs and rendered efficient service. The work was becoming very laborious, and to relieve Miss Jehle, Mr. Julius Kohl of Belleville, was engaged for Sunday duties while Miss Jehle continued as organist on week-days and as directress of the altar boys' choir. In the month of June, 1911 Miss Jehle's health failed and consequently she resigned. Mr. Harry Wiegand a young and zealous graduate from the Pio Nono Institute, St. Francis, Milwaukee, was next employed. St. Mary's will long remember him for the highly professional work done here. On September 1, 1913, Mr. Wiegand left St. Mary's to take charge of a large choir in Fort Wayne, Indiana, where he is still very active and very successful.

Mr. A. Gramann of Aviston was next employed. He, too, proved himself a very desirable organist. In 1919 Mr. Gramann left St. Mary's as a position as teacher and organist was offered him at St. Liboris, Illinois, of the Belleville Diocese. St. Mary's was most fortunate in securing as his immediate successor Mr. Christian Hausner. During the first year of his stay, Mr. Hausner was able to give his services on Sundays only, as he was working in the city during the week. Mr. Hausner proved so capable an organist that steps were taken to enable him to do organist duties only; hence, after a short time he was appointed organist-in-chief at St. Mary's. His work is highly commendable. Mr. Hausner deserved highest praise for his work among the children. On Christmas Day in the year 1922, Professor Rhode of especial fame, organist at St. Anthony's, St. Louis, met with a sudden death at the Midnight Mass. Mr. Hausner applied for the vacant position and was accepted. We are happy to state that the young and zealous organist has proven himself a worthy successor to Prof. Rhode. For some time St. Mary's was without a regular organist. One of the Notre Dame Sisters offered her services till the vacancy was filled. After some months Professor Lindenberger from Belleville arranged to come to Alton every Saturday evening. He held his rehearsals with the choir boys on Saturday evenings and with the men on Sunday before High Mass. They got along tolerably well, however, in the long run this new arrangement was found too burdensome. In the fall of 1923 Professor Max Hiendlmayer arrived from Germany and was immediately engaged as St. Mary's new organist. He has proven himself so valuable an asset to St. Mary's congregation that they hope

to keep him with them for many years to come.

Before the first church was built Father Menge had already organized a society which though primarily established for women, nevertheless, accepted as members also some willing young ladies. Father Ostrop reorganized the society, making women only eligible. Their untiring labors for the financial and material upkeep of their church are highly commendable. In 1896 each member took it upon herself to say daily a decade of the rosary, using the mysteries apportioned, thereby affecting a continuous recital of the entire rosary and forming what is known as "The Living Rosary." Sometime later the so-called "Sterbekasse" was inaugurated by which each member was assured the payment of a certain sum of money to her survivors upon her demise. The society of women exists to the present day. Imbued with the spirit of their grand and great-grandmothers, they are veritable pillars of support of St. Mary's Church.

In the year 1898 the Martha Club for women was organized. Its purpose was the doing of needle work for the church and for the poor, as also attending to the cooking at the various festivities at which children or guests are entertained by St. Mary's Congregation.

In 1871 Father Ostrop organized a society for the young ladies. The older members were known as the St. Rose and the younger as St. Agnes Sodality. They exist and function actively to the present day.

Father Ostrop organized the St. Joseph's Society. In the beginning it numbered eighteen members; at the end of the first year the membership had risen to sixty-two and ten years later to one hundred and fifteen men. During the years immediately following, the number dwindled to a deplorably small figure, due to various conflicting circumstances and the formation of the St. Boniface Society. Their chief object is an interest in the school. In 1925 they merged into the Holy Name Society.

In 1880 the St. Boniface Society, a branch of the Western Catholic Union of Quincy, Illinois, an Insurance Society was organized by Father Peters with twelve charter members. Its membership increased slowly but steadily.

In 1912 the St. Elizabeth Branch of the W. C. U. for women was formed as a complement to the St. Boniface of the W. C. U. Since that time the two branches have met and worked and recreated conjointly with profit to one another.

The organization of St. Aloysius Society is likewise the work of zealous Father Ostrop. The older young men joined the St. Aloysius Society and the younger the St. Stanislaus Society. The St. Aloysius Society enjoys the comforts and advantages of a moderately equipped club-house. In 1925 they too, joined the Holy Name Society.

The young men and ladies of St. Mary's have gained considerable fame as entertainers on the stage. Their plays are well patronized.

St. Vincent De Paul Society was organized in 1910 for the purpose of alleviating the needs of the poor. Its members are few but its charitable works are many. No task is too great for the magnanimous members of this benevolent society.

The Sacred Heart League was organized in 1914. Today it numbers four hundred members.

In 1911 a society known as the Purgatorial Society was formed. It has for its object the succoring of the departed and the assuring of oneself after death the succor of the living. It numbers one hundred members at the present writing.

In 1923 the Reverend Franciscan Fathers gave a mission at St. Mary's at the close of which eighty members were enrolled in the Third Order of St. Francis. This Order had been organized some twenty-seven years previous and for twenty years services

for them had been held; however, the number of members had dwindled so that meetings were discontinued; hence, in 1923 the reorganization was undertaken.

In the year 1901 the National Federation of Catholic Societies of America was organized. No sooner had this been done when in December, 1902, Rev. J. Meckel, who had attended the meeting at Cincinnati, called a meeting at St. Mary's Hall and explained why the Catholics of Madison County should organize and affiliate their societies with the National Federation. At this meeting a temporary organization was effected, and a committee was appointed to confer with the Right Reverend Bishop Ryan. Messrs. Wm. Gschwend and Ferdinand Vollbracht called in person on the Bishop who heartily endorsed the movement. A meeting was then called at the Spalding Club Rooms on February 15, 1903, and all Catholic Societies of the Madison County were invited to participate. At this meeting the Federation organized and the following officers were elected: Messrs. Wm. Gschwend, (President); Peter Lafferty, (First Vice President); Louis Spengel, (Second Vice President); Frank Troeckler (Third Vice President); C. J. McHenry, (Treasurer), and Joseph Budde, (Secretary).

An Advisory Board consisting of Rev. J. J. Meckel, Rev. E. L. Spalding, Rev. P. J. O'Reilly and Rev. F. A. Meyers was also elected.

At the request of the Bishop the Holy Name Society was founded in 1925. The various parish societies of men were taken over into this new society under the names of the St. Joseph's Society and the Holy Name and St. Aloysius Society of the Holy Name. We trust the Holy Name Society will exist and flourish for many years to come, spreading far and wide the veneration of the Holy Name of Jesus. Its object is a noble and a worthy one and deserves all possible support of both pastor and parishioners.

On the night of April 14th to 15th, 1902, St. Mary's Church was the scene of a horrible sacrilege. Miscreants entered the church, broke open the tabernacle door and sacrilegiously scattered the Sacred Consecrated Particles which the ciborium contained, about the floor of the sanctuary. The Sacred vessels were carried off. The next morning when Reverend Pastor entered he was horrified at the sight that met his eyes. Tremblingly he picked up the Sacred Hosts. After Mass, pointing to the battered tabernacle door, he informed the people of what had happened. All were deeply shocked and sorrowed. A solemn prayer hour was held that day during which atonement and reparation were offered to our outraged Sacramental Lord. Prayers were also said that the Sacred Vessels might be restored. Next morning before Mass the priest was informed that the sacred vessels had been found. They were hidden beneath the wooden doorsteps of Mr. Theodore Wegener's house on East Fourth street. The priest thereupon put on his surplice and stole and prayerfully betook himself to the place pointed out. People meanwhile had gathered around the place. Tears filled their eyes. Devout prayers all the while were recited. The priest having arrived, knelt down in adoration. One Sacred Host was still in the ciborium. It was still intact but for a small piece broken off. Needless to say there was much excitement. Suspicions were wild. No trace of the sacrilegious evil-doers was ever found.

The lamentable effects of the World War were not unfelt at St. Mary's. A service flag with one hundred forty stars hung daily in the church to remind both priests and faithful to remember unfailingly in their prayers those young men whom the nation's call had pressed into service. Four of these young men died for their country's cause. Their martial funeral

obsequies will long be remembered by the people of St. Mary's. The after effects of the war were perhaps more deplorable than the war itself. Reconstruction proved a slow process. The Flu consequent upon the War, so disastrous in its effects throughout the country, made itself felt but mildly in St. Mary's, for which the good people were profoundly grateful to Divine Providence. A mission had been commenced in 1919, however, but on the second day the missionaries were obliged to discontinue services, as the Mayor of the city had issued a decree forbidding the gatherings of large numbers of people to avoid the spreading of the dreadful epidemic.

St. Libory—at St. Libory, 1838

A congregation was established at St. Libory in St. Clair County in 1838. Bishop Rosati of St. Louis sent Father Gaspar H. Ostlangenberg as the first pastor. St. Libory is first mentioned in the Catholic Directory in 1840, and the parish was then known as St. Thaddeus.

The priests who served at this very early mission from its establishment to the division of the diocese were Rev. Gaspar H. Ostlangenberg and Rev. Augustus Brickwedde, probably the first resident pastor, who said his first Mass as pastor of St. Libory in the 25th of March, 1849. He came from Quincy, Illinois, where he had built that city's first church in 1837.

There was a Catholic school at St. Libory almost from the beginning. Father Augustus Brickwedde built the first school and the dwelling for the Sisters.

St. Michael's—Paderborn, 1838

This locality was originally known as German settlement, Teutonia and Prairie du Long, but was called by Rev. W. Busch, Paderborn. All the first settlers were German emigrants, with the exception of three families.

As early as 1838 mention is made in the Catholic directories of German settlement Teutonia and Prairie du Long. The English settlement, St. Augustine, was also in the same township of Prairie du Long. Rev. Charles Meyer seems to have been the resident pastor there from 1838 until 1843, and from there he attended a vast number of Catholics scattered throughout the neighborhood. Since a study of the directories shows that he attended missions which were also attended by Irish priests, he probably limited his attention to the Catholic German emigrants.

From 1843 until 1847 Teutonia received attention from Belleville. Then mention of the mission in Catholic directories ceases until 1851, when it again appears under caption, "Prairie du Long, German Settlement, Help of Christians, attended from Centerville (Millstadt.)"

St. Alexius, Beardstown, Cass County, 1838

To Beardstown belongs the honor of being one of the oldest Catholic Parishes in Illinois. As early as 1833, this city was visited by Reverend Charles Felix Von Quickenborne, S.J., of St. Louis, Missouri. In 1835 Reverend James Condamine of the same city included Beardstown in his missionary activities along the Illinois and Mississippi Rivers. In the early summer of 1838 Reverend J. B. Raho of LaSalle, Illinois, landed at Beardstown, and writes of his labors as follows: "I discovered about two hundred Irish Catholics scattered around a radius of sixty miles of Beardstown. I visited them on foot carrying with me a carpet bag containing every-

thing necessary for the celebration of Holy Mass and the administration of the Sacraments. I was amazed at the working of Grace in these poor people." This pious missionary belonged to the Lazarist Order in the St. Louis Diocese.

Prior to Father Raho's arrival, the faithful here were ministered to by Father Peter Paul Lefevre, who was later consecrated co-adjutor Bishop of Detroit, Michigan. In a letter written by Father Lefevre to Bishop Rosati of St. Louis on October 6, 1836, the former urges the Bishop to send a priest to Beardstown where, as he said, much good can be done. In the summer of 1844, Right Reverend Bishop Quarter of Chicago, after having visited Joliet, Ottawa, and La-Salle, went to Peoria by boat and continuing his journey down the river to Meredosia finally landed at Beardstown. He was accompanied on this journey by several priests amongst them being Father Maurice De St. Palais, afterwards Bishop of Vincennes, Indiana.

For some years after the above date, Beardstown was visited by priests from Jacksonville, Quincy, Mt. Sterling, and other places, who said Mass in private homes and administered the Sacraments.

In the year 1851, Beardstown was favored with the presence of Right Reverend James Oliver Vandevelde, second Bishop of Chicago. It was during this visit that the good Bishop contributed fifty dollars from his slender resources to aid the building of a church here. It was about this time that the land was purchased on which was built the first church and which was completed in 1852. It was a frame structure measuring 40x25 feet. It was put under the patronage of St. Alexius in honor of Alexius Fritzpatrick through whose generosity the church became possible. Father McCabe of Jacksonville was the first priest to officiate in the new church. Under him the parish was visited by Fathers Dempsey and Feeley of Quincy. Towards the end of 1854, Father McCabe was succeeded by Father Michael Prendergast of Mt. Sterling. In August, 1856, Father D. Byrne became the first resident pastor of St. Alexius. He ruled the parish for two years. Next came Father Michael O'Hern of Jacksonville and then Father Merl. In 1859, Father Roderick Heimerling took charge of Beardstown. It was he who started the first Catholic school here and also bought the land for a cemetery. He died in 1866 after a brief illness and was buried in the Catholic Cemetery here. It may be of interest to note that Father Heimerling was born in Bavaria of a Catholic mother and a Protestant father. The latter was much opposed to young Heimerling becoming a Catholic. As a result the youth was obliged to flee from his native land and sought refuge in Switzerland and then to Rome where he read his philosophy and theology and was ordained a priest for the American Mission. He had as class fellows in the Eternal City, Cardinal Cullen, Archbishop of Dublin, Ireland, and Archbishop Spalding.

This zealous priest was succeeded by Father Rustemeyer from 1866 to 1867; Father Jaeque, 1867 to 1868; Father Albert Busch, 1868 to 1878. It was during the administration of the last named that an addition was made to the original church. The following priests served for brief intervals around this time: Fathers Hellhake, John A. Mark, Sylvester Wegener, and Michael Ryan. Father William Weigand took charge in 1878, and remained pastor until 1896, when he was succeeded by Father Ader, who was pastor until 1899. Father Gesenhues became pastor in 1899, and was in charge until 1902. During the pastorate of Father Weigand, the present beautiful Gothic church was built, the cornerstone being laid in 1889. The building cost about $12,000.

On the transfer of Father Gesen-

hues, the parish of St. Alexius was in charge of Father ——— Loughney until 1910, when Reverend George Hensey was appointed pastor. During Father Hensey's pastorate, many improvements were made on the church property including a parish hall donated by John Schultz, and a beautiful pastor's residence.

Father Hensey being promoted in the fall of 1925, was succeeded by Father James Ahern who is in charge at the present writing, July, 1927. Further improvements are in contemplation and the result will be that St. Alexius Parish, in the near future, will rank with any of the smaller parishes in the Diocese of Springfield.

It may be of interest to the reader to note the names of many of the pioneer families in Beardstown: John Quigg, Alexius Cooper, Alexius Fritzpatrick, John Higgins, James Finn, John Welch, Owen McCarty, Stephen Brannan, John Langdon, M. Murray, Wm. Rhineberger, R. F. Kippenberg, Henry Rotes.

The first couple married in the original church were Martin Vaughan and Mary Connell, March 27, 1853.

In later years the faithful who helped the struggling church were the Doyles, Morans, Dalys, Higgins, Flannerys, Collins, Coopers, Rinks, Schultzs, Murrays, Kanes, Scullions, O'Neills and Caldwells. The heirs of many of the above mentioned are still here and are following the good example set by their ancestors.

The writer of this brief history of St. Alexius Church at Beardstown acknowledges his indebtedness to the records of the late Father Gesenhues and also to a history of Beardstown taken from Chicago New World of April 14, 1900.

Cathedral of the Immaculate Conception, Springfield, Sangamon County, Illinois, 1839

In the early thirties of the last century Catholic families from Ireland and Germany settled in and around Springfield, Illinois. These families were visited for the first time by the Rev. John Mary Ireneaus St. Cyr in the year 1834, who wrote a letter in which he informs Bishop Rosati, to whom the letter is addressed, that he (Father St. Cyr) had that same year from Chicago visited the Catholic missions at Sugar Creek, Springfield, and other points in Central Illinois. We take it as historically certain that this was the first visit paid Springfield Catholics by any priest, since neither tradition nor documentary evidence attests the contrary.

On being transferred from Chicago to Quincy in 1837, Father St. Cyr still continued his pastoral visits to Springfield until 1839. Then, when he had grown old in the service of the Master and no longer able to meet the exacting demands of the active missionary life he had hitherto led, he took a chaplaincy at Carondelet, St. Louis, where he died at the ripe old age of more than four score years.

This is not the proper place to treat at length the life and labors of this extraordinary man of God. For our purpose it is sufficiently illuminative of his priestly life to say that he was, in the truest and most Apostolic sense, a veritable "Perigrinus pro Christo." His missionary labors, covering Northern Missouri and much of Illinois, particularly the Central region, were really extraordinary, and must have demanded in their fulfillment intense faith and self-sacrifice on his part. The journeys he then undertook by the most primitive methods of travel to bring the consolations of religion to the widely scattered missions within his care would be considered long and arduous even in this age of facile and speedy transportation. All

Beardstown—Rev. Jas. Ahern, Pastor, St. Alexius' Church, Rectory, Hall . . . North Arm—St. Aloysius' Church . . . Virginia—Rectory, Rev. Joseph O'Dwyer, Pastor, St. Luke's Church . . . Edwardsville—St. Mary's Church, Rev. C. A. O'Reilly, Pastor . . . Teutopolis—Rectory, School, St. Francis Church.

Springfield—Cathedral (old) of the Immaculate Conception Church, School, Rev. Louis Hufker, Rector, Rectory, Convent.

honor to Father St. Cyr! He was ever about his Heavenly Father's business. His name deserves to be held in perpetual benediction.

But Father St. Cyr was not only a zealous missionary; he was also, and in a high degree, a man of keen discernment and practical vision. Let me state an interesting fact which illustrates his practical insight in the field of his labors, and which, in addition, may be regarded as a prophetic sign of the future new Diocese of Springfield in Illinois. About the time Father St. Cyr first visited Springfield the American Hierarchy were contemplating a petition to Rome for the establishment of a new diocese in Illinois the more effectually to care for the spiritual needs of the growing Catholic population of that Commonwealth. To these higher ecclesiastics Father St. Cyr strongly recommended Springfield, because of its geographical situation and its likelihood of becoming a centre of Catholicity, as a most suitable site for the proposed Episcopal See. His recommendation was however rejected in favor of Chicago. I said rejected, but postponed should have been the word used, for we of a later generation have seen his vision realized and his recommendation fulfilled in the creation of the new Diocese of Springfield.

Reverend George Hamilton succeeded Father St. Cyr in Springfield in the fall of 1838. This young priest began his work with high hopes, but hopes that were soon to be blighted by the relatively unsurmountable difficulties he encountered. In 1839 he made a gallant effort to build a church, but without success. Discouragement followed this failure. His letters to Bishop Rosati at this time are an open confession of his inability to meet the situation single-handed, and also a sad commentary on his first light-hearted hopes. Two of these letters we take the liberty of quoting in full because they reveal so vividly the then state of affairs in Springfield and the neighboring missions which Father Hamilton also attended.

The first letter runs thus:

Springfield, Ill.
August 17th, 1839.

Rt. Rev. Sir:

I deem it my duty to apprise you of everything I do here. I have used every effort in my power to build a church this season in Springfield, but all my efforts have failed of success.

I had indeed obtained Subscriptions to the amount of $2,000.00 or $2,300.00, and this created a hope of being able to proceed immediately with the building; but Sir, I perceive there is a wide difference between subscribing one's name for money and paying down the money.

About the time we wished to commence, hard times began and many Subscribers felt it inconvenient to pay, and as they were not Catholics we did not like to urge the matter on them.

Many of the Catholics paid their Subscriptions and if we had pressed them would have payed up everything, but when we saw that we could not get money from other Subscribers we told them not to put themselves to any inconvenience for the present.

I think, however, there is no danger of not getting the amount subscribed this Fall and next Winter. And in consideration of this I determined to effect a loan if I could get it on fair and reasonable terms. The exhorbitant interest required here deterred me from borrowing and the hope of getting it on more advantageous terms brought me to St. Louis. My inquiries soon satisfied me of my mistake. So I resolved to return to Springfield and wait until I could procure from some source or other the means to build my church. In the meantime I have tried to obtain a room which might be set apart for Divine Worship, but as yet I have been unable to find one large enough, as every room more than ten feet square is being occupied, except one which was built

for a theatre and which will again probably be applied for the same use. I have refused to take it, thinking that it was not becoming for a house that has once been appointed for Divine Worship to be turned into a theatre. I know not whether I shall be able to get a room this season or not.

As I am situated, I assure you, I feel uncomfortable being compelled to be always on the move in order to visit them once or twice a year. I most always find some that I have never heard of before.

My opinion is that instead of one there ought to be two priests here in order to properly attend to the Catholics and to enable themselves to derive advantage from their own labors. A priest wandering over these woods without ever seeing another priest with whom he may advise and to whom he may unbosom his thoughts is very apt to grow cold. If there were two it might render their situation more pleasant. But these Catholics are too few and generally too poor to afford a competent support even to one clergyman, and I am persuaded I could not live here were it not for the good family I reside with.

It will require in my opinion, a society of men who have funds of their own to start with, to effect a permanent and extensively useful establishment. Once that is done everything will go on prosperously.

I informed you in my last letter of a new Catholic settlement I had discovered north of the Illinois River. I have been told since there are several Catholic families south of Meredosia.

These I have never visited nor do I know how many there are. There are some too about Vandalia and south of that. I intend to visit them next month. I thought I would take them in on my way home, whither I have to go in order to settle my affairs, which if I do not then, I might not be able to do for a year. Some of those who owe me are going down the river and may not return for twelve or eighteen months. I request your permission to do it.

I have now given you all the information worth your attention. If you desire any further particulars I shall make it my pleasure to afford them, especially the names of the Catholics and the places of their residence.

Your obedient servant,
George A. Hamilton.

And in the second letter the note of discouragement and acknowledged defeat is still more audible.

Springfield, Ill.,
February 10, 1840.

Rt. Rev. Sir:

Your letter of the fifth of January came to hand during my absence on a mission at Jacksonville and Mt. Sterling, and I have been prevented from answering it by visits which I was obliged to make in several different places.

I have already published the regulations to some of my widely scattered Congregations; to some others I shall promulgate them this and the ensuing week. I have received the "Ordo" and said two Masses for same.

I have now been on the mission for one year. When I arrived there was, I believe, a fairer prospect of erecting a church than there is at present. Whether the failure proceeds from my inability or mismanagement, from coolness of zeal on the part of my subscribers or from pressure of times, I am unable to ascertain.

Sir, I believe, I have done all I could to effect the erection of a church. I have traversed large portions of the State, begging at every house where I thought there was a hope of obtaining assistance, and preaching in every Congregation for the same purpose, and I have failed.

I have reflected much on the subject and I have come to the conclusion that it is useless for me to try to build a church with the means I at the present can command. The

Catholics are, as I said before, too few and too poor to build one themselves and their numbers do not appear to augment.

There are nine entire Catholic families in town, and two of which the females are Catholics.

There are other transient families that remain here when they can get employment. In these circumstances, Sir, I confess I am at a loss to know how to proceed.

I could write you a full account of my situation, but believing I can do it more to my satisfaction by oral communication, I have deferred to do so until the first of March when I hope to see you in St. Louis whither I desire to go about that time as it has been some months since I went to confession.

Your obedient servant,
George A. Hamilton.

Father Hamilton was now transferred from Springfield without having built the church, and on April 18, 1840, was given the pastorate of Alton. In his letter of appointment, Bishop Rosati remarked that the Mission at Springfield would be taken care of by the Vencentian Fathers of Perryville, Missouri, which duty they did fulfill until January 1844. It is believed that these priests celebrated Mass at the house of a Creole named William Schoville. It is also pretty certain that at that time Mass was occasionally said in the Court House.

Strangely enough the predecessor of the Vincentians was also their successor, for February 18, 1844, saw Father Hamilton back again in charge of Springfield. A few months later (March 10, 1844) the Diocese of Chicago was established and Springfield came automatically under its jurisdiction. But it still remained the difficult parish of his first administration, for in addition to Springfield he had under his care such distant missions, as Sugar Creek, Bear Creek, South Fork, Taylorville, Jacksonville, Potsville, Turkey Prairie and Virginia. To attend Missions so widely separated was a tremendous task, and in doing so Father Hamilton must have endured all the hardships of the pioneer missionary. His second, as his first stay, was short. He left the Diocese in 1846 and went to Boston where he died a few years later.

Father Hamilton was born in Marion County, Kentucky, about 1815. He studied at St. Mary's Seminary, Kentucky, and afterwards in Rome. Having completed his studies in 1839, he returned to St. Louis where that same year he was ordained priest by Bishop Rosati.

In reading Father Hamilton's vivid pen-pictures of the lowly condition of the Catholic Church in the Springfield of his day, one is greatly struck by the change for the better which has since taken place. Springfield Catholics could not then afford to erect a $2,000.00 Church; today, they are represented by nine flourishing congregations with eight parochial schools, an elaborate Old Folks' Home, a splendid hospital and two convents. In addition, there is being built at the present time on one of Springfield's most beautiful locations, the magnificent Cathedral of the Immaculate Conception which, with its auxiliary buildings, will represent a Diocesan outlay of a million and a half dollars. And all this gratifying progress has taken place in the life-time of an octogenarian!

Reverend Phillip Conlon, the next pastor of Springfield, remained in charge until 1850. In the Fall of 1848 he succeeded in erecting the first Catholic church in the city. This primitive, little structure, dedicated to St. John the Baptist, stood on the South Side of Adams Street between eighth and Ninth Streets on ground previously purchased by Father Conlon from one John S. Berger for a consideration of $500.00.

Father Conlon was succeeded by Rev. John Gifford, a Scotchman ordained in Ireland. He served the parish two years, and died towards

the end of 1853 at the O'Hara Settlement (now Ruma), Randolph County.

After Rev. John Gifford, came in quick succession Fathers Stehle, Prendergast, and Hurley, whose respective ministries, because of their brevity, were unmarked by any notable achievements. Father Hurley's subsequent history deserves a passing mention. On leaving Springfield he became pastor of St. Patrick's, Peoria, and when in 1877 the new Diocese of Peoria was created he was appointed its first Bishop. But he declined to serve, being influenced either by modesty, or the thought that uneasy lies the head that wears the mitre. His death occured at Peoria on December 11, 1892.

Reverend H. Quigley now took charge of Springfield in November 1855, remaining until March 1857. As a prolific and learned writer on religious and doctrinal subjects he deservedly enjoyed a wide reputation. During his incumbency, to be exact on January 8, 1856, Right Reverend Anthony O'Regan bought from John Kavanaugh lots five and six and the West half of lot seven on the corner of Seventh and Monroe Streets,—the ground on which the old Immaculate Conception Church, now the Cathedral, stands. At a later date the East half of lots seven and eight on the corner of Eighth and Monroe Streets were secured, thus completing the valuable half block on Monroe Street between Seventh and Eighth Streets.

In the fall of 1856, Father Quigley began the erection of the present church, but had progressed no further in its construction than the foundation when he left for the Northern part of the State the following Spring of 1857.

On April 21, 1857, an historical event of much significance occurred: the Archbishop of St. Louis received letters Apostolic confirming the appointment of Reverend Henry Damien Juncker of Dayton, Ohio, as Bishop of the newly created Diocese of Alton. Some months later (Oct. 23, 1857) Right Rev. Anthony O'Regan, Bishop of Chicago, to whose Diocese Springfield had hitherto belonged, transferred the title of the church property on Adams Street and the four lots on Monroe to Bishop Juncker.

The immediate successors of Reverend H. Quigley were Fathers Muller and McElhern neither of whom remained long enough to accomplish anything important.

Father James Fitzgibbons, familiarly known as Father "Fitz," took up the pastoral charge in 1858, and immediately resumed construction on the new church on which little had been done during the two previous years. Under his able management the building progressed rapidly. The Register of October 11, 1858, in commenting upon it at this stage has this to say:

"The Catholic Church: Among the many handsome buildings going up in our city, none will contribute more to its adornment than the elegant church edifice which the Catholics of our city are erecting.

"It will be the largest in our city and in point of architectural merit will probably excel all others. Mr. Fitzgibbons, the pastor of the Church here, deserves much credit for the zeal and energy with which he has prosecuted this work, which he has done thus far without calling for liberal subscriptions for the building in this city, but, to enable him to get it covered in by the close of the season he hopes that the subscribers here will lend him assistance by meeting their subscriptions at as early a date as possible."

The church was completed and ready for dedication in the early part of the year 1859. On completion, but before its dedication to Divine Service, a festival was held in the new edifice which happy event the Springfield Journal (issue January 14, 1859) describes as follows:

"The Catholic Festival:—The fes-

tival given on Wednesday night in aid of the new Catholic Church was a very successful affair. Notwithstanding the inclemency of the weather, the large building was crowded with guests, all of whom seemed to enjoy themselves to the utmost. Three tables, loaded with the choicest viands of every variety and extending the whole length of the building attracted much attention and were handsomely relieved of their load during the evening.

"Merritts' Cornet Band contributed not a little to the pleasure of the occasion. Much praise is due the Rev. Mr. Fitzgibbons and his assistants, for the successful termination to which the festival was brought."

In its issue of March 24, 1859, the Journal in referring to the now completed church, the consummation so devoutly wished, carried this interesting and informative article:

"The Catholic denomination have erected a new edifice, the entire length of which is 132 feet exclusive of foundations of tower and dwelling in rear, by 58 feet wide outside dimensions. There is a basement under the entire building about ten feet high in the clear. The main room is about 32 feet high and will be finished with an arched ceiling, and when completed will be the best church in the city.

"The stone work of this building was done by C. Lang, brickwork by William Childs, Denis and Beam builders. The foundation of this building was begun on plans by Mr. Akron of Nashville, Tennessee, and when the foundation was completed the plan was abandoned and a plan by Mr. Miller of Alton adopted.

"There is also a dwelling house connected with the building for the resident Pastor which is 26 feet wide by 43 feet long and two and a half stories high, which will cost when completed about $2,000. There has been expended on this church about $12,000."

April 3, 1859, witnessed the dedication of the new Immaculate Conception Church. The dedicatory ceremonies were performed by Right Reverend Henry Damian Juncker, Bishop of Alton, and the sermon of the occasion was preached by Rev. Stephen Ryan, C.M., of St. Louis. The public to whom a hearty invitation had been extended filled the edifice to overflowing.

An incident which occurred on the day of dedication has often been spoken of and magnified. Some of the footings of the piers in the basement were of sandstone taken from the local quarries of that day, south of the city, at Sugar Creek. As this stone was soft when first quarried a few of the footings crumbled under the weight of the immense crowd, and the floor in a small space settled three or four inches. No one was injured, the walls and roof were not disturbed and since the footings of the piers were replaced they have carried capacity crowds through all these years without indication of failure.

It is worthy of special note that this church has the unique distinction of being the first church in the entire Western Country to be dedicated to the Blessed Virgin under her glorious new title of Mary Immaculate which had been definitely given to her in 1854 by the illustrious Pope Pius IX of sainted memory.

Viewed architecturally, the Immaculate Conception Church has little to recommend it, beyond the fact that it is strongly constructed, had good space appropriation, and excellent acoustic properties. Viewed historically and religiously, it is a grand old edifice linking the past with the present, whose every brick, stone and stick is sacred in the eyes of Springfield people. So popular has this hoary old church grown, that from the time it is opened in the morning until its closing at night, it would be difficult to find it even for a moment empty of worshippers.

In 1860 a two room school, a small frame structure, was built in the space to the north side of the church. This school was for boys only and was taught by Brothers of the Holy

Cross from Notre Dame, Indiana. The girls attended school at St. Joseph's Ursuline Convent out in the north part of town.

An event of State-wide significance and of singular interest to local Catholics was the death of William H. Bissell, Governor of the State of Illinois, which took place on the afternoon of March 18, 1860. The Governor became a Catholic five years prior to his death and the funeral obsequies were held at the Executive Mansion.

The Reverend officers of the Solemn Requiem High Mass sung on the occasion were: Celebrant, Father Fitzgibbon; Deacon, Father Byrne; Subdeacon, Father Jansen, and Master of Ceremonies, Father Bannon of St. Louis. At the conclusion of the Mass the procession, starting from the Governor's Mansion, moved up Cook Street to Sixth, down Sixth to Washington, thence west on Washington to Fifth Street, then south on Fifth Street to Adams and finally west on Adams to the Cemetery.

At the Cemetery a funeral oration was delivered by the Reverend Smarius, S.J. of St. Louis, which was for many years referred to as a discourse of unusual eloquence and power.

Father Fitzgibbon left the parish in January 1864, from which time until the end of May when a regular pastor was appointed in the person of the Rev. Joseph Costa, the spiritual needs of the parish were attended to by Fathers Zabel, D.D., and Stick, a young priest recently ordained. Father Costa proved an earnest and energetic pastor during his all too short administration of less than two years.

Reverend Louis Hinsen, who had pastoral charge from February 1865 to June 1868, made immediate arrangements for a new school for the girls of the parish. To this end he secured the old St. John's Church building vacated by the German congregation to occupy their new Church of SS. Peter and Paul. As teachers he employed the School Sisters of Notre Dame, Milwaukee.

During his somewhat more than two years stay Father Hinsen was assisted by Fathers Michael Clifford and George Mitchell. His successor, Reverend John O'Sullivan, had a brief pastorate. He died after a service of little more than a year and was buried in Calvary Cemetery, Springfield. Reverend Timothy Hickey who had been appointed assistant in the fall of 1868 acted as administrator from the death of Father O'Sullivan until the appointment of Reverend Patrick Brady in November 1869.

Under Father Brady's pastorate of well-nigh twenty years, the parish developed so extensively that the church became too small to accommodate the congregation. It therefore became necessary to remodel the church and put an addition to it so as to extend its length. This addition was built in 1870, Dennis and Beam being the Architects. The front of the church was extended twenty feet, the entire floor lowered three feet, and the gallery was set back over the vestibule and made to extend a considerable distance up the body of the church on each side. Patrick Conway was the contractor for the work and Chris Hang did the stone work.

In 1876 Father Brady built a large eight room brick school which still serves its original purpose, where the Brothers of the Holy Cross had charge of the boys, and Sisters of Notre Dame of the girls. Many other improvements were made during his incumbency which go to show his administrative ability and a substantial increase in the numbers and wealth of the congregation.

The priests who assisted Father Brady were Reverend Timothy Hickey 1869-70, Reverend V. Burgos, 1871-72, Reverend P. M. Burke, 1872-1884, and Reverend Thomas O'Reilly who took up his duties in March 1884.

Father Brady was succeeded in February, 1889 by the Very Reverend Timothy Hickey, his first assistant at the Immaculate Conception Church, who by this time had been made Vicar General of the Diocese by Bishop Ryan.

The first notable pastoral act of Father Hickey was to place the parochial school in the teaching care of the Dominican Sisters of Sacred Heart Convent, Springfield. This he did in the September of 1890.

A very substantial brick residence at a cost of $10,383 was erected in 1896, and in 1902 new pews and altars were installed in the Church and other necessary minor improvements made. In 1906 a brick home was built for the School Sisters. This building cost $8,547.

After a long and fruitful administration of five and thirty years in which time he had the happiness of seeing his congregation grow in numbers, in wealth, and, what pleased him best of all, in grace before God and man, on January 19, 1924, Father Hickey, owing to the loss of sight and infirmities consequent to old age, gave up the heavy burden of his parish which he could no longer bear, and entered St. John's Hospital where he lived in peaceful retirement until his lamented death, October 20, 1926. He died as he had lived—a true priest of God, honored, esteemed, yea, beloved by all who knew him, and their name was legion. It is doubtful if Springfield had had a second resident more truly and lastingly popular with all classes of people than the witty and amiable pastor of St. Mary's.

It is sometimes said that Father Hickey did not make the most of the splendid material opportunities that were constantly before him during his long pastorate. In answer to this mild criticism the writer would like to say, it is true indeed that Father Hickey built no handsome parish monuments that arrest the eye of the passer-by, but he did build something of far more importance, viewed in the light of eternal values,—he built (perhaps better than he knew) pyramids of love and faith in God, in the hearts of a grateful people who will never forget him. The harvest of his spiritual efforts is being today abundantly reaped by his successors in office.

Father Hickey had many assistants during his thirty-five years as pastor, some of whom are now dead, while others are Pastors in various parishes throughout the Diocese of Springfield in Illinois. The following priests served under him in the time order herein given: Fathers Thomas O'Reilly from February, 1889, to June of the same year; Patrick R. Ducey, 1889-92; P. R. Byrne, 1892-93; Bernard Lee, 1899-1900; Joseph O'Connor, 1895-99; J. J. Driscoll for a few months in 1895; J. F. Murphy, 1899-1900; Joseph Finnegan, 1900-2; William M. Costello, 1900-3; T. O'Carroll, 1903-04; E. Maguire, 1903-05; Francis Curran, 1905-08; John J. Connolly, 1905-1910; Laurence C. Ryan, 1908-12; Michael Enright, 1910-15; Timothy McKeogh, 1912-13; Joseph O'Dwyer, 1913-15; William O'Sullivan, 1915-26; Patrick J. Beary, 1915-17, and George J. Kenny from July, 1917 to January, 1924.

And now at long last the vision of Father St. Cyr, that Springfield should one day be an Episcopal See, was realized unexpectedly when, on October 26, 1923, Pope Pius XI issued a document designating the Church of the Immaculate Conception to be henceforth the Cathedral of the Immaculate Conception, thus transferring the Episcopal See from Alton to Springfield. Fifteen days later (November 10,1923), a second Papal document was issued appointing Reverend James Aloysius Griffin, D.D., Bishop of the newly created Diocese of Springfield in Illinois.

On February 25, 1924, Dr. Griffin was consecrated Bishop in the Holy Name Cathedral, Chicago. Most Reverend George W. Mundelein, assisted by Bishops Stritch of Toledo and Hoban of Chicago, was the con-

secrating prelate. Four days later (Feb. 28) the Right Reverend James A. Griffin, D.D., was solemnly installed in the Cathedral of the Immaculate Conception as Bishop of the Diocese of Springfield. On this occasion too, Most Reverend George W. Mundelein performed the induction ceremonies. Several Bishops were present, nearly all the priests of this Diocese, and large delegations of Clergy from Chicago, Peoria, and other neighboring Dioceses. Never before did the old St. Mary's witness such an array of distinguished ecclesiastics within its walls.

Rev. M. A. Tarrent having read the Papal Mandate, Archbishop Mundelein delivered a short and eloquent exhortation. Then the newly installed Bishop impressively delivered his charge to the clergy and laity of his Diocese. After the Pontifical Mass a banquet was given to the visiting Prelates and priests at the St. Nicholas Hotel. That evening a civic reception was tendered Bishop Griffin in the State Armory by the citizens of Springfield who packed the spacious building to capacity.

Early in March, 1924, the Chancery Office Records were removed from Alton to Springfield and an office set apart for them in the Cathedral Rectory with Very Reverend M. A. Tarrant appointed Chancellor in charge.

In May, 1924, another assistant was attached to the Cathedral Staff, and thus under the direction of the Right Reverend Bishop three assistants, Fathers William O'Sullivan, George J. Kenny and Michael J. Griffin served to the needs of the parish.

On January 20, 1925, Reverend J. Kenny was promoted to the Pastorate of St. Catherine's, Virden, and Reverend Michael Griffin was sent on temporary duty to SS. Peter and Paul Church, Alton. They were replaced at the Cathedral by Fathers Daniel O'Grady and Charles C. Sandon.

In October, 1924, the Right Reverend Pastor abolished the pew rent system as a means of church support and introduced the monthly envelope system by which every parishioner having means or revenue, does his or her part towards financing the church.

The Cathedral has several well-organized Societies and Sodalities presided over by the assistant priests. They are: The Holy Name Society, The Altar and Rosary Society, Propagation of the Faith, the League of the Sacred Heart, Young Ladies Sodality, Children of Mary, and Junior Holy Name Society. These organizations are in a flourishing condition and are productive of much good along their individual lines of appeal.

The parochial school with its floating average of 400 pupils is entrusted to the care of the Dominican Sisters whom Father Hickey introduced in the year 1890. At present eight Sisters are employed and two lay teachers.

The Cathedral parish is bounded on the North by Carpenter Street from Third Street East to Eighteenth Street; on the East by Eighteenth Street from Carpenter Street south to Grand Avenue; on the South by South Grand Avenue from Eighteenth Street west to Third Street; and on the West by Third Street from South Grand Avenue north to Carpenter Street.

Such in brief is the story of the Immaculate Conception Parish—a history of ups and downs of triumphs and failures, but withal a history disclosing a continuous, steady, substantial progress in numbers, wealth and grace. It had a beginning like the mustard plant; it had a growth like it too. In 1839 it began with a dozen families or so, too few and too poor to build even the smallest kind of church; in 1923 it had increased to 600 families averaging considerable means, and in that year was signally honored by His Holiness Pope Pius XI by being designated the Cathedral Parish of this Diocese. Its splendid past begets the hope of a more splendid future.

SS. Simon and Jude, Silver Creek, 1839

The Catholic directories of 1839 mention this mission, and state that a church is to be built. It is visited by Rev. John Kenny, who preaches in English.

Where was the mission located? Could it have been the beginning of Lebanon or Mascoutah, the only two present day parishes situated on or near Silver Creek?

Rev. Henry Meyer attended the settlers about Mascoutah as early as 1839, but Mascoutah does not appear in the directories until 1854, when it is visited monthly from Belleville, but has no church.

Lebanon makes its first appearance in the directories even later; however, about 1838, Rev. Henry Meyer, the first priest who visited Germantown, is met at Lebanon and accompanied from here to Germantown by two of the early settlers, near Germantown. Rev. Henry Meyer also visited stations and missions elsewhere, which were attended by Rev. John Kenny. It appears that the former attended the Germans and the latter the English and Irish settlers.

St. Francis, Teutopolis, Effingham Co., 1839

St. Francis Church is situated in Teutopolis, in the Township of the same name, about three miles east of Effingham, the County Seat. Though now famous chiefly as a center of Franciscan activity, its history dates back to about 1837. In that year Mr. Clement Uptmor and a number of other German emigrants, mostly from Oldenburg, Hanover and also from Westphalia, desiring to acquire their own homes at a reasonable cost and to preserve the faith more easily for their children, conceived the plan of founding a German colony in the West. They organized the "German Land Company" (*Deutsche Landkompagnie*). Each member paid monthly $5.00 until a sufficient sum had been collected. From nine charter members the number soon increased to one hundred forty-one. A committee consisting of Clem Uptmor, I., John Ferdinand Waschefort, and Gerard H. Bergfeld was sent out to find a suitable site for a colony. Setting out on April 17, 1837, they crossed Indiana (via Vincennes), explored a large part of Illinois, and came as far as Chillicothe, Mo. Disgusted with slavery in Missouri, the party returned via Quincy and Jacksonville, went to Vandalia, then the capital of Illinois, examined the books of the Land Office and chose the spot where Teutopolis now stands. The reason for this choice seems to have been the desire to get a sufficiently compact stretch of land and of woodland, because they were under the impression that the prairie land, then very swampy, was unhealthful and unproductive—like the heath of their native land which was barren. They then returned to Cincinnati after an absence of fifteen weeks to report to the Company. They were silent about the site of the location, lest some speculator or disloyal person buy the land in question and make them pay a higher price. A commission was now appointed to examine the land. Messrs. Henry Bergfeld, George Meyer and Henry Roennebaum were selected and Mr. Clem Uptmor led them to the place now called Teutopolis on the old national road. After examining the plot of land, they purchased at Vandalia about ten thousand acres, paying $1.25 per acre except eighty acres for which they had to pay $5.00 each. The land belonged largely to veterans of the Black Hawk War.

On September 21, 1839, the new town was platted by John Waschefort, and recorded on November 27, 1839, at Cincinnati, Ohio. The forty-eight blocks have nine lots each with a frontage of fifty feet and a depth of

five hundred thirty-three feet. Lots were set aside for Church, cemetery and market places. The eastern part of the present town was incorporated later on. The plat was recorded in Vandalia, June 9, 1841.

In the Fall of 1839 the lots, etc., were raffled in the old engine house at Cincinnati. Mr. J. F. Waschefort made out the deeds. The new town had to have a name. Various names were suggested but finally the name of Teutopolis was adopted at the suggestion of Most Reverend John Baptist Purcell, D.D., Archbishop of Cincinnati, since "Germantown" and "Hanover" had already been taken. Now the exodus from Ohio to Illinois began. Among the first members of the German Land Company to arrive at Teutopolis were: Messrs. Hy Vormor (the only one who possessed a team of horses and a wagon), John Herman Bergfeld, John Henry Uptmor and family and Mr. Toebbe (Green Creek). Vormor lived for a short time at Gennivers (where is now the B. Overbeck farm near the Salt Creek, east of Effingham). John Hy Uptmor was the first one to own a house in Teutopolis and thus became the first citizen of the town. Meanwhile his brother, Clement, at Cincinnati married Mary Elizabeth Niehaus and with his wife together with Clem Vahling and wife, and with his brother Herman Hy Uptmor and daughter Mary (Mrs. Theodore Pruemmer) came to Teutopolis December 21, 1839. In 1839 or 1840 came H. Brummer, Joseph Ostendorf, Franz Moritz Masquelet, B. H. Vogt, Joseph Woermann, John Steinkes, Jacob Doedtmann; Mrs. J. F. Waschefort (1840), and J. G. Korfhagen in February, 1841.

To take care of the spiritual welfare, provision had probably been made at Cincinnati. On November 26 we find Father Masquelet baptizing one Elizabeth Boeckmann, born October 13, 1839. This must have been at Ginnevers (Bernard Overbeck's farm). In February, 1840, the Reverend Pastor, with five or six men, went into the forest north of town to fell the first trees for the log church. The first one to be baptized in it was Henry Uptmor, "The Soldier."

As Father Masquelet insisted on getting a subscription for his salary before he would hear the confessions of the people, he got into trouble and began to build a second church about a mile and a half west of the village on Mueller's place between the railroad and the National Road.

Settlers living in the vicinity before the arrival of the Germans were: Messrs. Nick Radley; Bresley; Leavet; Genivers; H. Stallings, a Catholic; and Williams, a passionate hunter. (Thus old settlers informed Father Eugene in 1900.)

In April, 1840, the officers of the German Land Company at Teutopolis were: Messrs. Clem Uptmor, Joseph Brockmann, and J. Herman Bergfeld who were authorized to receive new members. On June 1, 1840, Teutopolis numbered four houses. In 1842 a post office was begun and Mr. Clement Uptmor, Sr., appointed the postmaster with his son Clement as Deputy postmaster. He held the office twenty-seven years. His successors were Jos. Habing, April, 1869; Chas. Eversman, Mrs. M. Vonderheide, Daniel Ordner, Von Oy, Mr. Nuxoll, John Weiss and Mrs. John Weiss. The first saw mill was built by Mr. T. Pruemmer and Mr. Franz Schleper at Salt Creek. In 1842 Uptmor Brothers built a windmill on the present College grounds. Later on in 1857, Mr. J. Waschefort built a grist and saw mill operated by steam. In 1882, Uptmor and Siemer built a steam roller mill with a daily capacity of three hundred barrels. About 1845 or 1846 Teutopolis was incorporated as a village. It then numbered eight citizens and all except one were honored with an office. The nearest markets were first Terre Haute, and then St. Louis; later on Vandalia was added. Fever was epidemic.

The earlier doctors were: Brady Schinkel, Lange, Koch, and Eversman. Later on Drs. J. and I. Brumleve, Westhoelter, F. J. Hoffman and Weisenhorn. Dr. F. Eversman came from Cincinnati in 1852.

Nor was education overlooked. In 1840 a log school house was put up and Mr. J. H. Raben was the first teacher. About six to seven attended the first school. On February 9, 1848, a severe storm uncovered all roofs in town except two. The church was uncovered exposing the altar, but the crucifix on the altar remained undamaged.

The following boys of Teutopolis took part in the Civil War: H. Uptmor, Jos. Bussman, John Eversman, Geo. Weiss, and John Zerrusen. The last two were killed in battle. Dr. Hy Eversman was a surgeon with an officer's rank.

In 1868 the Teutopolis Mutual Fire Insurance Company was founded. On April 6 of the same year, the citizens voted to take Railroad Stock to the amount of $15,000.00 in the Vandalia & Terre Haute railroad. On November 1, 1869, a freight train brought the first freight to Teutopolis. Mr. J. F. Waschefort passed away on January 18, 1879. Mr. Clement Uptmor, IV, (teacher and merchant) followed him on the following day; Clement Uptmor I went to his reward in August, 1893. His brother, Henry, had preceded him on June 5, 1884.

St. Peter's Church, Teutopolis, Illinois, 1840-1858

Pastor: Rev. Joseph Masquelet, (November, 1839-43). According to Clem Uptmor II, his father, Clement Uptmor I, Messrs. Waschefort and Bergfeld obtained the consent of Father Masquelet while they were yet in Cincinnati to be their pastor in the new colony. According to Mr. C. Nacke, a brother-in-law of Father Masquelet, the priest lived with his parents near Greenup for two years and from there alternately attended Piquet's Settlement (St. Marie) and Teutopolis. He now moved with his parents to Teutopolis. At first he seems to have boarded at Ginnevers, (Judge Barney Overbeck's Farm) where Father Masquelet also baptized several children.

In February, 1840, he began to cut trees for the log church, the exact dimensions of which are unknown, probably being 32x38 feet. The log church was surmounted by a low steeple in which hung a bell, shipped from Cincinnati and said to have weighed seven hundred pounds. When Father Masquelet got into trouble about his salary, the people complained to the Right Reverend Celestine De La St. Hailandiere, then bishop of the diocese, that the Pastor did not know Low German which a pastor at Teutopolis needed because the old people understood High German but imperfectly, and the priest must needs explain some things to their children in Low German. Father Masquelet now built a church one and one-half miles west of Teutopolis and started a cemetery there. Charles Eversman hints that perhaps he would eventually have started a town there; but this is uncertain. Father Joseph Masquelet labored later on in New Orleans, Louisiana, and eventually returned to France (Alsace). He came back again to visit Teutopolis first in 1855 and again in the seventies (from France) and gave a sum of money and a number of vestments to the Teutopolis church. Soon after his return to his native country he passed away.

While Teutopolis was without a resident pastor, a number of priests came occasionally from the Diocese of Vincennes to administer to the most pressing spiritual needs of the settlement. They were: Fathers Charles Joseph Oppermann, rector of the Priests' Seminary at Vincennes, Indiana; T. N. Mullen, O.S.A., of Newton, who did not understand the language of the Germans; Roman Weinzoepflen, O.S.B., then a young

and zealous secular priest who had become famous because he became the innocent victim of blackmail and owing to bigotry was detained several years in the penitentiary of Indiana until the wife of President James K. Polk, U. S. A., induced the governor to pardon the innocent priest. Mrs. Schmahl afterwards confessed to the fraud perpetrated by her, the purpose of which was to extort money. In 1890 Father Roman, O.S.B., celebrated his Golden Jubilee as a priest. His end came in 1895. The Eudist Father, J. Vabret, baptized several children in 1844. Finally, Teutopolis received a resident rector in the person of Rev. Joseph Kuenster, (November 20, 1845, to July, 1850). He signs himself "The First Resident Pastor." After leaving Teutopolis, he labored zealously at Quincy, Illinois, where he died in 1857. As Teutopolis was again without a resident Pastor, the Reverend Francis J. Fischer came over from time to time from Ste. Marie, Illinois, to administer the Sacraments to the Teutopolitans and neighboring Catholics of Effingham, Green Creek, etc., at Teutopolis.

In November, 1850, to June, 1854, we find another priest residing at Teutopolis—the Reverend Joseph Zoegel. As the old log church had proved to be inadequate long before, Father Zoegel carried out what his predecessor had been unable to accomplish, the building of a new and more substantial brick church. Great was the difference of views over the site; a majority was for the old site about two blocks west of the present mill, but a low and swampy place; the determined minority who are said to have used unfair means to get the church for the eastern part of town, succeeded. Four trips on foot to Vincennes by the majority leader proved unavailing as the old place was too low and swampy. The new Bishop, Right Reverend James Oliver Vandevelde, of Chicago, was in favor of the new place and the matter having been decided by him, the day was set for the laying of the Corner-stone, July 20, 1851. It was a splendid celebration. Father Zoegel sang the High Mass while his Lordship delivered the English sermon and Father Buschotts preached in German. About one hundred persons partook of the banquet served. In the evening there was a torch-light procession. All seemed happy. Mr. Caspar Nolte of St. Louis was the contractor for the new church. The edifice as planned, perhaps the finest in Southern Illinois, was 110x60 feet, the walls 30 feet and the steeple to be 180 feet high. The stone work was done in 1851. On March 27, 1853, Divine Service was held for the first time in the still unfinished church. A number of parishioners, disgruntled by the site on which the church was built, refused to do their share. Bitter dissensions for many years delayed the progress of the Parish. At least twice the church was on the verge of being sold for debt. Some church land was sold to defray expenses, and, as Mr. Huels had suggested a Mission was given by the Jesuit Fathers Weber and Patschowski, which helped to establish harmony. Father Weber remained a few weeks before returning to St. Louis, Missouri.

Reverend Charles Raphael was the next resident Pastor. During his administration (July, 1854, to November, 1856) he organized St. Mary's Society for Married Ladies. He also said Mass occasionally at Bishop Creek School. Father Raphael died as Chaplain of the Convent of the Good Shepherd at Milwaukee, Wisconsin.

After the rather short pastorate of Reverend H. Liermann (November, 1856, to January, 1857) the Reverend Charles Zucker succeeded him. After three weeks he shook the dust of the town from his feet to seek a more congenial place of activity. Reverend T. Frauenhofer, who had been appointed the first resident Pastor of the neighboring Green Creek Parish, took pity

on bereft Teutopolis and served during the interregnum.

The next resident priest was Reverend Joseph H. Fortmann mentioned in the records (August, 1857, to January, 1858). He took up a subscription for the erection of a rectory. For a time, the Pastor had lived in a house belonging to Mr. J. F. Waschefort. The subscription amounted to $723.64. Soon after the Pastor had left for Peoria, he passed to his eternal reward on March 9, 1858.

Reverend Thomas Frauenhofer of Green Creek, Illinois, once more administered St. Peter's Parish until the Reverend Bartholomew Bartels, recently from Germany, was appointed to fill the vacancy at Teutopolis. As a rectory was a real necessity, he took up another subscription and began work on it, when the Bishop assigned the Franciscan Friars of the Saxon Province of the Holy Cross to this Parish.

St. Peter's Congregation Administered by the Franciscan Friars

The Friars arrived on September 23 and 26 respectively, and were hospitably received by the Pastor. They took formal charge of the Parish on October 3, 1858. Father Servatius Altmicks first gave a number of Missions in Southern Illinois, while the Superior, Father Damian, administered the Parish. At the end of December, the Friars had moved into the rectory which served as the first monastery. Father Capistran now succeeded Dr. Frauenhofer at Green Creek while Father Servatius took Father Fraunhofer's place at Effingham. When Father Damian Hennewig arrived, the Teutopolis church was little more than four bare walls. The steeple had not been built and the interior was just then being plastered. The altar was a temporary one, the boards being covered with cloth. A new large bell in honor of St. Peter was installed on September 22, 1860. On September 23, the church was consecrated in honor of St. Francis of Assissi with St. Peter as second patron. The heads of the families had pledged themselves to pay all debts. On July 28, 1867, two more bells were blessed in honor of St. Mary Immaculate and of St. Rose of Lima. Father Damian, in seeking to beautify the House of God, did not neglect the spiritual welfare of the Parish entrusted to his care. This needed even greater attention than the material and financial part. Owing to bitter dissensions and frequent change of Pastors or the absence of them, the spiritual condition of the people was far from satisfactory. In a letter dated May 9, 1859, Father Damian writes to the Very Reverend Provincial in Germany: "Before the Mission, the Parish seemed to be a barren field. Hardly any one showed a desire for the (frequent) reception of the Sacraments. Only to those in danger of death we were frequently called; for just then many were sick and not a few died. But after the mission, new life became apparent. The faithful learned to know us and we to know them. They are really an impressionable people, susceptible of good." The zealous shepherd next introduced the scapular and the Stations of the Cross. The Devotion of the Forty Hours was introduced with episcopal approbation during the carnival days of 1859 and has been kept up since. Father Damian was also very anxious about good teachers and the higher education of the young people. He tried to get religious teachers from Europe, Brothers of III Order. The Notre Dame Sisters came to Teutopolis at his invitation, December 7, 1861. Father Damian also built St. Joseph's College at the request of the Right Reverend Bishop. The Confraternity of the Sacred Heart of Mary for the

conversion of sinners was also introduced by the saintly Father Damian. After his term of three years as Superior, Father Damian was succeeded by the Reverend Mathias Hiltermann as Pastor and by Father Kilian as Superior while he took charge of the Green Creek congregation. Father Mathias, full of priestly zeal, labored indefatigably like his predecessor. He organized St. Joseph's Reading Club and Singing Society until some misunderstandings with the Bishop induced his transfer to St. Louis, Missouri.

Reverend Damian Hennewig was once more placed in charge of St. Francis Parish. For a lot adjoining the church $395.00 was paid on August 14, 1865. Mr. W. Stilleke was teacher and organist, May 1864-68. A new communion rail was installed. (Paid to Clem A. Riemann $25.60 for 128 staves for Communion Rail). On November 20, $100.00 was paid out for decorating the church. He planned the erection of a new school building but death prevented him from carrying out his plans. During his dying hours, he appointed Mr. Clement Uptmor I as one of the Building Committee and requested through Father Mathias a donation of $50.00 for "A Good Cause" (probably for the school). As Father Damian suffered with consumption, he was often represented by Father Kilian or Father Eugene or Father Francis Moenning. The first Superior was also the first of the Fathers to pass away and the first to be buried in the newly constructed vault or mortuary chapel in the monastery garden. The Right Reverend Ordinary, Henry Damian Juncker, D.D., Bishop of Alton, came to preside at the obsequies and deliver the funeral oration.

Reverend Mathias Hiltermann, O. F.M., was now recalled from St. Louis and took charge in December, 1865. Father Mathias erected the Girls' School and Academy. The Corner-stone was laid on May 21, 1866. At the Solemn Dedication on August 15, 1867, the Commissary Provincial, Killian Schloesser, O.F.M., officiated and Reverend P. Servatius Altmicks came expressly from St. Louis, Missouri, to give the festive sermon for the occasion. The sisters moved into the new building on August 24. On May 1, 1868, the chapel in the convent, dedicated to the Sacred Heart of Mary, was blessed by Father Killian who also read the first Mass in it on the same day and donated some of the most necessary equipment. Probably prior to November, 1867, the present organ was installed by Mr. Cratian of Alton, Illinois. To this event clings the famous romantic story of the "Dutchtown War." It is hard to find reliable data of this curious episode and we can not vouch for all details of the humorous account in "The History of Effingham County." It seems, however, that some Yankees from the woods southwest of Teutopolis had observed at Effingham the unloading of the boxes containing the organ pipes and as they looked similar to the boxes in which Uncle Sam shipped guns and ammunition, the suspicion arose that the Dutch were importing arms to use against the Americans. Some Low German wag may have encouraged the hoax and the alarm caused, almost led to serious trouble. When, however, scouts examined the monastery and the church and found the mysterious cases to contain only organ pipes, the war was at an end "And Johnny Came Marching Home" waving the olive branch of peace. This seems to be the gist of the famous "Dutchtown War." Father Mathias also put up the steeple. The Society of Men paid for it.

In the summer of 1873 Father Mathias was succeeded as Pastor of St. Francis by the Reverend Gerard Becher, O.F.M. He enlarged the cemetery and had a walk built thither. At his invitation, the Reverend Franciscan Fathers Vincent Halbfas, Pancratius Schulte, and Matermus Mallmann preached a successful mission.

In December, 1876, Father Gerard was assigned to St. John Church, Joliet, as Pastor and as the first Superior of the new residence there. His place at Teutopolis was now filled by the Reverend Master of Novices, Damascus Ruesing, O.F.M., (December, 1876). He procured the new Stations of the Cross, the Christmas Crib (except the Three Kings) and began to erect the Boys' School east of the church. When he was appointed one of the first Definitors of the Province of the Sacred Heart, the Reverend Dominic Florian, O.F.M., heretofore rector of St. Michael Parish at Sigel, was made Pastor at Teutopolis. He changed St. Mary's Society of the Ladies into a Christian Mother Society and St. Rose Young Ladies' Society into a Marian Sodality. He also finished the School and Hall begun by his predecessors.

Reverend Paul Teroerde, O.F.M., was the next Pastor of Teutopolis, (July, 1879). He renewed the roof of the church, installed new windows, renewed the steeple in 1886, invited the Capuchin Fathers Capistran, Ignatius and Damian to give a Mission; enlarged the cemetery, bought a fine set of vestments for $500.00, ordered the statues of St. Louis and of the Guardian Angel, added steps to the Boys' School, enlarged the organ gallery and in 1886 installed a new tower-clock which came from Mr. Pollhans in St. Louis, Missouri, and cost $750.00. The St. Joseph's Men Society, St. Peter's Men Society, the Christian Mothers, the Young Men's Sodality and the Young Ladies' Sodality paid for this in part. Mr. J. Funnemann donated $100.00.

When the six years as guardian were up, Father Seraphin Lampe, O.F.M., was given charge at Teutopolis congregation and monastery. He had the organ built at an expenditure of $1,020.00, and shade trees planted around the church, school yards, and in the cemetery. After a year and one-half, his predecessor became his successor (January, 1888).

Father Paul Teroerde completed the crib by adding the figures of the Three Kings—the whole crib costing about $400.00; it was paid by the Christian Mothers. Father Paul put steam heat in the church in 1889; he also put up the Sacred Heart Altar and regulated the salary question. Heretofore, the Fathers accepted no cash salary, but took up two collections ("Termine") per year—one in the Spring, another in the Fall. Various victuals: meat, eggs, wheat, potatoes, etc., were collected. Father Paul was ably assisted by the Reverend P. Damasus, Francis Haase, Francis Albers, Eustace Brueggemann, Anselm Puetz, and Cletus Gierschewski. In 1882, the seventh centenary of the Birth of St. Francis was solemnly commemorated. During Father Paul's second term, the dreaded influenza snatched a number of victims. Father Paul himself was very sick, but recovered.

At the expiration of the second term, Father Paul was called to be Pastor and Superior at the new Franciscan residence at Washington, Missouri, entrusted to the Franciscans by Most Rev. Archbishop J. J. Kain, of St. Louis, at the request of the Jesuits who had long been in charge. At Teutopolis he was followed as Pastor and Superior by the kind P. Polycarp Rhode, O.F.M. (August, 1894). Father Polycarp had been a teacher in Germany and sought to win the young people. He won the hearts of all by his amiability. Father Polycarp installed the new Communion railing and the new pulpit. When he was called to St. John's at Joliet, the people at once made up a purse to be used at his pleasure. With the permission of the donors he used the money to pay for a window in the poor church of his native city.

The new pastor was the Reverend Casimir Hueppe, O.F.M. (January, 1899). He was to do great things at Teutopolis and his pastorate is one of the most remarkable of all in the annals of the "Duetske Staadt." In

fact Father Casimir was a typical Low German and it took a man of stubborn determination to accomplish what he achieved. He repaired the school and hall and in 1900 erected the beautiful crucifixion group in the Cemetery. This cross cost about $300 and is a gift of St. Peter's Men and St. John's Young Men Societies. Father Casimir also organized the St. Aloysius Sodality for boys and the St. Agnes Sodality for girls and the Holy Family Society so strongly recommended by the Pope. He, moreover, induced the Men's and Young Men's Societies to affiliate with the *"Katholische Vereinsbund von Illinois."* As the fiftieth anniversary of the laying of the Corner-stone of the present church drew near, Father Casimir began to plan what his predecessors had often wished, viz., to transform the plain unattractive church with its flat ceiling into a more artistic House of God. He at first met with great opposition; but finally he prevailed, and he so thoroughly remodeled the edifice that little remained of the original temple but the walls. The steeple, already showing signs of decay, was taken down and rebuilt to a height of 173 feet. The walls were raised and three naves of Gothic design replaced the flat ceiling. The Friars erected their choir on the east side of the Sanctuary in order to have a view of the altar during Divine Service. This enabled the Pastor to move the Communion railing and the new High Altar farther to the south. This beautiful altar is from the studio of Mr. Hy. Dreisoerner, then at Quincy, and cost $1,000.00. It is a gift of the John Funnemann family. When the interior remodeling was done, the church was tastefully decorated by Mr. William Kloer, a St. Louis artist, while Mr. Scheidgen of Chicago, furnished the paintings, the granting of the Portiuncula Indulgence (over the triumphal arch) according to Fred Overbeck and the paintings of St. Bernadine of Sienna and of St. John Capistran. The four evangelists painted on copper plates are a fine ornament on the front of the High altar. The old Romanesque altars purchased by Reverend P. Damian were sold to Reverend William Healy of the Sacred Heart Church, Effingham. For the present, temporary side altars were installed. As these many changes took more time than at first anticipated, the Jubilee celebration had to be postponed until January, 1902. As a remote preparation, a Mission had been preached by Reverend Francis Albers, O.F.M., and Rev. Francis Haase, O.F.M. Meanwhile a Golden Jubilee Souvenir was edited entitled *"Beitraege zur Geschichte von Teutopolis und Umgegend unter besonderer Beruechsichtigung des Wirkens der dortigen Franziskaner."* The material was gathered by Reverend Eugene Hagedorn, O.F.M.; it was edited by other hands.

The Golden Jubilee of the Laying of the Corner-stone of St. Francis Church, 1851—January 6, 7, 8, 9, 1902.

A three days' mission preceded the grand Jubilee as a fitting preparation. On Monday, January 6, 1902, took place the consecration of the new High Altar by the Right Reverend Bishop John Janssen, D.D., of Belleville, Illinois. A solemn High Mass followed closing with Sacramental Benediction and *Te Deum.* In the evening, the college boys, under the able direction of Rev. Valerius Nelles, O.F.M., rendered an excellent musical program in honor of the guests. On Tuesday, January 7, cannons announced the break of the great day. At 9:00 o'clock the brass band of Effingham arrived and formed a procession to the college, to escort the Right Reverend Bishop Ryan, D.D., to the church. Here Pontifical High Mass was celebrated; the Jubilee sermon was preached by the Very Reverend Hugolinus Storff, O.F.M., Provincial. The banquet was served in the College Gymnasium by the ladies of the Parish. This over, the poems

on "Teutopolis" composed by the Reverend Francis Albers for the occasion were sung again and again. Next was the Fair with its comic scenes. At 5 o'clock supper was served; at 6:30 the children rendered a fine program in the school hall, after which the Fair continued. On Thursday, January 9, the Fair was kept up partly inside, partly outside in a tent, in front of the school. Supper was served again; at 6:45 a large concourse of people—from 600 to 700—marched in the torchlight procession through the main streets past the college and Sisters' School; in front of the church a halt was called and, after giving three cheers for Father Casimir and Teutopolis and singing "*Grosser Gott,*" the people disbanded.

In the Fall of 1902, the church was furnished with new pews and with a new floor. The following year many contracted small-pox from a person at a dance, and business houses and even the church were closed for a time. Two children died; one adult only had to be anointed, but recovered. In the Fall of 1903, Father Casimir, with the approval of the Bishop changed the highest class of boys and girls into a parochial school. Mr. Louis Rieg, who had served the Teutopolis Boys' School so long and well, was replaced by Sisters de Notre Dame. The school directors were henceforth to pay the Sisters $650.00 to which the Parish added $150.00. Besides, it was agreed to furnish the Sisters with fuel. The position of organist was filled by Miss Carrie Young.

The year 1904 brought the fiftieth anniversary of the declaration of the dogma of the Immaculate Conception. Besides a high Mass every month, a triduum preceded the Feast of the Immaculate Conception. Almost the whole Parish received the Sacraments and tried to gain the Jubilee indulgence. On December 8, the celebration reached its climax. Reverend Roger Middendorf preached the festive sermon. In the afternoon there was a procession with the statue of Mary Immaculate carried by the young ladies, dressed in white. St. Agnes Sodality and the Franciscan Community took part in the service. The church was decked in festive array, with wreaths and inscriptions on the pillars. Among the Jubilee gifts was a beautiful new cruciform Monstrance imported from Kevelaar. Alas, it was received a few days after the festival celebration.

The Golden Jubilee of the Advent of the Friars Minor at Teutopolis—September, 1858—October, 1908

The Golden Jubilee of the arrival of the Franciscan Fathers was another occasion of great rejoicing in Teutopolis. It was united with the celebration of Pope Pius X's Golden Sacerdotal Jubilee and with the meeting of the Effingham County Districtsverband. This time the Parish could celebrate in its own hall for Father Casimir had purchased the necessary land from Mrs. Hackman and had erected "Society Hall" 1907. It was dedicated on June 28, 1908. At the time there was much opposition, and the Pastor, in fact, built against the will of the majority. The vision of Father Casimir in providing the Parish with such a spacious hall can only be properly understood now after the lapse of years. The excellent Jubilee program was opened with Pontifical High Mass on Sunday, October 4. Right Reverend John Janssen, D.D., Bishop of Belleville, was the celebrant. A powerful sermon was delivered by the Very Rev. Michael Richardt, O.F.M., a most popular preacher. Dinner over, the Delegates of the District's Verband held their meeting. After a short devotion, the parade of the delegates and societies from the neighboring Parishes took place. The streets were appropriately decorated with bunt-

ing, streamers and inscriptions. At the hall, Mr. Brumleve gave the address of welcome. Very Reverend Provincial Cyprian Banscheid delivered the address on the Pope's Sacerdotal Jubilee and Mr. F. P. Kenkel spoke on St. Francis and the Social Question. Reverend John Pennartz of Sigel closed the meeting with an address on the "Purpose of the Districksverband." At 7:00 o'clock in the evening, the school children, under the direction of the Sisters, gave a delightful entertainment to a crowded house. It is claimed that on this occasian there were five thousand persons in Teutopolis. Besides the regular trains which were crowded, a special train from Newton and Dieterich brought a large delegation. On Monday, Solemn High Mass was sung at 9:30. Father Francis Albers, O. F. M., delivered an excellent sermon on the Religious State. At 2:00 o'clock in the afternoon a meeting was held during which Father Hoffmann and Mr. Nosbisch gave reports on conventions attended. At 7:30 P.M. St. Rose's Sodality presented a fine drama entitled "The School of Sorrow." On Tuesday afternoon the children gave an entertainment to a crowded hall. At 6:30 P.M. a Chinese Torchlight procession took place through the brilliantly illumined streets. Then followed a reception given to the Franciscan Fathers. A number of addresses gave evidence of the love and esteem in which the Fathers are held. Finally, Father Casimir thanked all who had aided in making the celebration such a success. Father Michael closed the evening's program in his popular vein. The next day a Requiem Mass was chanted for the souls of the departed Friars.

On Thanksgiving Day, November 30, 1911, was celebrated the Fiftieth Anniversary of the arrival of the Notre Dame Sisters to this town. The exact date is December 7, 1911. As the Sisters have deserved very well of the Catholic youth of the parish, there took place a plain but heartfelt celebration. Very Reverend Provincial, Benedict Schmidt, O.F.M., was celebrant at the Solemn High Mass and Reverend Rector Hugolinus Storff, O.F.M., of St. Joseph College, preached the sermon for the occasion. Afterwards the ladies served a dinner for the Sisters.

In 1909 a concrete block wall was put up on the northwest corner of the church block at a cost of $525.00. Mr. Frank Schultz furnished the blocks. After so many and great achievements of Father Casimir, we need not wonder that he was given a notable farewell reception, when the chapter of 1912 transferred him to St. Bernard, Nebraska. He left in July. Father Theodosius Plassmeyer, O. F. M., who had been professor and subrector at St. Joseph College for many years was assigned to the congregation of St. Francis. He soon installed a new gas light system at a cost of $800.00. Mr. Ben Weber and Brother Ewald Richardt, O.F.M., put in the plant. The men and young men did the excavating gratis. The Young Men's Sodality was reorganized, and a large library purchased and opened in December, 1912. A Young Men's Social Club was also organized. On February 2, 1913, the Reverend Charles Brumleve, a boy of the Parish, the son of Mr. and Mrs. Alex Brumleve, said his first Mass in his native town. The addition to the Sisters' School was begun in the year 1913 and blessed by the Pastor on January 11, 1914.

When, during the World War a neighboring editor and others began to attack the loyalty of the German-Americans and their descendants, a monster Loyalty Meeting was held, April 18, 1918, and it was so well attended that the large Society Hall could not hold all the people and an overflow meeting had to be held outside. The main speakers were: Father Theodosius who blessed the Service Flag; Reverend Joseph C. Meyer; Mr. H. S. Parker, an Attorney of Effingham; Mr. E. Schneider of Saline; Judge W. B. Wright; Hon.

G. M. LeCrone, and Dr. C. F. Burkhardt of Effingham.

Father Theodosius, moreover, turned his attention to the finances of the Parish and reorganized them and improved the receipts greatly. As some of the windows in the church were in great need of repairs, the expert consulted thought it wiser to waste no money but to buy new windows. Father Theodosius now conceived the idea of making the church genuinely Franciscan by depicting in its windows the principal scenes of the life of St. Francis as a constant sermon. The first window installed was the Triumph of the Franciscans, a gift of Mr. Joseph Plassmeyer, the father of the Pastor. It cost $1,000, being the largest of the windows. The others were donated by various families and are most artistic ornaments of the church which is now one of the finest in this section of the State.

Another problem Father Theodosius had to solve was the reorganization of the schools, especially the High School. He succeeded with the help of the County and State Superintendents of Schools and that of Sister M. Ethelbert de Notre Dame.

On May 27, 1923, Father Theodosius had the happiness of commemorating the twenty-fifth Anniversary of his ordination to the priesthood. The Reverend Rector, Philip Marke, delivered the festive sermon.

When his Superiors sent Father Theodosius to Waterloo, Iowa, Father Bartholomew, O.F.M., of St. Augustine's, Chicago, was chosen to administer the congregation at Teutopolis, (August, 1923). Electric light was finally put into the church and other buildings and a second German sermon per month reintroduced. As the voice of the new Pastor was rather weak, a change was made after one year and the Rev. Hildebrand Fuchs, O.F.M., appointed to the pastorate. After six months, in January, 1925, he was transferred to Cleveland, Ohio.

His successor was the Reverend Guardian, Father Isidore Fosselman, O.F.M., a former assistant at St. Francis. He has already, as a preparation for the Diamond Jubilee in 1928 caused the whole church to be cleaned, pews to be revarnished, statues cleaned, etc., at an expenditure of $2,500.00. The organ is being electrified and thoroughly modernized. A souvenir for the Jubilee is in preparation.

In 1918 the High School was reorganized (and in 1925 another year added.) At present the primary and intermediate grades occupy a building which is also equipped in accordance with the requirements of the State of Illinois, whose inspectors have placed the sign "Standard School" above the front door of each building. Up to the present year, a standard three-year course was recognized by the State Department, and this year a fourth year has been added, thus meeting all the requirements for official recognition. There are at present thirty-eight students in the Senior High School, and 217 in the grades.

On Thanksgiving Day, 1911, the Venerable Notre Dame Sisters celebrated their Golden Jubilee at Teutopolis. The Very Reverend Provincial, Benedict Schmidt, O.F.M., of St. Louis, Missouri, was officiant at the Solemn High Mass while Reverend Hugoline Storff, O.F.M., Rector of St. Joseph College delivered the festive sermon. On July 2, 1912, Sister M. Verena celebrated at Milwaukee her Golden Jubilee. The ladies of the Parish brought presents and the Parish installed a gasoline engine in the Sisters' Laundry.

Served Their Country

Fifty-seven of our young men served in the World War: Albert Adam, Hubert Adam, Leo Adam, Louis Adam, Ben Althoff, Frank Bertram, Leo Bourgeois, Edw. Borries, Edw. Borries, Bro. Pacific Brunk,

Anthony Broeringsmeyer, August Brumleve, Ralph Brumleve, Sylvester Brumleve, Allen Brewer, John Buenker, Edw. Buenker, Lawrence Burford, Edw. Busse, Ferd. Delker, Alphonse Esker, Edw. Funnemann, Ferd. Gardewine, Mike Graser, John Hawickhorst, Joseph Hess, Ferd. Hoedebecke, Frank Jurgens, Louis Kahtz, Wm. Kahtz, Edw. Kliesner, Bernard Kenter, Wm. Kenter, Allie Kemme, Louis Knabe, Theodore Lau, Alfred Meyers, Bro. Martin Marek, O.S.F., Ewald Niehaus, Lawrence Niendiek, Edw. Poeppelmeyer, John Probst, Edw. Pruemer, Hy. B. Pruemer, Frank Rieder, Anton Ruesken, Herman Runde, Albert Schoenhoff, Joseph Schoenhoff, Leo Schoenhoff, Ferd. Schlanser, Aloys. Schmidt, Edw. Stumborg, Allie Thoele, Lawrence Thoele, Wm. Thoele, Oy Carl Von, Bernard Weber, Edw. Willenborg, Lawrence Willenborg, Ferd. Zerrusen, and Revs. Zyrinus Schneider, O.F.M., and Isidore Fosselman, O.F.M., Chaplains.

Gold Star List

Harry B. Juergens, died October 4, 1918, at Fort McHenry, Maryland; Alfred Meyers, died October 11, 1918, at Winchester, England. Hubert Adam, died October 10, 1918, at Camp McClellan, Anniston in Al. Ferd. Delker, died November 10, 1919, at Marcheville, France, and Edw. Buenker, died June 28, 1919, at St. Sulpice, Gerondo, France.

Societies

The oldest Society is the St. Peter's Men Society founded on April 7, 1844, and beginning with twenty-eight members. Its purpose: "To support the church and adorn the altar." Reverend Paul Teroerde changed it into a Sodality. The letter of Affiliation dates back to October 30, 1888. The Society of Married Ladies is next in age, having been founded by Reverend Charles Raphale in 1855. It was transformed into the Christian Mothers' Society in 1881 by Reverend Dominic Florian, O.F.M. Father Damian, who had been a teacher, in 1860 gathered the young people into the St. John's Young Men's Society and the Young Ladies into the St. Rose of Lima Young Ladies' Society in the same year. Father Paul changed them into Sodalities in 1888, on October 30. Father Damian also introduced the Confraternity of the Sacred Heart of Mary for the conversion of poor sinners. The Society of the Holy Childhood was introduced at an early date. Father Mathias, O.F.M., was a great promoter of this society. The first members received into the Third Order of St. Francis were received in 1863, but the real organization seems to have taken place in 1864 by Father Kilian. Mathias Hiltermann, Director (*Regelpater*). St. Vincent Orphan Society ordered by the Bishop in 1866, was by the wish of the people united with St. Francis' Mutual Aid Society. St. Joseph's Society having for its purpose the education of talented boys of the Parish to the Holy Priesthood and founded in 1873 on the Feast of the patronage of St. Joseph, existed until about 1881. It was finally merged into the St. Francis Mutual Aid Society. St. Anthony's Reading Circle and Singing Society was organized on February 9, 1864, and existed until 1881 or longer. The Apostleship of Prayer was introduced by Father Mathias, April 2, 1871. The Confraternity of the Precious Blood dates back to about July 4, 1872, it seems. Father Paul, with the aid of Dr. Hy. Eversman, in 1892 organized the St. Mauritius Branch of the Catholic Knights of America, No. 670. The Confraternity of the Scapular of Mt. Carmel exists in the Parish since about 1859. (Father Damian.) The Confraternity of the Holy Rosary was introduced

February 2, 1894, by Reverend Ludger Glauber, O.F.M., Master of Novices—5,925 enrolled. Father Casimir Hueppe organized the St. Agnes Sodality for Girls and the St. Aloysius Sodality for Boys in 1899.

The Teutopolis Schools

The first school was built about 1840 and stood south of the cemetery. The second school seems to have been in Kalvelage's building, a little frame school. The third school house was a two-story frame building owned by Theodore Wilke, now Stumborg's. The fourth school was built in 1855 on Church property and was afterwards bought by Clem Uptmor IV, Mr. H. H. Hardiek's partner; he used it for a stock pen. Father Mathias wanted a parochial school and turned an old stable into a school house. This stood in the present church block about where the boiler house is. The Notre Dame Sisters lived and taught for several years in a house opposite the church. The Academy and Girls' School was erected in 1866-67. Father Damasus began and Father Dominic Florian finished the Boys' School and Hall. Father Casimir built Society Hall, now used partly for a school (high school) and Father Theodosius built the addition to the Sisters' school and residence (1913).

Venerable Sisters of Teutopolis

Teutopolis has furnished the following consecrated workers to the Church: Three Franciscan Sisters; two Sisters of the Dominican Order; seventeen Sisters de Notre Dame; eleven Sisters of the Precious Blood; seven Sisters of St. Joseph up to January, 1902. Since, there are eight other vocations from this Parish.

The Pioneers

The oldest list of Parishioners is found in Clement Uptmor's, Sr., Account Book, beginning 1839: The following subscribed for the support of Reverend Joseph Masquelet in December, 1839, and January, 1840: Messrs. Ostendorf, Huemmeler, Bergfeld, Bruemmer, Debbe (Tebbe), C. Pundsack, A. Pundsack, Messmann, Uptmor, Vahling, Vormor, Bruemmer, Dependener, Remme, and Wehrmann (Woermann).

Later

Messrs. Osterhaud, Dodenkamp, Kuester, Fischer, Sur, J. P. Uptmor, Kuester, Hackmann, H. H. Uptmor, Niemann, Mindrup, Suer, J. Pundsack, Boeckmann, Kabbis, Rickelmann, Arns, Vechtrup, H. Bermann, and Vogt. Soon after the following subscribed: Joseph Schroeder, Joseph Rabe, H. H. Schulte, W. Kabbis, H. Meyer, H. Kathmann.

The old settlers still living are:

Mike Katz, Mr. and Mrs. Joseph Kroeger, Joseph Uthel, Barney Uthel, William Uthel, Hiram Riesenbeck, Hiram Wernsing, Herman Wernsing, Anton Zerrusen, George Deymann, George Kreke, Joseph Siemer, Teresa Pals, Elizabeth Hackmann, and Mrs. Morhinners.

The following Stations were attended from Teutopolis Monastery or College (*) denotes founded by the Franciscans.

Green Creek, 1858-1893; Effingham, 1858-1871; Mt. St. John's or Piopolis, 1859-1870; Howard's Point or San Elma, 1860-1889; St. Patrick's, Big Spring or Trowbridge, 1862-1888; Bishop Creek, 1864——; Edgewood, 1866-1879; Kinmundy, 1866-1879; Sigel, 1866-1887; Spring Point, about 1867; Pocahontas, 1870-1878; Greenville, 1870-1878; Island Grove, 1874-1922; Altamont, 1874-

1889; Desotum, 1876-1884; Shumway and Stewardson, 1879-1888.

At present Bishop Creek and Montrose are attended from the Monastery and Casey from St. Joseph College. The same fathers visited Montrose at times since 1879 or temporarily attended Marshall, Illinois, Vandalia, Flora, Watson, Mason, Tonti, Farina, Centralia, and Salem.

St. Luke, Virginia, Cass County, 1840

St. Luke's Church, Virginia, Illinois, was established about 1840, and for a number of years Holy Mass was celebrated in a frame building south of the first court house square in the west part of town. The first Catholic ceremony that occurred at Virginia appears to have been the baptism of Jane, daughter of Robert Maslin and Ellen Maslin, June 2, 1867. Reverend J. A. Jacque being the officiating priest. He attended Virginia from Beardstown once a month.

In 1868, Reverend A. C. Busch took charge and continued his ministrations at Virginia until 1873, when Reverend J. A. Mark attended Virginia. About 1875 a new church building was begun but the work was temporarily halted at this time owing to financial difficulties. In 1876 Reverend M. C. Ryan was appointed the first resident pastor and during his term the church was completed. Father Ryan was pastor of this little flock about fifteen years until his death on March 19, 1892. When he came to Virginia about forty-five families composed the membership of the church. In 1891, Reverend P. J. MacManus succeeded Reverend M. C. Ryan and remained until 1893. From that time until 1895, Very Reverend J. W. Crowe, of Jacksonville, attended once a month. During his pastorate the Right Reverend James Ryan paid off the indebtedness of the church which amounted to $3,252.25.

A parochial house was built in 1894 while Very Reverend J. W. Crowe was in charge. In 1895, Reverend F. J. Meskel was appointed and was succeeded by Rev. T. McGrath, who in turn was followed by Rev. M. J. Davis, who remained until 1906, when Reverend J. Cronin became pastor. During his pastorate, improvements on church and rectory, costing $2,000.00 were made in 1909. In 1915, Reverend J. O'Dwyer, the present pastor, succeeded Reverend J. Cronin. During his residence here, a new parochial house was built in 1916, also the spire of the church was finished, a new bell erected, and the interior of the church remodeled.

From the time a priest was located permanently at Virginia in 1873, the Chandlerville Catholics have been attended from there.

There is also a mission at Arenzville, with church building and property, which from its organization until 1902 was attended from Beardstown, but in that year it was transferred to the care of Rev. M. J. Davis, Virginia, and is still ministered to from Virginia.

According to reliable information, the congregation of St. Luke's Church in 1849 consisted of forty-nine families. All were Irish or of Irish descent.

The following extracts from a copy of the Illinois Observer of date April 13, 1849, then published by A. S. Tilden:

"Religious Notice—We are authorized to state that the Reverend Philip Conlan of the Catholic Church will meet his congregation in Virginia on Sunday, April 15." (1849).

The following were old settlers: Thomas Meade, who donated the present site of the church property, and who became in his day one of the leading business men of the city. He purchased property adjacent to the city limits. This property was afterwards sold in lots, and finally became one of the best and most popular residential districts in the city.

Henry Quigg, whose father and mother were born in Ireland and

emigrated to the United States in 1822, was elected Assessor and also served as Treasurer of Cass County for four years. In 1832, his father, William Quigg, superintended the construction of Pennsylvania Avenue, Washington, D. C., the famous street, one mile in length, that connects the United States Capitol building with the White House. He came to Virginia with his father and mother in 1834. During his life time he filled various offices. He participated in the organization of the Centennial National Bank of Virginia of which he was vice-president at the time of his death.

John Dirreen was born in Virginia, July 29, 1840. His father and mother came to Virginia in 1837. He was elected Sheriff of Cass County, November, 1886, and retained the office until November, 1894. He was Deputy Sheriff for several years before he was elected Sheriff. His father and mother came from Ireland and were exemplary Catholics. In recent times some of the Catholic settlers have taken a prominent part in County affairs, among them being James Meade who was elected County Clerk in 1906, and continued in office until 1910. He was elected County Treasurer and Assessor in 1916.

The first white child born in Virginia was Robert Hall, son of the founder. He is living yet in Virginia, and has reached the ripe old age of 93 years.

The city of Virginia the county seat of Cass county, is beautifully situated in a fine region of country near the geographical center of the county. The C. P. & St. L. and the B. & O. Railroad cross here and afford the citizens of the place and the farmers of the adjacent neighborhood ample facilities for shipping as well as travel.

St. Aloysius' Church, North Arm, Illinois, 1840

North Arm, also known as Baldwinsville, is situated eight miles northeast of Paris in Edgar County, Illinois.

The first settlers of this district were a few families from Kentucky led by Aloysius Brown whose ancestors came from England with Lord Baltimore and migrated from Maryland to Kentucky to escape the persecutions carried on against the Colonists by Lord Baltimore's successors.

Early in the Nineteenth Century Reverend Stephen Theodore Badin, laboring under the illustrious Bishop Flaget, was ministering to the scattered Catholics throughout Kentucky and the states that then comprised the diocese of Bardstown. On the suggestion of Father Badin, Mr. Brown and his family moved to Edgar County, Illinois, about 1818, and settled at North Arm. One of his daughters, Jane, became a member of the Order of Providence at St. Mary-of-the-Woods, Indiana, entering there on January 18th, 1844. She became Superior, was known in religion as Sister Anastasia and died August 10th, 1918.

The bricks for the original church at North Arm were made by Mr. Brown with his own hands, and the church was named in his honor. James, son of Aloysius Brown, was the first white child born in Edgar County. The precise date of his birth cannot be determined, but his daughters, Ann and Alma, who became Sisters of Providence at St. Mary-of-the-Woods, Indiana, are still living and they believe their father was born about 1820.

Between 1833 and 1837 some Irish emigrants located in this district. A special edition of the New World, Chicago, published April 14th, 1900, is authority for the statement that Father Buteux of Vincennes, Indiana, ministered to the spiritual wants of these settlers in 1840, and that Father Lalumiere, from the same diocese, visited North Arm in 1843.

Their first Church built in 1849

was replaced in 1900 by a substantial brick building worth about $20,000.00, having a seating capacity of two hundred. Reverend Bernard Lee had charge of North Arm when this church was built, attending from Paris.

In 1849 Reverend George A. Hamilton, Jr., resided in North Arm. He was succeeded in 1851 by Reverend Thomas Ryan, who was buried in the parish cemetery at St. Mary-of-the-Woods, Indiana. Father Ryan resided in North Arm until 1858, attending Paris from there.

By 1858 the relative importance of North Arm and Paris were reversed. Since then North Arm has been a mission attended from Paris. At the present time Father Cronin, pastor of Paris, and his assistant, Father Sullivan, take care of the spiritual needs of North Arm.

St. Mary, Edwardsville, Madison County, 1841

Edwardsville, a city of some six thousand well-to-do inhabitants, is the county seat of Madison county, Illinois. It is beautifully and healthfully located twenty miles northeast of St. Louis on the highest point of land within a radius of seven or eight miles. Without doubt it is one of the prettiest small cities in the state. A spacious, handsome courthouse stands in the center of the business section, which, (if the writer be correctly informed,) has the distinction of being the only one of its kind in the state constructed of marble. Its streets are broad and well-paved and for the most part run with delightful disregard for the major points of the compass, and as if in no hurry to reach their destination. This writer likes them for their graceful curves and sharp angles inasmuch as they bespeak the innocent infirmities of an age less devoted to straight lines in city planning than our own. Its large trees, which line the way "with umbrage wide", its many fine homes standing in stately retirement away from the streets, its fine business section of attractive shops and banks, its proximity to larger centers of population, together with its splendid hard road and railroad facilities, —all these make Edwardsville a desirable residential and business city. Edwardsville is a long established city largely made up of retired farmers and business men with a liberal sprinkling of politicians. Most of its families trace their ancestry to German, Bohemian, English or Irish stock. Germans predominate in numbers.

Prior to the building of a Catholic church in Edwardsville, Reverend Michael Carroll of Alton, ministered to the spiritual wants of the Catholic people in this vicinity. He said Mass in the home of Mr. Taylor on the Hillsboro Road where the few Catholic families of the neighborhood assembled once or twice a month for Divine Services.

In 1841 the Catholics of the locality assembled for the purpose of devising ways and means for the erection of a Catholic church. January 22, 1842, Mr. Samuel A. Buchmaster and Mary Jane Buchmaster, his wife, deeded for the consideration of one dollar to the Right Reverend Joseph Rosati, Bishop of the Diocese of St. Louis, and his successors in office, lot 191, as laid out in the plat of the town of Edwardsville, County of Madison, and State of Illinois, in trust for the use, benefit and behoof of the Roman Catholic Congregation of Edwardsville. The deed was acknowledged before William Tyler Brown, Clerk of the Circuit Court of Records of said County.

The original St. Mary's church was a small frame structure and accommodated about seventy-five or eighty worshippers. In due course of time, the congregation developed to such proportions that the German-speaking people felt the necessity of a parish of their own, and in 1869 sepa-

rated from St. Mary's and began to worship in their own parish church. The division of the parish left St. Mary's a small congregation made up of English and Bohemian speaking people and from this nucleus developed the present St. Mary's congregation. Among these may be mentioned the following pioneer families: Dunn, Manion, Murray, Grainey, Flynn, Krouse, Smola, Taylor, Purcell, McNeilly, Desmond, Halley, Drda, and Werner.

St. Mary's congregation continued to worship in the old church until it became unsafe as well as inadequate for church purposes. The congregation, after mature deliberation, decided to build a new church which they did in due course of time. The original property was disposed of to John S. Trares for a nominal consideration.

In 1888 a site was secured for the new church from Mr. Crocker, on Park Street, Edwardsville, and arrangements made to begin the building of the present edifice. A building committee appointed by the rector, Reverend J. C. Daw, worked earnestly and successfully. In a short period of time plans and specifications were drawn by Mr. Spilman of Edwardsville for the present St. Mary's Church.

The corner-stone of said church was laid August 15, 1888, and in June of the following year, the new edifice was solemnly dedicated. Right Reverend James Ryan, Bishop of Alton, assisted by the pastor, Reverend J. C. Daw, and several of the clergy, officiated at both functions.

Since the dedication of the church, the congregation has enjoyed a steady growth and at present there are about one hundred families. The congregation is quite substantial and has reasons to be thankful that there is no debt on the church.

The former pastors during these years were as follows: Fathers J. Reiss, 1857-59; L. Hinssen, 1859-61; P. Peters, 1861-62; J. Vollmeger, 1862-64; J. Tuerk, 1864-65; E. Hermann, 1865; Wm. Kuchenbuck, 1865-68; J. F. Mohr, 1868; L. Hipper, 1868-69; A. Rustige, 1869-70; D. Byrne, 1870-72; F. Revourik, 1872; J. J. O'Halloran, 1872-76; P. J. Macken, 1876-79; Reverend A. Schlegel, of St. Boniface's Church officiated at St. Mary's for a short period after Reverend P. J. Macken's time; J. P. Smith, 1879-85; J. C. Daw, 1885-1893; Thos. Connolly, 1893——.

Reverend Thos. Connolly was succeeded in 1893 by Rev. C. A. O'Reilly, the present pastor of St. Mary's Church. Father O'Reilly is now assisted by the Rev. Charles Meagher, who, since his coming a few years ago, has built, and practically paid for, a beautiful new church at Glen Carbon, an out-mission of St. Mary's.

The following vigorous societies exist in the parish and accomplish good work along their several lines: Young Ladies' Sodality, Holy Name Society, and the Altar Society.

St. Philip's—East St. Louis, 1841

The first settlers came to East St. Louis in about 1800, and were chiefly French. In 1827 there were about fifteen families in the village and in 1837 there were less than twenty families. Some of the priests in the neighborhood, as from Cahokia, occasionally visited the place and said Mass.

The present church property was deeded to Bishop Rosati on April 25, 1834. The parish was established April 18, 1841, and the first pastor was Rev. Jean Francis Regis Loisel, curate at Cahokia.

The first church was a frame building about 36 feet by 54 feet, which stood on the same ground which the present church occupies, and was built in 1842 by Father Peter J. Doutreluingue, C.M.

St. Philip's is one of the flourishing churches of East St. Louis at the present time, but is not now within the diocese of Springfield.

SS. Peter and Paul—Alton, 1841

The names of the first Catholics settled in Alton were Melaney, McCarroll, Clifford, Dr. White and Wise. The first Mass said in the city was celebrated at Sebastian Wise's house, on Bond Street, in the year 1837. From that time on a priest would come from St. Louis now and then to hold divine service, either in a hall on State Street or in a small house rented for that purpose from Mr. Clifford in Upper Alton. In the directory for 1841 the latter was called the Church of St. Mathias, and had for resident rector the Reverend George A. Hamilton. Reverend Michael Carroll, a native of County Limerick, Ireland, replaced Father Hamilton in the same year, and the church under his charge was called St. Matthew church. In 1845 Father Carroll built the first real church. In the following year a successful mission was preached by Rev. F. X. Wenninger, S.J.

A fire, occasioned by the tumbling down of a burning house situated on a hill close by, destroyed the first building for Catholic worship in 1851. The walls for the most part remained standing, and the building was afterwards reconstructed, and is now the Unitarian church, on Third and Alby Streets.

Alton became the seat of a new see in 1857. Its history (now the Diocese of Springfield) is detailed in this volume and the record of the parish of SS. Peter and Paul is followed.

Mary Help of Christians, Chester, 1850

The first Catholic church in Chester—now the county seat of Randolph County—was built in the year 1850. When Right Reverend James Oliver Van de Velde, bishop of Chicago, visited Chester in 1853 he dedicated this church on the feast of SS. Peter and Paul, to "Mary, Help of Christians."

Soon afterwards the diocese was divided but St. Mary's is a flourishing parish at the present time.

The parish registers of this old church were opened in the year 1848.

St. James—Millstadt, 1850

The neighborhood of Millstadt in St. Clair County was the site of two or three very early churches. Millstadt was formerly called Centerville and is first mentioned in the Catholic directories in 1850. It appears that both St. Thomas and Centerville were attended in 1849 and 1850. Prior to 1851 there had been a log church at St. Thomas, but in that year this was abandoned and a new church erected which was dedicated in 1851 in honor of St. James the Apostle, in the village then called Naperville.

The first resident priest was Reverend H. Lierman, who remained until 1857.

A school existed here as early as 1850. The records of St. James Congregation were opened January 1, 1851. The records of the St. Thomas parish, which preceded St. James, were opened by Bishop Joseph Rosati, November 26, 1837.

St. Patrick's—Tiptown, 1851

St. Patrick's church of Tiptown marks another early Irish settlement. This settlement derived its name, Tiptown, from the place of nativity of its first Irish immigrants, who came principally from the County of Tipperary, Ireland. The arrival of these first Irish settlers during the years 1838 to 1840 was phenomenally large. The continued strong influx of Irish during the following decade appears to indicate that the first settlers were

pleased with their abode in a new country, and encouraged others to come.

The first mention of Tiptown in the Catholic directories occurs in 1851, from which year until 1853 the the settlers received spiritual attention monthly from Waterloo, by Reverend James Gallagher. However, Joseph Rickert remembers that the settlers were also attended by Reverend Michael Prendergast, who was pastor of Waterloo from 1848 to 1850. The county records of land entries show that Reverend Patrick McCabe, who was then rector of St. Augustine's, Prairie du Long, entered forty acres of land for the parish in June, 1849.

The Catholic directories recite the existence of a log church in 1854, which Mr. Joseph Rickert states was begun in 1850 but was not completed until 1853. Previously Mass was said mostly in the home of William E. Walsh. The home was located about three miles from the present Tiptown and four miles from Red Bud.

The settlement was attended by Reverend James A. Keane, pastor of O'Hara's now Ruma, from 1850 to 1852, who died October 27, 1853, and lies buried in the parish cemetery of Tiptown.

The Catholic directories mention the attendance of New Design from St. Augustine's of Prairie du Long, in 1843, by Reverend Ambrose G. Heim, and by Reverend Patrick McCabe from 1844 to 1847. Since New Design is situated near Tiptown, it may be assumed that the first settlers of Tiptown constituted the worshippers at New Design during those years.

From 1853 to 1859 Reverend John W. Gifford, pastor of Ruma, and in 1859 and 1860 Reverend F. C. Carel, pastor of Prairie du Long, attended Tiptown. Reverend John W. Gifford, assistant at Waterloo, again assumes charge in 1860 and 1861, probably until his death October 1, 1861, for his remains are buried in the Tiptown parish cemetery. He was a native of Aberdeen, Scotland, and was born February 27, 1791.

Other Missions and Congregations

Besides the parishes and missions and churches above mentioned, there were many stations and localities visited more or less regularly throughout the state. Wherever a few Catholics were settled they were either found by the priest or they themselves went in search of the priest, and always found some self-sacrificing missionary ready to undergo virtually any hardship for the purpose of bringing the consolations of religion.

An examination of the church directories which were issued regularly from 1834 on, shows that in addition to the parishes and churches already named, the following places were visited by missionaries and parish clergy:

1834—English Settlement; Grand Prairie, and Racoon Settlement, all in the southeastern part of the state, near Vincennes.

1836—Shawneetown, Cairo and Albion.

1837—Coffeetown, Lawrenceville, Riviere Au Chat, Thrawl's Station.

1838—La Cantine, near Cahokia; Village Francais, St. Clair County; St. Augustine; James' Mill, Monroe County; Grafton.

1839—Crooked Creek, Hancock County; Marseilles; Commerce; St. Francisville; Darwin; York, Picquet Settlement.

1840—New Harmony; O'Harasburg; Illinois and Michigan Canal; Peru.

Bishops and Archbishops
of the Diocese of Chicago

CHAPTER VII

In the Diocese of Chicago

The territory now included within the present Diocese of Springfield was, as we have seen, successively a part of the vast Diocese of the first American Bishop, Right Reverend John Carroll, D.D., of the Diocese of Baltimore. It next came under the jurisdiction of the Bishop of Bardstown, now Louisville, Kentucky. The next transition was to the Dioceses of Vincennes and St. Louis, and finally to the Diocese of Chicago, which covered the entire State of Illinois.

During fourteen years following the creation of the Diocese of Chicago in 1884, the Church in that part of the state which is now the Diocese of Springfield, as well as throughout the state, was ruled from Chicago, and during that time four distinguished Bishops administered the affairs of the extensive Diocese.

A brief sketch of the lives and labors of these distinguished prelates follows:

Right Reverend William Quarter, D.D.,
First Bishop of Chicago,
March 10, 1844—April 10, 1848

During the fifth Provincial Council of Baltimore which convened May 14, 1843, the Bishops present proposed to the Holy See the formation of three new bishopries, namely: Little Rock, Albany and Chicago. The pious and zealous pastor of St. Mary's, New York City, was appointed first Bishop of Chicago. He was consecrated by the great Bishop John Hughes, in the old Cathedral on Mott street, New York City, on the third Sunday of Lent, March 10, 1884.

With the coming of Bishop Quarter to Chicago, the southeastern portion of the present diocese of Springfield was eliminated from the jurisdiction of the Bishop of Vincennes, whose valiant clergy were likewise withdrawn, and henceforth became subject to the new Ordinary of Chicago. Some of the older men yet served under him. Likewise all jurisdiction of Bishop Rosati of St. Louis over Illinois ceased.

Bishop William Quarter was born in Killurine, Kings County, Ireland, January 21, 1806. When sixteen years old he came to America, April 10, 1822. The vessel in which he sailed landed at Quebec. He applied to the Bishop of Quebec and Montreal to be received as an ecclesiastical student, but his youth was urged as an objection. He then went to Mount St. Mary's, Emmitsburg, Maryland, where he was gladly welcomed by Bishop Dubois, president of that institution. His progress, owing to a well-made preparatory course, was rapid. On September 19, 1829, he was raised to the dignity of the priesthood by the Right Reverend Dr. Dubois, Bishop of New York, under a special dispensation, he not being 23 years old. He became at once pastor of St. Peter's, and on June 9, 1833, pastor of the new St. Mary's parish, which position he held till elevated to the Episcopacy in 1844.

The recall of the priests by the Bishop of Vincennes from in and around Chicago and other portions of the eastern half of the state beset the new Bishop with unexpected difficulties. In consequence he set about founding a college, the nucleus of the future University of St. Mary of the Lake, beginning with

six students and two professors. Throughout his short episcopal career he maintained the same unflagging, zealous spirit which had characterized him as pastor in New York.

He set out on a tour of inspection of the diocese. A diocesan visitation in those days was an arduous undertaking fraught with many risks and hazards at a time when the vehicle was an ox-team or horse wagon, or horse-back, sitting on the quaint saddle bags, journeying over marsh or prairie or through the forest—for Illinois along her creeks and rivers had in the forties her heavy wooded sections. Add to all this his mental work preparing for and holding his synod, publishing his excellent pastorals to mission rectors and their flocks, and above all that ever abiding thought, "The solicitude for all the Church," of which an account is to be given to the Shepherd of Souls. No wonder, being of a frail and delicate constitution, when he was burdened "with a load that would sink a navy," he sank under the weight, as writes Father Shaw in the story of the LaSalle Mission—and after four years, strengthened by all that is refreshing and hopeful, passed to his Lord, Whom he had served so faithfully.

Bishop William Quarter, who died a rather sad and sudden death, April 10, 1848, was buried in a vault under the main altar of old St. Mary's Cathedral, in Chicago.

The sudden death of the energetic young Bishop Quarter, which cast a pall of gloom and sadness over the youthful diocese of Chicago, was somewhat mitigated when it became known that the Holy See had found a worthy successor in the person of Very Reverend James Oliver Van de Velde, S.J., a native of Belgium, born April 3, 1795. He was a former president of St. Louis University and vice president of the Order; a man of great moral force and learning, well equipped for the exalted though onerous and responsible position. The brother of the deceased Bishop who had been his Vicar General and counsellor in many difficulties and perplexities, Very Reverend Walter J. Quarter, had acted in the meantime as Administrator of the bereaved diocese, receiving the appointment to that position from the Most Reverend Doctor Eccleston of Baltimore.

The prominent position occupied by Father Van de Velde in his own Order, the important services rendered by him to the cause of religion in the United States and the acquaintance which was thus formed between him and many Prelates of the church who entertained a high appreciation of his talents, piety and zeal, led to his being selected as the successor to Bishop Quarter in the diocese of Chicago. Archbishop Eccleston received from Rome the bulls appointing him to that See, December 1, 1848. He was consecrated by the Archbishop of St. Louis, Most Reverend Peter Kenrick, assisted by Bishop Loras of Dubuque and Bishop Miles of Nashville, on Sunday, February 11, 1849, in the Church of St. Francis Xavier attached to the St. Louis University. Bishop Spalding of Louisville preached the consecration sermon.

The advent of the new Bishop into his diocese was hailed with delight by the clergy and laity of Chicago. After spending a few months in arranging the concerns of the diocese in Chicago and vicinity, he began his first visitation July 25, 1849. These visitations were journeys of severe labor and unremitting zeal for the spiritual improvement of his flock. Besides administering confirmation at all practical times and places, the distances were so great and the means of travel so inconvenient and uncertain, that he had to pass through the country as a missionary laboring for the salvation of souls and performing every kind of clerical and spiritual service. Twice he made such episcopal visitations throughout the vast extent of his diocese within the confines of which the entire state was embraced, hence also the territory of our present Springfield diocese.

Bishop Van de Velde's health had not been good for several years. He suffered severely from rheumatism which was greatly aggravated by the cold, damp and penetrating air of Chicago. His health was still further impaired by the anxieties of his office and by the hostility and opposition of a small number of his clergy and laity.

In consequence of his impaired health and the unfavorable influence of the northwestern climate he forwarded a petition to Rome to be released from the burden of office. It was during the second visitation of his diocese that he finally received from Rome the brief transferring him to the vacant See of Natchez, agreeably to his own request. The Transfer dates from July 2, 1853. Bishop Van de Velde departed for the South November 3, 1853, and arrived at Natchez, November 23, where he was most joyfully received by all the clergy and people who had so often heard of his great labors, noble sacrifices and heroic services to religion.

He died November 13, 1855, on the Feast of St. Stanislaus in whose honor he had just finished a novena, aged 60 years and 7 months. His remains were deposited in a vault under the sanctuary of St. Mary's Cathedral in Natchez.

Right Reverend Anthony O'Regan, D.D.
Third Bishop of Chicago,
1854—1857

Bishop O'Regan was born in the town of Lavalloe, County Mayo, Ireland, in the year 1809. After completing his preparatory studies he spent eight years in Maynooth, pursuing courses in philosophy, theology, church history and sacred eloquence. Having completed his ecclesiastical studies he received Holy Orders and said his first Mass in the chapel of the Maynooth College. His superiors were anxious to retain the talented young priest for college work. With great success he taught for ten years at St. Parlath's in Tuam, after which he rose to the presidency of the institution; this position he occupied for five years with the greatest distinction.

In 1849 Archbishop Kenrick established his Seminary at St. Louis and installed Father O'Regan, whom he had induced to come to America, as president. Under his regime the Seminary soon began to flourish and to send forth worthy laborers in the vineyard of the Lord.

Since the bishopric of Chicago had become vacant by the resignation of Bishop Van de Velde, the unanimous choice fell upon Father O'Regan as the man eminently qualified to fill the Episcopal office of that rapidly growing diocese. His name for the position was forwarded to Rome. The Holy See, in consequence of the strong recommendation and unanimous endorsement of Father O'Regan nominated him for the Chicago diocese and the bulls of appointment were immediately transmitted to the Archbishop of St. Louis. However, the Bishop-elect strenuously opposed the nomination and sent back the bulls to Rome. But the Holy See had spoken and did not withdraw its appointment. The papers were returned to the Bishop-elect, who said: "I accept them only in the spirit of obedience."

On July 25, 1854, the feast of St. James, the Apostle, the ceremony of consecration took place in the Cathedral of St. Louis, the Most Reverend Archbishop Kenrick being consecrator. The assistant Bishops were Right Reverend Oliver Van de Velde of Natchez, Right Reverend John Martin Henni, of Milwaukee, Right Reverend Mathias Loras of Dubuque, and Right Reverend Bishop Miles, of Nashville. The eloquent sermon was preached by Reverend James Duggan, of St. Louis (who a few years afterwards succeeded him as Bishop of Chicago).

On the third day of September, 1854, the ceremony of installation took place in St. Mary's Cathedral amid the universal rejoicing of the clergy and laity of Chicago. It is easily understood that a vast field was opened to Bishop O'Regan on his arrival in his See city, and mighty interests at stake claimed his immediate attention. He lost no time in looking after the pressing needs of the diocese.

When making a visitation of the diocese, he encountered as many hardships as his predecessors, but physically a strong man, he never knew sickness or fatigue, hence he would frequently walk from one mission to another when the distance was not too great.

But Bishop O'Regan was by no means a happy man under the weighty burden of the mitre. He had accepted the dignity of the Episcopacy under protest, in obedience, and he could never make the onerous duties congenial to his tastes. After a "trial," as he called it, he determined to go to Rome and place his resignation in the hands of the Supreme Pontiff. Bishop O'Regan's resignation was reluctantly accepted and he was appointed Bishop of Dora *in partibus infidelium.*

He passed the remainder of his life in quiet retreat at Michael's Grove, Brompton.

The third Bishop of Chicago died November 13, 1866, aged 57 years. His remains were conveyed to his native parish of Cloufad, Archdiocese of Tuam, where they found their last resting place.

Although the territory of which the Diocese of Springfield is composed, by reason of the creation of the new Diocese of Alton and the installation of the Bishop newly consecrated, was cut off from the jurisdiction of Chicago, a quite intimate relationship between the two Dioceses necessarily continued; so intimate were the relations that it would be unfair not to mention the succeeding Bishops of the Chicago Diocese, and particularly the brilliant Bishop Duggan, who succeeded Bishop O'Regan, especially by reason of the many activities of Father Duggan before he was raised to the Episcopacy when located in St. Louis and when acting as coadjutor of Bishop O'Regan. One of the saddest incidents in the history of the Church was the mental ailment of Bishop Duggan, developing but a few years after he became Bishop of Chicago, and through which he was disabled and confined to a hospital for more than twenty-five years before his death.

Bishop Duggan was succeeded by Right Reverend Thomas Foley, who was appointed to act in the capacity of coadjutor and who administered the affairs of the Chicago Diocese from March 10, 1870, to February 19, 1879.

During the period covered by the regnum of Bishops Duggan and Foley, what is now the Diocese of Springfield, was still within the ecclesiastical Province of St. Louis, as was also the Diocese of Chicago, and the advisory powers of the metropolitan, the Archbishop of St. Louis, were in force.

On September 10, 1880, the Diocese of Chicago was advanced to the standard of an archdiocese and Patrick Augustine Feehan was consecrated Archbishop. Thereupon, the Diocese of Chicago and that of Springfield (formerly Alton) were again more closely united. The State of Illinois was erected into an ecclesiastical province and the Archbishop of Chicago constituted a metropolitan.

The successors of Archbishop Feehan to the present have been Most Reverend James E. Quigley, D.D., and his Eminence Cardinal Archbishop George William Mundelein, D.D., the present distinguished incumbent.

With this brief reference to the leaders, attention is now directed to the church work as best illustrated in a record of the parishes established during the period covered by episcopal supervision under the Diocese of Chicago.

Highland—St. Paul's Church, Rev. A. M. Hohl, Ad., Rectory, Rev. J. DeChene (Dec'd) former Pastor, School . . . Taylorville—St. Mary's Church, Rectory, School . . . Vandalia—Rev. Francis Gribbin, Mother of Dolors Church.

Church of St. Paul, Highland, Madison County, Illinois

Established in 1844.

Present Pastor: Reverend August Hohl.

The Catholic Congregation of Highland is but a few years younger than Highland itself. For the sake of completeness we shall refer briefly to the first German settlement of that district and to the founding of Highland.

In October, 1831, Dr. Casper Koepfli with his three sons and his nephew, Joseph Suppiger, arrived in that neighborhood. They hailed from the German speaking canton of Lucern, Switzerland. Their object lay clearly before them; they desired to establish a new home and transplant an extensive German settlement to American soil. The newcomers settled in the immediate neighborhood of Highland and took up their first winter quarters at a house on a farm owned by a family named McAlister, natives of Kentucky.

Saline Township with which this history is concerned was first settled in 1809, the population remaining very sparse until 1831 when German immigration set in. This district must have suited the Swiss pioneers on account of its hilly topography, reminding them of their Alpine homes.

The founders of Highland were Dr. Casper Koepfli, Joseph Suppiger, James Reynolds and General Semple. To encourage the growth of the town everybody who would erect a building received a free lot. Five years later, in 1841, the village contained fifty dwellings and a saw mill.

In the meantime (1840) the colony at Highland was augmented by eight families from Baden, Germany. In 1841 seventy-two settlers were added which included the names Foederer, Hotz, Rall, Trautner, Fellhauer, Essenpreis, Weber, Voegel, Schwartz, Frey, Schaefer, Bellm, Barth, Koch, and Winter, all from Baden. Simultaneously a considerable number of Swiss Catholics located at Highland of whom the names of Gall and Willi still remain in the town. Buchmann, a Swiss, and Kreuzer, a Bavarian, had arrived there in the decades of 1830-40. Most of the families mentioned established their homes east and northeast of Highland about two and seven miles from town.

The first settlers were all farmers and lived in log huts often rudely constructed. Corn was the principle crop and furnished the greater part of food for man and beast and whatever little cash money the people could lay their hands on to purchase the other necessaries of life, was derived from its sale.

Theirs was a hard lot in those pioneer days. Keenly though they felt the want of material comforts, to which they were tolerably accustomed in their native land, yet still more keenly did they feel the need of the religious consolations to be derived only from the ministrations of a priest. True indeed, the Coadjutor Bishop of that time, later the Right Reverend Archbishop, Richard Kenrick of St. Louis, would send out a priest to Highland from time to time, to say Mass in a private home and attend to their spiritual needs generally. But these visits were irregular, and could not, as a rule, be fixed in advance.

Among the clergy, who visited the early Catholics of Highland, were Reverend James Cating, S.J., who ministered to their spiritual wants on several occasions, and Father Joseph H. Fortmann, pastor of Shoal Creek.

On December, 1843, the Catholics in and around Highland, (Highland was then a village of sixty families) decided to build a church in town. The location was probably selected in accordance with the advice of a visiting priest. A committee of nine members was appointed to devise ways and means for building, and a subscription was started. The pro-

ceeds were not over encouraging, as the people were in straightened circumstances and had none too good a reputation for generosity. However, work was begun and the cornerstone was laid with solemn ceremony by Father James Cating, S.J., on May 1, 1844. Shortly after the building was ready for divine services.

The terrible ravages of Asiatic cholera visited this county in 1851, and depleted many families, thus making a parish cemetery an imperative need. Rev. Thomas Marogna, who then attended Highland, had a suitable plot of ground enclosed for cemetery purposes out of a forty acre tract of land owned by the congregation. This cemetery was later enlarged and beautified during the incumbency of Father Oberpratacher.

All facts recorded above, antedate the institution of the diocese of Alton, which occurred in 1857. The Bishop of the newly created diocese, Right Reverend Damian Juncker, soon turned his attention towards Highland because of serious conditions existing there between pastor and people. Father Limacher had been appointed as first resident pastor to Highland in 1851, and continued in charge until 1862. From all accounts he was a good and earnest priest, who did his very best to further the spiritual and temporal welfare of the congregation under his charge. His efforts, however, met with little success, due to the opposition of his parishioners who seemed ever ready to block his every move. The new Bishop, being apprised of the serious situation, determined to bring the people to a more docile state of mind towards their pastor. In 1861 the Bishop visited Highland, and dedicated the new church and confirmed a class of seventy-five. It is recorded that in his sermon on that occasion, he reprimanded the people for their harsh treatment of Father Limacher, and threatened, that if they did not mend their behavior soon, he would be forced to leave them without a priest altogether. This threat had the desired effect. The people, now penitent, begged the Bishop not to leave them without a resident priest, whereupon, he complied with their request by sending them Father Bartels. Father Limacher was appointed to another parish. Before leaving Highland, however, he had the consolation of being made the recipient of a nice donation, presented by the parish Ladies' Sodality. From that time on, the parishioners of Highland have proved themselves excellent Catholics, ever ready to cooperate with their pastor in all parish undertakings.

Father Bartels remained only a short time. His successor, Rev. P. Peters, had charge of the congregation from 1863 to 1874, during which time he labored zealously, in paying off an existing debt, and collecting a fund for a parish school building.

In 1874, Father Peters left Highland and was succeeded by Father Oberpratacher who remained but a short time. Next came Rev. Joseph Meckel. His incumbency coincided with the period of great spiritual advancement in the parish. He brought about this spiritual development largely through the introduction of vigorous societies such as: St. Joseph's Society, Purgatorial Society, Infant Jesus Society and the Third Order of St. Francis, and by quickening to new life the societies existing in the parish when he assumed charge.

These organizations still exist in their pristine vigor, and attest the wisdom of their champion, by continuing the good work for which they were originally instituted. From all this it is evident that Father Meckel paid particular attention to the spiritual needs of his congregation. It must not be thought, however, that in doing so, he neglected the material interests of the parish, for such was not the case. As a matter of fact, he made so many repairs in the church, inside and outside, overhauling and furnishing it to such an extent, that one

might justly say, the church was renewed by him. He was also the founder and builder of St. Joseph's Hospital in the block east of the city. This hospital,—under the direction of St. Johns, Springfield—has a present capacity of about eighty beds. Last Spring, an addition was built to it, at a cost of $80,000.

After a successful pastorate at Highland, Father Meckel was promoted to St. Mary's church, at Alton, July 7, 1896. He died there, December 28, 1926, beloved by all.

Reverend August Schlegel followed Father Meckel as pastor of St. Paul, and continued in charge until 1903. His first act of parochial importance was to sell the hospital (which was owned by the parish) to the Sisters in charge. The money realized from the sale he used in paying off the parish debt. Father Schlegel had quite a reputation for preaching, and in addition was an able organizer. He succeeded in putting the parish in a splendid condition, spiritually and financially. But just when he had accomplished this desirable result, and announced that he would rest, he was summoned, like the man in the Gospel, to his eternal reward. He was the first pastor to be buried in the parish cemetery.

Father Ferdinand Stick succeeded him on Thanksgiving Day, in 1903. Although handicapped by age, and the infirmities incident thereto, he threw himself into his work with a right good will and earnestness. During his charge, the church was redecorated and many improvements made. Increasing debility, however, put an end to all his endeavors after a few years. He died August 20, 1914, and was buried beside Father Schlegel. He provided his own monument in a splendid window in the church, depicting the death of St. Joseph.

From 1911 to 1919 Father Gramke administered the parish. Not being pastor, he wisely contented himself by striving to do the work assigned him, as quietly as possible. The children, the young people, and the sick were his special care. On Father Gramke's promotion to Jerseyville, in 1919, Father Joseph De Chene who had been rector of Assumption for twenty-two years, came as pastor to St. Paul's church. He entered upon his work vigorously and God abundantly blessed his labors. During his office of rectorship, the school, which was in pretty bad shape, was remodeled at an expense of $20,000. This pleasing transformation resulted in a brick building, spacious, convenient, and modern in every respect.

At the present time St. Paul's church property, ideally located, includes an entire city block. On that block stand the following stately buildings: St. Paul's church, rectory, the Sisters' Convent and a splendid up-to-date school. Three years ago the church was seriously damaged by fire, and a year later, lightning set the tower on fire, but today, St. Paul's is finer and more beautiful than ever, thanks to the generous co-operation of priest and people. The Sisters' new convent, which cost $14,000, is a building of beauty and comfort. It has a pretty little chapel which is a source of consolation to the Sisters.

The priests who up to the present time have served as assistants in this congregation, were: Fathers F. Reinhard, Anthony Kersting, Joseph Jele, William Oberdoerster, August Forster, John A. Duval, John B. Wardein, F. Kopp, A. Shokard, J. Dietrich, Oscar Wernet, Anton M. Jaschke, John H. Gramke, Joseph A. Reiss, Henry B. Schnelten, George Faller, John Klaes, Lawrence Winking, Stanislaus Yunker, James Telken, and Francis Enzweiler.

Word has just reached the reviser of this historical sketch that the kind and good Father DeChene, whom old age and illness have incapacitated for further work, has resigned his parish and taken his residence at St. Joseph's Hospital, where he intends to spend in peace the declining years of his life. Reverend August Hohl, pastor of Tuscola for a number of years, has been appointed to succeed him.

Church of St. Mary, Taylorville, Christian County, Illinois.

Established in 1845.

Present Pastor: Reverend John Joseph Corcoran.

Taylorville, the Capital of Christian County, is a growing city with a present population of about 10,000. It has an industrial distinction of possessing two of the largest coal mines in America, if not in the world.

As early as 1845, Taylorville had a Catholic church building which was then attended from Springfield and continued to be so attended until 1868 when the Reverend Charles Gonant visited it from Assumption. In 1872 it was attended from Edwardsville by Reverend Francis N. Recouvreur. During his ministration, a substantial parsonage was built, and lots for a new church were bought. In 1873 the Reverend Bernard Claus became the first resident pastor. He left the following year, only to return again in 1875. During the year 1876 it was attended from Morrisonville. In 1877 Reverend Fred Schulze took charge and resided at Taylorville until 1885, when Reverend P. S. Pennartz administered it from Assumption. During his term, the present church was built. Following Father Pennartz, Reverend F. Reinhard took charge for two years. In 1888 Reverend John Higgins assumed office and was permanent pastor until his change to Mattoon in 1898, in which year Reverend John W. Merscher was appointed rector, remaining in office until 1919. During Father Merscher's term, some improvements were made in the church building, the present sacristy being added. In 1906 a new hospital was built, and the Sisters of the Most Precious Blood took charge. This hospital has so flourished since its inception, that today its patronage exceeds its capacity. A new addition is contemplated in the near future.

In 1919 the present pastor, Reverend John J. Corcoran, was appointed to Taylorville. Immediately on assuming charge, he took up the question of a new parochial school. To that time the school consisted of two private residences, where both teachers and pupils suffered many inconveniences. The people cheerfully responded to the idea of a new school, and the present fine structure was erected at a cost of $50,000.00. While the school was under construction a new Sisters' home was purchased, thus giving to the Sisters much needed modern conveniences. The present school has an enrollment of about 250 children, with six Sisters of the Most Precious Blood in charge.

In 1920 Reverend Joseph P. Jordan was assigned to Taylorville as assistant to Father Corcoran, and labored here until his appointment as pastor to Grafton in 1924, at which date he was succeeded by Father O'Hanlon, the present assistant.

The Right Reverend James A. Griffin, D.D., made his first episcopal visit to the parish in 1924 and administered Confirmation to a class of 242. The Bishop's visit was made the occasion of much local rejoicing.

At this time there are 258 families in the parish and the following well organized societies: Young Ladies' Sodality, Children of Mary, Holy Name, and Altar Societies, and branch organizations of the Catholic Daughters of America and Knights of Columbus.

Church of Mother of Dolors, Vandalia, Fayette County, Illinois

Established in 1845.

Present Pastor: Reverend Walter H. Speeman.

During the pioneer days the only means of transportation in and out of Vandalia was by way of the old dirt roads in wagons, and stages by which

the early Catholic settlers of Fayette County could reach St. Louis, Missouri, some ninety miles away, to receive the Sacraments and have their children baptized. On May second, 1845, Father George A. Hamilton came from Springfield, Illinois, and celebrated the First Mass in this territory in the Old Capitol (now the Court House building). People of every denomination were present and the building was crowded. Catholics, not only from Vandalia, but from all parts of the county attended this First Mass and more than fifty-five persons received the Sacrament of Baptism on that day.

Mass was subsequently celebrated once a month and the Sacraments administered in Mr. Michael Lynch's Warehouse. In 1855, the first church was erected and named "Mother of Dolors Church." In 1859, Father Thomas Cusack was appointed Missionary-Rector of Vandalia by Right Reverend Henry Damian Juncker, D.D., first bishop of Alton, Illinois. Father Cusack was the first resident priest and his territory extended from Decatur on the North to Cairo on the South and from Highland on the West to Terre Haute on the East. Although the Illinois Central Railroad was completed, Father Cusack continued to ride a mule in crossing the country attending the scattered members of his flock. Great were the privations he endured for the cause of Christ and Religion. Father Cusack organized the Altar Society in 1860. He remained till April 12th, 1863, during which time he baptized in his territory nearly two hundred persons.

He was succeeded in 1863 by Father Joseph Vahey who remained for eight months. Then came Father Thomas Walsh who remained until May 17, 1867. On May 17, 1867, Father Michael Weiss took charge of the Mother of Dolors Parish, and had charge also of congregations at Ramsey, Greenville, Oconee and Patoka. In 1868 he repaired the Church and Priest's house, and in 1869 he purchased a church bell which was blessed by Right Reverend Peter Joseph Baltes, D.D., Bishop of Alton, Illinois. When Father Weiss left March 5, 1870, the Franciscan Fathers of Teutopolis, Illinois, took care of Vandalia and its missions until December 10, 1870.

Father Jacob Stremler then took charge of the parish and its Missions and it was during his pastorate, on December 28, 1870, that the church received the Authenticated Document of Incorporation by the act of the Legislature of the State of Illinois, passed March 8, 1869. The first trustees selected by the Bishop of Alton, were: Messrs. John Engert and John Carroll. On January 3, 1870, steps were taken to repair the church, which had been in a very poor condition. A new cemetery was bought and named "St. Joseph's Cemetery." When Father Stremler left on July 18, 1872, Father Ferdinand Stick took charge for three months to be followed by Father Francis Xavier Schreiber for five months.

Father James Rensmann was appointed to Vandalia on June 5, 1873, and started a parochial school with thirty-four children on September 1, 1873. Mr. Sebastian Weiss was the teacher with a salary of $40.00 per month and lived with Father Rensmann in the two-room priest's house. A new organ was installed at a cost of one hundred and seventy-five dollars. On June 2, 1874, St. Patrick's Society was organized with Mr. John Engert, President, Mr. Patrick Heavy, Vice President; Mr. H. I. Witte, Secretary, and Mr. D. Cullety, Treasurer. This society with the Altar Society contributed the finances for the upkeep of the school. Father Rensmann left July, 1875, and was followed by Father John Enzleberger for one year when again the Franciscan Fathers of Teutopolis took charge from March 21, 1876, to February 24, 1877.

Father Longinus Quitter was in charge of the parish and its missions from 1877 to 1881. He repaired the Church, the school and the priest's

house in 1877, but the parochial school was discontinued in September, 1877, for the reasons of poverty and inactivity of the societies. Father Charles G. Geier took charge on July 24, 1881. He built a new belfry on the church. On September 30, 1882, he received word from Right Reverend Bishop Baltes "Not to lease the school-house but to start the school as soon as possible." Therefore, in October, Father Geier reorganized St. Patrick's Society and reopened the parish school with Miss M. Seckinger as teacher, and thirty-eight children attending. Repairs were made on St. Joseph's Church in Ramsey in 1881, and the Stations of the Cross were erected in the churches at Ramsey, Greenville and Vandalia. Property was bought and the Church of the Most Precious Blood was built in Patoka in 1881. In 1882 Father Geier established the new Cemetery. On July 29th, the cornerstone of St. Lawrence Church in Greenville was laid by Bishop Baltes. On August 12, the "Catholic Knights of America" was organized with seventeen members with the purpose of supporting the parish school. In February, 1884, general repairs were made on the school house. On Sunday, August 24, 1884 conditions were such that Father Geier was compelled to close his school, and in September the Catholic children had to attend the public schools, where the Reverend Mr. Hursh was superintendent and held chapel services every morning. Father Geier failing in health, took a leave of absence. On July 27, 1885 he told his parishioners that he would be back within a few months, but the Lord called him to his reward.

Father John Higgins was temporarily appointed and was succeeded by Father Henry Becker, D.D., who was put in charge December 10, 1885. Before his arrival the men of the parish built a very much needed addition to the priest's house; a third room. In 1887 new sacristies to the church were built. In January, 1887, the Mission of Patoka was taken into the newly erected Diocese of Belleville, leaving with Vandalia the missions of Ramsey, Oconee, and Greenville. Father Henry Becker remained in Vandalia till October, 1888, and was succeeded by Father M. M. Burke. In 1890 the Mission of Oconee and later also the Mission of Greenville were made separate parishes.

"The Catholic Knights of Illinois" were organized December 13, 1891, with: President, Mr. Thomas Hart; Vice President, Mr. Julius Burtschi; Treasurer, Mr. Charles Marty.

In 1894 a good brick foundation was built under the church and school and house. Father Carr was appointed temporarily from March until December, 1894, when Father Bernard Lee took charge, December, 1894, and established the Sacred Heart League counting thirty-three members with Miss Maggie Lynch, President, and Miss Hattie O'Neill, Vice President.

On July 27, 1896, new church property was acquired on Seventh street, between St. Clair and Randolph Street. On March, 1897, a great misfortune visited the parish for the old church standing on Randolph Street near Eighth Street, was destroyed by fire. Until May 21, 1898, Divine Services on Sunday were held in the old Literary Hall in the Higgins Block. On January 31, 1898, a committee was appointed to procure funds to build a new Church on the new site as follows: Reverend Bernard Lee, Rector, Mr. Joseph Weiss, Mr. Dan Burtchi, Mr. Edmund LeDoux, Mr. James Kelly, Mr. John Phillips, Mr. Charles Oldfield. The new church was built and on May 21, 1898, it was dedicated by Right Reverend James Ryan, Bishop of Alton, Illinois. Father Lee stayed in Vandalia until June, 1898.

In June, 1898, Father John P. Moroney became Pastor of Mother of Dolors Church. He added a tower and a basement to the new Church Building and built the present rec-

tory. The most generous contributors to the church were Mr. James Kelly, $500.00; Mr. Julius Bertschi, and Mr. Charles Marty. The most generous contributors to the rectory were: Mrs. Mary Eckard who donated $400.00 in cash, and Miss Maggie Lynch, who donated $200.00 in cash and other articles for the Rectory. Father Moroney installed a heating system in the Church and the house. The old church ground and school house were sold, being of no further use for the parish. In 1903 the Sanctuary and two Sacristies were added to the Church. The most generous contributors were Mrs. L. Joyce, who donated four hundred dollars in cash, and Mrs. Mary C. Boyle, who donated six hundred dollars in cash. The cross in the cemetery was blessed by the Right Reverend Bishop James Ryan, D.D., of Alton, Illinois, in 1903.

The Main and Side Altars were carved by Father Dechene, Pastor of Assumption, Illinois. Ramsey ceased to be a Mission of Vandalia in 1906

In July, 1908, Father J. P. Moroney was appointed Pastor of St. Patrick's Church, Pana, Illinois, and was succeeded by Father Thomas McGrath. He continued to make improvements on the Church property by installing a new heating system in the Church and by erecting new Stations of the Cross and also by renovating the roof on the Church and the house. In 1919, Father McGrath was appointed pastor of Illiopolis, whose pastor, Father John C. Daw, came to Mother of Dolors Church. Father Daw died at St. John's Hospital, Springfield, Illinois, in 1922, and was succeeded by Father M. J. O'Flaherty.

Father Walter H. Speeman was appointed October 12, 1925. "The Holy Name Society" was organized with Mr. Joseph Burtschi, President; Mr. Edmund LeDoux, Vice President. In February, 1926, the Church was frescoed. The Main Altar was remodeled and many improvements were made in the Sanctuary and priest's house. On May 30th, 1926, the Blessed Virgin Mary Sodality was solemnly organized with Miss Hazel Simma, Prefect; Miss Bernadette Sturgess, Secretary.

Church of St. Mary, Marshall, Clark County, Illinois.

Established in 1847.

Present Pastor: Reverend Joseph A. M. Wilson.

Clark County, Illinois, was created from part of the very extensive Crawford County by an act of legislature in 1819. It is situated about midway between Chicago and Cairo, Illinois. Its main resources are agriculture and the raising of horses, mules and other domestic animals, although it is rich in coal and oil.

In the days of its beginning as a separate county, the great commercial highway for the Southeastern portion of Illinois was the Wabash River. This continued till the United States Government had advanced the opening up of the great Cumberland Highway as far as the Old National Trail to St. Louis in 1821.

The first County Seat of Clark County, chosen by the commissioners appointed by the settlers themselves, was named Aurora, and was really only a tentative choice, rather than a regular county seat.

With the Old National Trail, fast developing towards Illinois, the settlers began a loud clamor for a more central county seat. Colonel William B. Archer and Joseph Duncan, later Governor of Illinois, and United States Senator, whose land was bisected by the fast developing national highway, on October 3, 1835, had the site of a new town surveyed and laid out in town lots, with splendid wide streets and county seat property. To this new town they gave the name of Marshall, in honor of John Marshall, the eminent Chief

Justice of the United States Supreme Court, and United States Senator.

Marshall was not, by some few miles, as central as Auburn, and this brought about a bitter political war, which lasted for years. The Commission appointed by the Legislature to select the position of the new county seat was overwhelmed and finally the Legislature decided to leave the selection to the vote of the people of the county. After a nasty campaign, in August, 1837, Marshall captured the county seat, and in June, 1838, it was removed from Darwin to that town.

In spite of its splendid railroad facilities, Marshall has not one single industry to hold its continuous crop of young men and women. It now boasts of 2222 inhabitants, while, but a few years ago, it boasted of over 3,000.

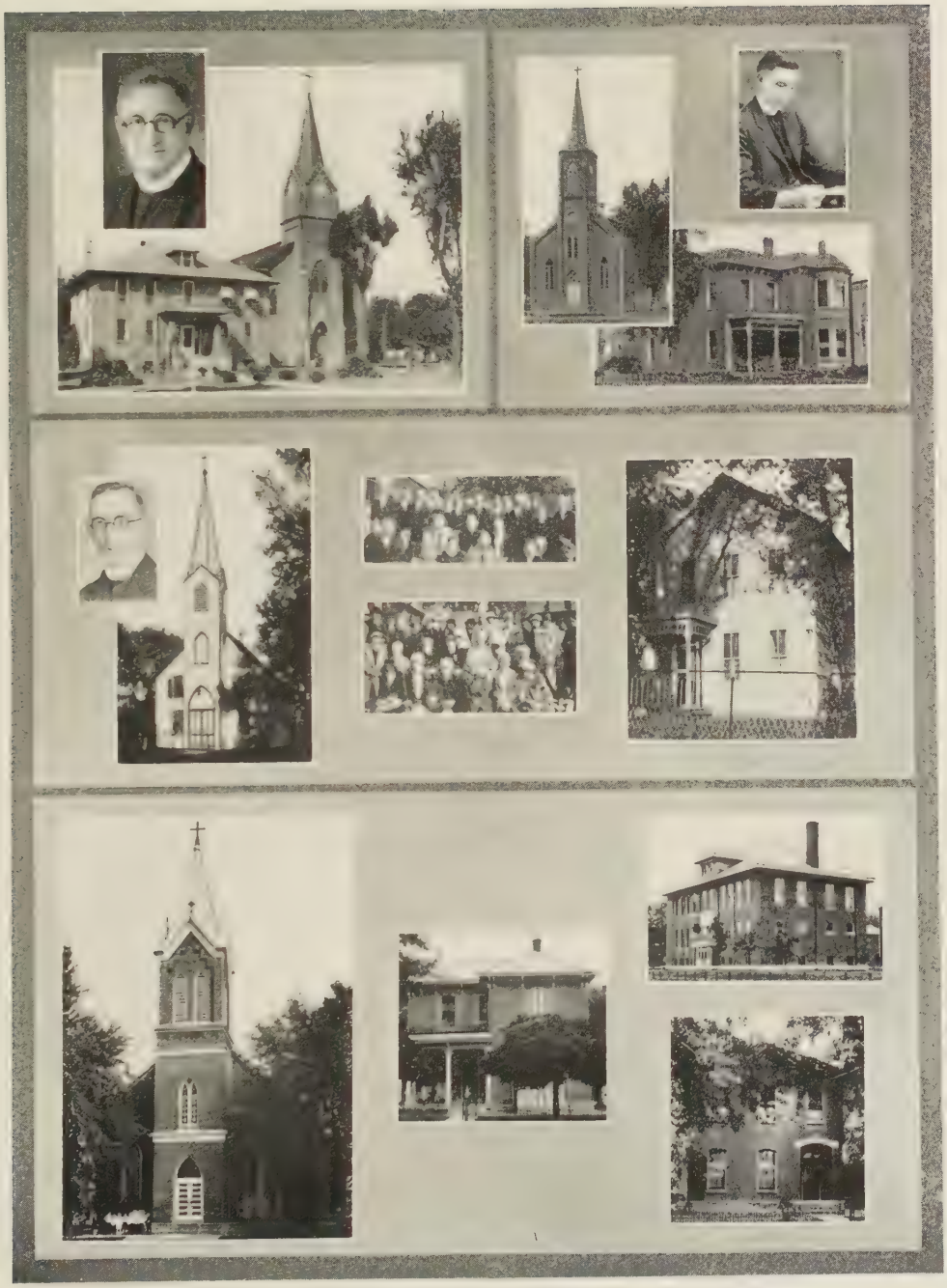
As soon as Marshall secured the County Seat of Clark County, in August, 1837, town lots sold rapidly. One of the early buyers was Patrick Conohy, who, with his wife and small family had come from Ireland and after a short stay in Ohio, settled in Marshall in the fall of 1837. This was the first Catholic family to settle in Clark County. Early in 1838, several other families came from Ohio, all German Catholics, and settled south of Marshall. These were the Staubs, the Swopes, the Saunces and Loebs. Of these families, only the Staubs are represented in St. Mary's Parish. A little later in 1838, Robert Wilson, an Irishman, but not professing the Catholic faith, settled North of Marshall, taking up a large tract of land in Douglas Township, on what was called The Barrens. He was shortly followed by quite a little colony of Irish Catholic families who settled on the barrens, most of them purchasing land from Mr. Wilson.

As early as 1838 the Catholics had so increased in Clark County, that the people applied to Bishop Brutè of Vincennes, under whose jurisdiction the Southeastern portion of Illinois was at that time and Father Buteux of Terre Haute, Indiana, was appointed as regular attendant, followed by Father Lalumier, until the erection of the diocese of Chicago in November, 1843. Chicago diocese embracing the whole state of Illinois, the priest from North Arm, Illinois, was ordered to attend the spiritual needs of the thriving mission at Marshall. Father Thomas Brady of North Arm visited Marshall at regular intervals for nearly two years, followed by Fathers D. Byrne and George Hamilton, until late in 1847 Father Hugh Brady a priest from Easton, Pennsylvania, became the first resident pastor of Marshall. Father Brady was very progressive and soon several Irish Catholic families followed him from Easton. He at once began the building of a neat little brick church along Gothic lines, making several trips East in order to collect funds.

Father Brady succeeded with his new church as far as putting on the roof, when obliged to start on a journey to visit the Bishop at Chicago. He died a few hours after arriving at Joliet. As soon as Bishop Quarter heard of Father Brady's death he sent Father H. Nicholsby, one of the first priests ordained in the new diocese, to investigate conditions at Marshall, where he stayed for about four months, returning to Chicago, to the great regret of the people of Marshall.

Father Thomas Ryan again took charge of Marshall, pushing on the building of the new church. At that time Colonel William B. Archer, a non-Catholic, gave to the Catholics, through Father Ryan, a plot of land west of Marshall for a burying ground.

On October 2, 1849, Bishop Van de Velde visited Marshall and confirmed a small number of persons among whom were Honora and Mary Conohy, John and James Welsh, Mr. and Mrs. Daniel Callahan, Michael Loeb and John Hamel. The new church not being as yet in condition, the sacra-



Marshal—Rev. J. A. M. Wilson, Pastor, St. Mary's Church . . . Mt. Sterling—Rev. J. J. O'Donoghue, Pastor, St. Mary's Church, Rectory . . . Liberty—Rev. E. J. Scanlon, Pastor, St. Bridget's Church, Holy Name Society, Ladies' Altar Society, Rectory . . . Mt. Sterling—St. Mary's Church, Rectory, School, Sisters' Residence.

ments were administered in the home of Patrick Conohy. Miss Conohy won the prize, a silver half dollar, given by the Bishop, for proficiency in the catechism.

As there was no resident pastor at Marshall at that time, and the Conohy home was crowded, the Bishop took lodging at the Baxter House; but such an uproar continued through the night that the Bishop was obliged to leave the place, and in the dark, early morning hours seek the home of Mr. Conohy, where, seated on a simple chair, he passed the long hours till the time appointed for the services arrived. Mrs. Conohy was too ill to supervise the conduct of the home on that day, so the Bishop, after his Mass, refusing to return to the detestable inn, contented himself with the simple fare prepared by one of the little girls of the household.

In 1851, Bishop Van de Velde again visited Marshall, presumably for the dedication of the new church, which was now finished, confirming nineteen persons on this second occasion.

In 1849 Robert Wilson who in 1838 had settled at The Barrens on a large tract of land, laid out a new town, which in honor of his birth place in Ireland, he called Castle county. Mr. Wilson presented to the Catholics, through Father Thomas Ryan, ten acres of rather hilly land for religious purposes. Mr. Wilson's town did not materialize, however, but remained a mere hamlet. Mr. Wilson did not profess the Catholic Faith, but his wife and all his children joined the church. Father Ryan sometimes went to the Wilson home to say Mass.

Father Thomas Ryan continued, generally to attend Marshall up to 1860. Early in 1860 Father D. Byrne became Father Ryan's successor. Father Byrne is the first priest to begin a Record of St. Mary's parish. Although the top of the first page on the new book records a baptism September 1, 1860, the fact that a little later several entries are placed in June, argues that he took charge in May or June, 1860. His latest entries are in August, 1861. Father Herbert Hoffmans, his successor made his first entry June 29, 1862. Very likely, Father Brady was succeeded by Father Hoffmans toward the end of 1861.

The next record shows that Father Henry I. Hoven was there October 5, 1862, when three baptisms took place, the births having taken place in August. Father Hoven, seeing the need of a much larger church, procured the present splendid church site, which covers a whole town square of land. He laid the stone foundation of the present fine brick church.

The next priest in Marshall, of whom there is official record, was Reverend Anthony Zigsheim, who recorded a baptism August 7th, 1864. The latest entry by Father Zigsheim is February 5th, 1864.

Following Father Zigsheim was Father Jeremiah A. Sullivan. His first entry of Baptism—April 30, 1865, his latest, May 1st of that year. He was succeeded by Reverend August B. Rinches, 23rd of July, 1865, latest March 5, 1865-1866. He was followed by J. A. Sullivan, April 1, 1866, latest entry April 28, 1867. Follows: Liber Mortuorum, 8th of May, 1867, Father J. A. Mark, latest entry, in same Liber Mortuorum, November 30, 1873. But, as there is no entry until September, 1873, it is impossible to say just when Father Mark left.

Father Mark was a master carpenter and joiner, and when he came into the parish and saw the need of the church started by Father Hoven, he at once set to work on the splendid foundation already laid. The brick work having been finished by the contractors, Father Mark, with Joseph Forbeck as his youthful helper, undertook, and carried through, all the carpenter work, not only of the large church, but also two other parochial buildings, a large schoolhouse and rectory. It was not ready for dedication, however, till the date of October 20, 1872. It was dedicated by Right Reverend Peter Joseph Baltes, Bishop

of Alton, who confirmed a large class on that day. Father Mark's building proclivities had not only put the parish in debt but they seemed to have no end. Complaint was made to the Bishop and Father Mark was transferred. It was he, however, who sowed for others to reap. For he had provided not only an ample church, but a fine residence for the priests for fifty years to follow. He may well be considered the second founder of St. Mary's Parish. In September, 1873, Father Francis Albers, O.F.M., attended the parish for about a month. The next entry is by Father Clement Deymann, O.F.M., October 12, 1873. January 17, 1874, we find Father Albers, O.F.M., again in attendance until about the end of February. He was followed by Reverend S. Wegener who makes his first entry in the Baptismal Record, April 18, 1874. Father Albers is again in charge during May, and we find Father Wegener back again in June. Father Reynerius Diekniete has taken charge in August, 1875, latest entry of Father Diekniete's was the twenty-fourth day of December, 1876. Father Charles Kuhlman makes his first entry on December 18, 1876.

Father Kuhlmann was a very active man. He was the first priest to open a parochial school in Marshall. He hired a lay teacher at first, but later introduced the Dominican Sisters. He had the fine brick tower added to the church. He founded the Catholic Knights of America in the parish, under the patronage of Saint Paul. He founded the Catholic paper called the Church Progress which he edited and printed in a little building on the southeast corner of the church property. He started a separate mission in Casey in 1878, and another in Robinson, both of which he visited from time to time.

In Marshall the Catholics were by a large majority Irish and English speaking. Until November 1888 when Bishop James Ryan became Ordinary, Bishop Juncker and Bishop Baltes provided only German priests who could scarcely speak the English language. This was a cause of almost continual strife, which, with the advent of Bishop Ryan, came to a climax and ended in the removal of Father Kuhlman.

Father David Moroney succeeded Father Kuhlmann on July 12, 1891 and remained until September 1, 1900. Father Moroney was a quite, persevering and energetic pastor. His special devotion was to "God's Acre," the cemetery, the common object of his daily walk, where rosary in hand, he sprinkled the graves with his Aves. He had the cemetery put in good order, placing a fine wrought iron fence with a beautiful arched entrance all along the front. He had the spire placed on the church, enlarged the organ loft, placing therein the fine old organ from St. Benedict's, Terre Haute, Indiana. He put in the beautiful art glass windows in the church. All of which work he accomplished without adding to the indebtedness of the parish. He was greatly esteemed by all the citizens of Marshall, both Catholics and non-Catholics.

Father Patrick R. Ducey, followed Father Moroney as pastor on September 1, 1900. Young and full of energy, Father Ducey made many improvements in and about the church. The sanctuary was very small, so he had it enlarged and transformed to its present beautiful and commodious form. He removed the old Altars made by Father Mark, and placed the present pretty altars in their place. He built the present fine sacristy to the church as a winter chapel for daily Mass. Having received as assistant Father Florent Delfosse, he reopened the missions at Casey and Robinson, in both of which places oil had lately been discovered. Father Delfosse, was in 1907 appointed pastor of Robinson and Father John Heslin followed him as assistant. Father Ducey purchased, through Mr. A. J. Worman, of Effingham, two fine city lots in Casey, laying the stone foundation for a new church. He was

obliged to give up the project however for want of co-operation. The lots cost $500. They were sold for $400 in 1920 to help improve a newly purchased abandoned sectarian chapel. Father Ducey contracted tuberculosis and died in Colorado in December, 1907. He expressly requested to be buried in Springfield, Illinois in the priests' plot of that cemetery.

Father Ducey was succeeded by Father William J. Healy on February 15, 1908. Father Heslin remained as his assistant until the appointment of Father William O'Sullivan in the fall of 1913. Father Healy was changed to Murrayville, Illinois, where he died a few months later, whereupon Father O'Sullivan was formally appointed Administrator of St. Mary's and so served until October 1, 1915, when Father Joseph A. M. Wilson was appointed pastor and at present serves in that capacity.

During the last ten years, besides the building of the fine new rectory, many and expensive repairs and improvements have been made. A large basement was excavated under the church and an up-to-date steam system replaced the wood burner, which quite frequently drove the people from the church by its smoke. The studding of the church having decayed, and the floor having fallen nearly a foot, new studding and a new flooring for a great part, was supplied. The old carpet in the sanctuary was replaced by tile and Tennessee marble trimmings, the church was redecorated by the priests themselves, Father Timothy Smith being assistant. The organ which had given place to a little harmonium, was put in good repair by a firm of expert organ builders, who attached an electric blower. The unwieldly church windows, that could not be closed, were made stationary and iron framed swinging panels were installed in the lower part of the frames. A note for $800, which forty years previously had been given at 6 per cent interest, was paid off in a few minutes on December 8, 1918, $2400 having been paid in interest to that date.

The assistants at St. Mary's during Father Wilson's time were from November 1, 1915 to October 1, 1916, Reverend Timothy Smith; October, 1916 to October, 1918, Reverend Edward Butler; October, 1918, to September, 15, 1922, Reverend John J. Hogan, grand nephew of the late Bishop Hogan of Kansas City, a worthy relative of his distinguished uncle; from September 15, 1923, to December 3, Reverend E. A. Carey. The mission at Casey having been placed in charge of the Franciscan Fathers at Teutopolis, there has been no assistant in Marshall from the last mentioned date.

In 1915, when the present writer came as pastor to Marshall the parish numbered 120 families. It now has in 1925, 96 families. In the last ten years many of the old settlers have died, thus breaking the ties that held their children to this locality. The Ford, Studebaker, etc., have attracted the youth from the ill-paying farms to Detroit and other cities, and the old folks are obliged to sell out, to hire a little cottage in town. The young women have gone to the cities for employment, have married and settled down, usually calling their sisters and brothers after them. A death or a marriage in Marshall, nowadays, usually means "A scattering of the clan" and "Pews to rent," with no one to hire them.

Church of St. Brigid, Liberty, Adams County, Illinois

Established in 1847.

Present Pastor: Reverend Edmund J. Scanlan.

St. Brigid's church was founded in 1860. From the names in an old account book in which is recorded the money received and expended in the

building of the church in 1869-1870 it would appear that this territory was at this time settled by Irish Catholics. The list of subscribers to the building fund is as follows: Peter Brennan, Patrick Kelly (senior), Maurice Kelly, Michael Kelly, John McMahon, F. Lambert, James Corrigan, Patrick Corrigan, Edward Fitzpatrick, Patrick Clark, William Farren, Mrs. Mary Clark, John O'Donnell, Patrick Curran, Thomas O'Donnell, Thomas Langan, Bernard Masterson, Frederick Worley, Hugh Markey, David Fitzgerald, James Gorman, Edward Cleary, Patrick Ormond, Michael Welsh, Mrs. Mary Ham, Mrs. John Roberts.

Among the first German families whose names later begin to appear on the parish roster were: Reinhard and John Smith, Andrew Flick, John Waner, Louis Kleinhensen.

The first Catholic settlers of this territory were occasionally visited by the famous pioneer missionaries, Father St. Cyr and Father De Smet, S.J. Later on Fathers McCabe and Stick ministered to their spiritual needs riding on horseback from one little Catholic colony to another with their vestments and altar supplies strapped behind them.

Although the parish was founded in 1860 the church was not built until 1870, its first pastor, the Reverend Thomas Cusack, during this decade following the custom of Fathers McCabe and Stick of riding from one Catholic settlement to another in that large territory of over six hundred square miles and saying Mass at the various homes of his parishioners according to their turn. And even after the church was built the devoted people of Liberty had to be satisfied with one Mass each month, as its pastors usually had charge of other parishes also.

The Reverend John Patrick Kerr succeeded Father Cusack. Father Kerr had a sacristy built and on the occasion of his monthly visit to the church roomed over it in the Summer and Fall months, the ladies of the parish taking turns to prepare his meals. In the severe days of Winter and Spring he usually availed himself of the ready hospitality of his friends, Peter Brennan or Patrick Kelly.

The Reverend Clement Johannes was the first resident pastor of the parish, being the builder of the present attractive parochial residence. Father Johannes was succeeded by: Reverend L. Guerin, Reverend D. Kelly, Reverend Francis Smith, Reverend Thomas Costello. Father Costello was a skilled architect and during his administration much was done to beautify the church premises. The ceiling was raised and arched, the windows were mullioned, the sanctuary space increased and the church enlarged.

After Father Costello came: Reverend James Brady, Reverend A. Vollebreght, Reverend William Pietsch and Reverend Edmund J. Scanlan, the present pastor. Father Pietsch's administration was marked by a great increase in the number of weekly Communions. He also established a flourishing branch of the Holy Name Society, which is the means of bringing a magnificent attendance of the men of the parish to the altar rails each month.

At the present time the entire church plant is being repaired and modernized. Two hot air furnaces have been installed, the church and pastor's residence have been painted and equipped with a modern plumbing system.

The names of some of the trustees who served the parish since its organization are: Peter Brennan, Patrick Kelly, John Williamson, Patrick Clark, Constantine Clark, James Clark, James Welsh, Frank H. Smith, William Kaltenbach, Joseph Ormond, Frank Dietrich, Moritz Cramsey and Frank F. Smith.

The parish at present has sixty-eight families, making a total of two hundred and fifty-two persons. Most of the members reside at an average distance of six miles from the church.

Only nine families reside in Liberty itself.

St. Brigid's church had four episcopal visitations, one on October 23, 1882 by Right Reverend Peter Joseph Baltes, two by Right Reverend James Ryan, one in 1891 and another in 1894, and one by Right Reverend James Aloysius Griffin in May, 1926.

Father Cusack was Pastor of St. Brigid's from 1860 to 1875; Father Kerr, 1875-1884; Father Johannes, 1885-1892; Father Guerin, 1892-1893; Father Kelly, 1893 (Feb.-June); Father Smith, 1893-1896; Father Costello, 1896-1899; Father Vollebreght, 1900-1921; Father Pietsch, 1921-1927; Father Scanlan, 1927—.

Church of St. Mary, Mt. Sterling, Brown County, Illinois.

Established in 1849.

Present Pastor: Reverend Patrick J. Fox.

St. Mary's Parish, Mt. Sterling, Illinois, extends over Brown County, and parts of Schuyler and Adams counties. The first white settler within the limits of Brown county built his log cabin in the northeast part of Coopestown township in 1823. The date of the first settlement of Catholics here runs back almost to this twilight of Brown County history. It is certain that there were some Catholic families among the first emigrants to Mt. Sterling and vicinity. Among the earliest settlers, whose descendants are today more or less prominently identified with the affairs of the county were the O'Connors, Sweeneys, O'Haras, Rioths, Flynns, Doyles, Corrigans, Dillons, Foleys, McCromicks, Bordenkirchers, Sullivans and Cullinans, not to mention almost a score of other families whose names and histories have almost lapsed from the memory of the population of today.

Before a Catholic church was built in Mt. Sterling, Mass was said at the homes of the above mentioned, either in town or country, by Reverend D. Byrne, who came from Quincy. St. Patrick's, the first Catholic church of Mt. Sterling, was built in 1849 in that part of the city now known as Lawnsdale. This little frame church was for many years commodious enough for its small and widely scattered congregation. There was no resident pastor but the church was attended from Jacksonville and Quincy at such odd times as suited the convenience of the much overworked clergy of that day.

When the Catholic population became more numerous and more fortunately situated, the present splendid site of the Church property was secured. This consists of an entire square block, half of which was donated by Mr. James Gibbons, and half purchased by the congregation. The building of the present church, St. Mary's, was begun in 1862, but it did not reach completion until 1876, although it was dedicated in 1864 and put into use at once. At this time the congregation consisted of both German and Irish nationalities, but in 1868, many of the "out-and-out" Germans were organized as a separate congregation called St. Joseph's. At the present time St. Mary's is composed of families of Irish and German extraction with the Irish predominating somewhat.

The first resident pastor of St. Mary's occupied a house a block and a half east of the church. Because of its inconvenient situation, it was sold and the present parochial residence was built in 1878. Many of the first priests were not permanently stationed here and only officiated in a desultory sort of way, sharing the hospitality in their respective homes with the better-off families of their congregation. These were: Fathers Byrne, Gallagher, Kearney and Pendergast. Father Gallagher was the priest temporarily in charge at the time the first church was built. Reverend August B. Rinker was the first resident pastor. He officiated here from 1860 to 1864, and during his incumbency the erection of the present church

building was begun. Reverend Ferdinand Stick succeeded the former pastor and brought to a close the work on the new church. He remained until 1868 and was succeeded by Reverend Dennis Cohan, who in turn was succeeded by Reverend Michael Clifford. The latter's term of rectorship was the longest in the records of the church of Mt. Sterling; it lasted from July, 1872, to July 1, 1896. The present parochial residence and the Sisters' Convent were built during the incumbency of Father Clifford. In 1896 Reverend Daniel J. Ryan took charge of St. Mary's and remained until 1899. In that year he was fatally burned when the house accidentally caught fire. Reverend Michael H. Cawley was acting pastor until July, 1900, when Reverend David Moroney became pastor. He was succeeded by Reverend W. Heffernan in 1907, who remained here until his death in 1912.

While Father Heffernan was pastor, the congregation at Bluffs, Illinois, formerly attended from Jacksonville, was attached to Mt. Sterling as an out-mission. A curate was needed, and Reverend J. Murray was appointed to that position. He was succeeded first by Rev. Peter T. McGuinness, and then by Reverend Charles Fanning. The latter was acting pastor from Father Heffernan's death until 1913, when Reverend T. J. Carroll was appointed pastor. The following priests were assistants during that period: Reverend Joseph O'Donnell, Reverend James Maloney and Reverend Joseph McKeogh. After Father Carroll's death in 1919, his place was filled for about two months by Reverend Amos Guisti, when Reverend Joseph O'Rourke, the present pastor, was appointed. Reverend Edmund Butler and Reverend Dominic Lydon were former assistants to Father O'Rourke. The present assistant is Reverend James Holmes.

Prominent among the influential men of the earlier days were John Teefey, an able lawyer who was State's Attorney in 1863, and J. M. Murphy, who worthily held the office of Mayor for fourteen years. Today the office of Mayor is again filled by a member of St. Mary's Congregation, William Purcell. The early Catholic settlers and their descendants have always exercised a wholesome influence upon the affairs, material and moral of the country. The Civil War found many soldiers among them and the World War added to the Parish Roll of Honor four gold stars after the names of George E. Bordenkircher, Thomas Moncton, Richard Monckton and Frank E. Drew.

St. Mary's Congregation has enjoyed the benefits of a Catholic school from the time the little one room school house was built in 1864. Another room was added in 1873. Lay teachers taught here until in 1880, when Reverend M. Clifford secured the services of the Dominican Sisters from Springfield, Illinois. In 1908 St. Mary's Academy, the present school, was erected under the direction of Reverend W. Heffernan. At present its grade school has an enrollment of 65 pupils and its High-School numbers 72 students. It is listed among the recognized High Schools of the state, and is affiliated with the Catholic University of America and with the St. Louis University.

As to Mt. Sterling itself: It is the capital of Brown County. Its inhabitants, 2,000—in number are, for the most part, retired farmers with a sprinkling of business and professional men. It has no productive industry except farming; hence its conservative outlook and lack of growth during many years past. Mt. Sterling has many things of which it may reasonably feel proud, but unquestionably its greatest asset is its fine community spirit. The writer knows of no small city in such comparative isolation where a more beautiful spirit of good fellowship exists between the Catholics and non-Catholics. This spirit was especially evident during the incumbency of Father O'Rourke

and his assistant, Father Lydon, both of whom seldom missed an opportunity to promote civic welfare. And their efforts in this direction were duly appreciated by their separated brethren. An illuminating instance confirmatory of this good will is seen in the fact that when Father Lydon was about to start for the Catholic University of Washington, D. C., to pursue his studies further, he was feted by the prominent non-Catholics of the city and made the recipient of a beautiful gold watch chain which he still numbers among his most precious possessions. It can then be justly said that Mt. Sterling has found a civic common denominator wide enough to embrace all denominations without prejudice to their respective religious convictions.

After a long painful illness, climaxed by a fatal operation, Father O'Rourke died at St. Mary's Hospital, Milwaukee, on Friday, February 17, 1927, and was buried the following Tuesday in Calvary Cemetery, Mount Sterling. The Right Reverend James A. Griffin, D. D., in the presence of a large number of Diocesan priests and an over-flow congregation of the laity representative of all classes and creeds, officiated at the obsequies and preached an inspiring sermon in which he dwelt at length upon the priestly character of the deceased.

Reverend Joseph O'Rourke was born 1864, in County Longford, Ireland. He received his elementary education in the local national school, and his classical training in Moyne Seminary, Longford. From the latter place he entered the famous Missionary College, All Hallows, Dublin, where after successfully completing his philosophical and theological studies, he was ordained priest in the year 1892.

On coming to this country he was sent as assistant to Our Saviour's Church, Jacksonville, where he remained till 1896. From 1896-1899 he was pastor of Sacred Heart, Dalton City; from 1899-1919 of St. Isidore's, Farmersville, and from 1919 to his death, of St. Mary's, Mt. Sterling. In all these places he did splendid work and always bore himself with priestly dignity. Particularly was he loved by the Farmersville people round whose hearts he had entwined himself by his pleasing personality and devotion to duty.

Father O'Rourke, in his deep faith and buoyant light-heartedness, was typical of the Cream of Irish priesthood. Near his faith there never seemed to come shadows of doubt. His deportment and address were reminiscent of Newman's true gentleman, as the man who never gives pain. Father O'Rourke was, however, human enough to get angry on occasion, but then the toe of his forgiveness always pressed the heel of his anger.

Those who knew him will recall his contagious, wonderful laugh, which would ripple and run, and delight its hearers like the song of the lark on a morn of May over his native mountains of Innisfail.

It was no wonder that when he died he was mourned by all. The number of priests and people at his funeral considering the remoteness of the place, and the many tears shed as the portal of the tomb closed in upon him whom they loved so well are proofs of his great popularity.

The writer of this appreciation lived for two and one-half years under the same roof as Father O'Rourke, and consequently knows whereof he speaks when he says that in his death St. Mary's congregation lost a true shepherd, the priests of the diocese a companionable friend, and Bishop Griffin a priest of sterling work. As I now think of him, the beautiful words of Hamlet to his noble friend, Horatio, come to my mind: "Thou art e'en as just a man, as e'er my conversation coped withal."

Father Joseph O'Rourke, after life's fitful fever, may you sleep well —that is the fervent prayer sent up to God by yours in Christ.—D. F. L.

N. B.—Rev. Patrick Fox, a former pastor of Divernon, is now in charge of Saint Mary's, Mount Sterling.

Church of St. Joseph, Mt. Sterling, Brown County, Illinois.

Established in 1849.

Present Pastor: Reverend James J. O'Donoghue.

Brown County is situated a little north of the center of the State of Illinois, and was originally a part of Schuyler County. In the year 1829 Brown was cut off from Schuyler and independently established with the city of Mount Sterling, its capital. The first white man to locate in what is now known as Brown County arrived in the year 1823. His name was Sheppard. From that time onward the white race gradually came in and settled down to clear away the timber and cultivate the land. It appears that those early settlers had a knowledge of and a love for the Christian religion. No less than five denominations with churches established had been identified with the locality from its earliest history; namely, Methodist-Episcopal, Presbyterian, Baptist, Christian and Roman Catholic.

As evidence of the Catholic faith in Brown County from its beginning, there is a long list of distinctively Irish and Catholic names, all of which have been associated with the first settlement and development of the county. Those men together with their German neighbors of the same Faith, were the pioneers who planted the first seed of Catholic Faith in this new and fertile field. In the year 1849 the first Catholic Church was established in the city of Mt. Sterling, and from that time onward the congregation steadily developed in the face of many disadvantages. At this time the parish was territorially commensurate with Brown county, and the priests at Mt. Sterling attended the spiritual needs of all Catholics dwelling in that area of whatever nationality.

The year 1868 saw a development or rather a kind of revolution in the Catholic Church in Brown County, when the majority of the German element, which numbered about half of the original parish of about 200 families, seceded from the mother church of St. Mary. The reason, or reasons, today alleged for the secession cannot be fully authenticated. However, from what the old families now living admit, the secession was caused by the race and language questions. The Germans, naturally enough, wanted a church and a pastor of their own nationality, who would preach the Gospel in their language. And, when we consider that all the German people of those early days came over the Atlantic from Germany, Holland and Alsace-Lorraine, knowing no other language than that of the Mother Country, we can appreciate their efforts to have the best opportunities for the practice of their religion.

In the year 1868 a delegation of German men waited on Bishop Baltes of Alton, laid their plans for a new church before him and secured his approval. The next move was to purchase three small lots in the east end of Mt. Sterling for the sum of $1,000. On one of these lots was a one-story frame building of considerable dimensions. This frame building was converted into a Catholic church, entitled St. Joseph's, and thus began the German parish in Mt. Sterling, Illinois.

For the first two years of its existence it appears the new parish was taken care of by a priest from Quincy, Illinois, by the name of Father Schaefermeyer. In January, 1870, Father Cornelius Hoffman was appointed the first resident pastor of the parish. He rented a frame house, lived in one end of it and opened a school in the other, with a German Catholic layman as teacher of all the grades.

In May, 1871, Father Hoffman was changed and the parish was again taken care of by Reverend P. Paulinus Weiss, a Franciscan monk from

Quincy, Illinois. He had charge for one year. In October, 1872, Reverend Edmond Claus was appointed pastor and held that office until May, 1873, when Father John A. Mark came to take charge, remaining until November, 1874. He purchased two lots on the south side of East South Street opposite the church. On one of these lots was an old log cabin which he converted into a parochial school. On the other he built a large two-story house as a pastor's residence. The new parochial school was again taught by a layman.

In 1874 Father Mark was changed and Reverend Joseph Locher was appointed pastor. Father Locher remained many years at St. Joseph's, and it was during his time there that the parish began to show signs of permanent progress. In 1884 Father Locher built the present brick church on the lot where the original frame church was located. The church cost $10,000. In the following year, 1885, it was dedicated by Bishop Baltes of Alton. The old log cabin schoolhouse on the south side of the street was now closed and the old disused church was moved to the lot east of the new brick church and converted into a parochial school with a Catholic layman as teacher.

The parish property now consisted of a new two-story priest's house on the south side of East South Street and a new brick church on the corner of East South Street on the north side, and on the lot west of the church was a frame building schoolhouse. In 1888 Father Locher employed Mr. Reuter as school teacher and organist, both of which offices he filled until 1897. In July, 1890, Father Joseph Dechene succeeded Father Locher and remained the pastor until 1897. Father Dechene did much good work for St. Joseph's parish. He erected two very beautifully designed side altars in the church, paid off all the debt on the parish and advanced the congregation spiritually and otherwise.

Reverend Benard Hasse succeeded Father Dechene in December, 1897, and remained as pastor until November, 1910, when he went to St. John's Hospital, Springfield, where he died May 4, 1911. At his own request he was buried in Calvary Cemetery, Quincy, where his college chum and life-long friend, Rev. Joseph Still was buried. By way of improvements Father Hasse moved the frame school-house from the north to the south side of the street and there continued the parochial school. About this time Father Hasse for the first time in the history of the parish employed Sisters to teach in the parochial school, bringing in three Sisters of the Precious Blood Order. Where the old school house was, he built the brick house that has since been used and stands today as the pastor's residence.

In 1910, Reverend John Marion came to St. Joseph's and remained as pastor for six months. He was succeeded by Rev. Frederick Neibling who was pastor until June, 1920. For some reason or other when Father Neibling came to St. Joseph's the school had been closed. He again reopened it and employed as teacher Miss Kulman from Quincy. Later he employed Miss Louise Geers also from Quincy. Finally in September, 1913, Father Neibling employed three Sisters of the Notre Dame Order from St. Louis to take charge of the school.

In June, 1920, Reverend Anton M. Jaschke succeeded Father Neibling. Under his pastoral charge the school was closed after two years and has since remained closed. Viewing the circumstances all around, it appears it was a mistake ever to open a school in St. Joseph's parish for the reasons that most of the families live out in the country, anywhere from five to fifteen miles, and also in view of the fact that St. Mary's Academy offered the children of St. Joseph's congregation the advantages of a good

grade and high school education at a moderate expense.

In August, 1924, Bishop James A. Griffin appointed Reverend James J. O'Donoghue administrator of St. Joseph's, Father Jaschke having been previously sent to Effingham as chaplain of St. Anthony's Hospital. Since his coming, Father O'Donoghue has made many improvements that were badly needed. A new roof was placed on the church, an up-to-date heating plant installed, organ rebuilt and the rectory, heretofore wanting in practically every home convenience was thoroughly modernized. These improvements cost in the neighborhood of $7,000.00.

The parish today numbers about one hundred families, all German-Americans. The majority of the parish is made up of farmers who are moderately circumstanced.

Twenty-two young men from St. Joseph's parish served in the late World War, one of whom George J. Elbus, was killed in action.

Church of Our Saviour, Jacksonville, Morgan County, Illinois

Established in 1851.

Present Pastor: Reverend Francis F. Formaz, S.T.L.

The memory of the French Catholic Missionaries of the seventeenth and eighteenth centuries has lent a halo of romance and heroism to the early history of the Mississippi Valley, and its adjacent country. Every spot where their footsteps lingered during their journeys is, to the student of history no less than to the devout Catholic, a place replete with interest and hallowed by sacred tradition.

If one of these traditions may be relied upon, there is within the limits of Morgan County, and within the limits of the parish of the Church of Our Saviour of those days, a spot hallowed by the memory of the presence of one of these glorious pioneers of the Faith. At the western edge of the county, where the Illinois river broadens into a lake-like stretch of water, there is a small plateau. Here long years ago stood an Indian village visited from time to time by one of the black robes, Pere Antoine d'Osia, and to this day the lake and village lying just south of the plateau bear the priest's name in the form of Meredosia.

It is likely therefore that the first Christian worship within the bounds of the county and the parish of Jacksonville was the Mass. Long years passed after the days of Pere Antoine before the Mass was again celebrated. The town of Jacksonville in Morgan County, was laid out in 1825. The early settlers were, some of southern birth, some of New England extraction. The founding of Illinois College in 1829 by men from Yale College brought a large increase to the New England element of the town and resulted in giving to the community a decidedly Puritan cast. To a town therefore typically New England in spirit came the first Catholic settlers in Jacksonville.

So far as can be learned, the first Mass in Jacksonville was said in 1851 by the Reverend John Gifford, a Scotch priest at that time stationed in Springfield. Finding four or five Catholic families, he held Divine Service and appointed George Eberhardt, Edward Keys and Henry McDonnel as collectors to raise funds and assist in the establishment of a church. The services were held in a private house but soon the increase of the congregation demanded more room and the old court house was occupied. The Honorable Murray McConnel gave the congregation a piece of ground on North Sandy street, near the Wabash railroad, and soon thereafter a small brick building, which may still be seen, was erected and the modest beginnings of the Church of Our Saviour were made.

The first resident pastor was

Reverend Patrick T. McElhearn, but before his coming, Reverend Thomas Quigley of Springfield, visited the church at intervals. An interesting story is told of how that devoted man managed to say Mass on Christmas day for the little flock in Jacksonville, by procuring a hand car and making the journey from Springfield after having previously said his two Masses there. Father McElhearn was succeeded by Fathers Brennan, Mangan, O'Halloran and Clifford. In 1866, Reverend Joseph Costa, O. C., succeeded Father Clifford. The congregation had been making progress.

Immediately on assuming charge of the parish, Father Costa put into operation his plans for the building of a new church, in a more desirable part of town. Unfortunately, the anti-Catholic feeling was so strong that he found difficulty in obtaining a site. Through the aid of a third party, he finally succeeded in buying property on East State street, adjoining the home of the War Governor, Richard Yates. In 1868 he had the satisfaction of seeing his new church completed and the present spacious building on East State Street was occupied, having been previously blessed by the famous Archbishop Purcell of Cincinnati. In the corner-stone of the building, among other things, was placed the following document:

D. O. M.

VIII ID. IVL. Anno reparatae salutis MDCCCLXVIII Pio pp. IX Sanctae Catholicae Ecclesiae Pontifice Maximo Andrea Johnson Americae Foederatae praeside Henrico Damino Juncker Altonensis Dioceseos Episcopo Ricardo Oglesby Provinciae Illinoiensis gubernatore Joseph Costa Catholicorum huius civitatis A Jacksonvilla nuncupatae pastore Supradictis Reverendissimus H. J. Juncker Ad Maiorem Gloriam Dei Animarumque Salutem Lapidem Angularem huius templi Jesu Christo Crucifixo Mundi Servatori dicandi Subque invocatione B. V. Mariae Divique Michaelis Archangeli Benedixit, riteque posuit.

(Signed)

Henricus Damianus, Epus. Altonensis, P. J. Baltes, Vicarius Generalis dioceseos.

Joseph Peter Klein, pastor at Carrollton; L. Hinssen, pastor of the Immaculate Conception Church at Springfield; F. H. Zabel, pastor of St. Patrick's Church, East St. Louis; F. Stick, pastor of the Immaculate Conception Church at Maddonaville, Ill.; William Cluse, pastor of Petersburg; Francis Recouvreur, pastor of Pittsfield; James Harty, of the Cathedral, Alton, Illinois.

After completing his church, Father Costa at once set out to build a rectory, erecting a substantial brick residence on Court street, which afterwards served the Dominican Sisters as their Convent and Motherhouse. About this time, Father Costa also began the building of the parochial school and before leaving Jacksonville he had the present school well under way.

In the original parochial school, situated near the depot of the old T. W. & W. railroad, according to a contemporary account, Father Costa had 185 pupils. He acted as the principal of the school himself and had two laymen to assist in the work of teaching. Among the men so employed was Thomas A. Rice, the uncle of Very Reverend F. V. Nugent, C.M., who later removed to St. Louis, where he organized the Mound City Business College and later still became a prominent figure in the Real Estate World.

On the removal of Father Costa, the work was completed by Reverend Peter J. Macken. Father Macken was a native of Ireland, and when he took charge of Our Saviour's parish

on August 16, 1872, was a very young man. Under his discreet management, the irritation between Catholics and non-Catholics began to diminish. He pushed the work on the new school and on January 2, 1873, the school opened its doors. Three lay teachers were employed. In 1872, realizing the inadequacy of his teaching force, Father Macken secured a band of six pioneer Dominican Sisters from St. Catherine's in Springfield, Kentucky, to take charge of the school. Unknowingly, Mother Josephine and her companions laid the foundation of the present community of Our Lady of the Sacred Heart, whose Motherhouse is now located in Springfield, Illinois. Leaving their Kentucky home on August 18, 1873, they arrived the following day in Jacksonville, where they were housed in a low, one-story brick cottage, west of the school on Court Street. This continued to be their dwelling until the cramped, unsanitary quarters made a change necessary. Father Macken proposed to move from the new rectory to a frame building on the corner of Court and Brown Streets, and transfer the rectory to the Sisters for a consideration of seven thousand dollars. This was accordingly done.

The growth of the pioneer community later reached a point where new quarters were again needed, especially for the department of music. The community had been incorporated in 1884, with twenty professed Sisters and seven novices. The property of Governor Yates, on East State Street, was acquired, and later, an addition was made. On July 14, 1887, the new addition was blessed by Father Janssen, Administrator of the Diocese, assisted by Fathers T. Hickey and J. Murphy.

After Father Macken came the pastorate of Father John O'Halloran, in 1878. The new priest was young, inexperienced, and in very delicate health. In the spring of 1878 Father O'Halloran was called to his eternal home, and the Reverend Father Daniher filled the vacancy until Father Timothy Hickey's appointment in 1879, when Father Daniher became his assistant. During Father Hickey's administration, Liberty Hall was built upon land adjoining the parochial school. The Young Men's Catholic Benevolent Association had been organized in November, 1878, with twenty-three members, later increasing its membership to sixty-five. The officers in 1884 were: President, M. H. Murray; Vice President, George Buhre; Secretary, O. Weisenberg; Financial Secretary, Edward Keating; Treasurer, M. S. Harmon. The Ancient Order of Hibernians was established in September, 1883, with a roster of ninety-five members. Its officers at that time were: President, John Boylan; Vice-President, Charles Devlin; Recording Secretary, E. A. Cosgriff; Financial Secretary, W. A. Carroll; Treasurer, M. McGinnis; Doorkeeper, Denis J. McCarthy; Grand Marshall, M. S. Harmon; Sargent at Arms, John Devlin.

Some idea of the condition of the Church of Our Saviour at this time may be gleaned from a contemporary notice:

"At the Church of Our Saviour (Roman Catholic) from January 1, 1884, to December, 1884, there were fifty-eight baptisms, 34 funerals and 21 marriages. On May 25, 1884, 114 persons received the Sacrament of Confirmation at the hands of Right Reverend P. J. Baltes, Bishop of the Diocese. There are 298 children enrolled at the Catholic school who are instructed by the Sisters of St. Dominic. Mother Josephine is Superioress of the Sisters and this is the Motherhouse for the Diocese of Alton. The Church has a seating capacity of 800. There is also standing room and a large gallery. Two Masses are celebrated every Sunday, the first at 8:00 and the second at 10:00 A.M. At one of the Masses, all of the seating space is occupied and some persons are standing, and many in the gallery. At the other Mass the Church is more

than three-fourths full. Catechism at 2:00 and Vespers at 3:00. There are two societies of ladies attached to the Church, one, the Altar Society, and the other the Young Ladies' Sodality of the B. V. M. Their object is to help one another by mutual prayer and to supply the sacred vestments used at divine service. Besides the Young Men's Benevolent Society, there is also attached to the Church the Ancient Order of Hibernians and the Orphan Society."

It is interesting to compare the statistics given for 1884 with those for 1925. In the latter year there were 48 children baptized as compared with 58 in 1884; there were 36 funerals in 1925 as compared with 34 in 1884; there were 14 marriages as compared with 21 in 1884; there were 209 children in the school in 1925 as compared with 298 in 1884.

In January, 1889, Father Timothy Hickey was appointed Rector of the Church of the Immaculate Conception at Springfield, and Father Patrick Brady was assigned to Jacksonville, with the Reverend T. O'Reilly as Assistant. During most of his pastorate, Father Brady was in delicate health, dying on May 5, 1892. Father Brady was the first Rector of the Church of Our Saviour, that church having been made an irremovable rectorate. Shortly after the death of Father Brady, Father John W. Crowe came to Jacksonville on August 2, 1892.

For the previous fifteen years he had been stationed in Mattoon. He was a man of indefatigable energy, and under his direction there began a period of expansion undreamt of previously. One of his first efforts, the remodeling of the church, was completed in the autumn of 1895. In November, 1896, Father Crowe was able to announce the opening of Our Saviour's Hospital. The hospital building, which adjoins the church was originally the mansion occupied by Richard Yates the War Governor of Illinois. It had been purchased by the Dominican Sisters from the Governor's heirs, and for a time was used by them for their Motherhouse, until their headquarters were moved to Springfield. The last profession made with Jacksonville as the Dominican Motherhouse was in the convent chapel, October 24, 1892. On the removal of the Dominican Sisters, the property was purchased by Father Crowe and used by him as a parochial residence. Early in 1896 the work of remodeling the fine old house for the necessities of a hospital was begun by Father Crowe and in November of that year Our Saviour's Hospital was opened to the public. Among the early Sisters who nursed the sick here were some members of the famous band that went forth from Notre Dame during the Civil War and did heroic work under the direction of Mother Angela, the favorite cousin of the celebrated James G. Blaine. In 1897, as the facilities of the Hospital were taxed to its utmost, a substantial wing was completed, while in 1922 the present magnificent six story fire proof building was added at a cost of $250,000, making the Hospital one of the most modern and best equipped in this part of the state.

On Thanksgiving Day, 1897, just a year after the opening of this Hospital, Father Crowe had the pleasure of founding and equipping a Community Center. Shortly after assuming his rectorate, he had projected a Catholic Club for the social and intellectual benefit of the men of the parish. This Club had rooms in the old rectory, now the hospital, and for a time afterwards used Liberty Hall as its home. In the summer of 1897, a fine old family mansion located at 453 East State Street, just opposite the church was purchased for the use of the Club as its home. This building which still stands, is now used as the Dormitory of Routt College. At the heighth of its career the club was officered as follows: President, John Buckley; First Vice President, Michael Heffernan; Second Vice President,

Frank Corcoran; Financial Secretary, Michael White; Recording Secretary, J. J. Kelly. In keeping with former donations, Mr. William R. Routt set aside in the spring of 1901, the sum of six thousand dollars for a new church organ, which was duly installed and opened December, 1901. In 1902 the auditorium of the church was enhanced by the addition of the entirely new seating accommodations.

Among the zealous workers for the Church of Our Saviour at this time, the first place was easily taken by converts to the Catholic Church—the members of the Routt family. Charles L. Routt, the brother of William R. Routt, was born in Kentucky in 1824, and came to Illinois ten years later with his father. Charles Routt's mother was a sister of the famous Reuben Springer, the millionaire philanthropist of Cincinnati. About 1839, she sent her son Charles to Cincinnati to be educated. In 1840, Mr. Routt became a Catholic, an incident which naturally interested his uncle, Reuben Springer, and a few years later, led to Mr. Springer's entrance into the Church. A year or two after his conversion to the Faith, Charles Routt returned to Jacksonville, where for over fifty years he was conspicuous as a public spirited citizen. He died November 26, 1895, leaving in his will numerous bequests to the Right Reverend Bishop of the Diocese for various diocesan institutions. The High Altar in the Church of Our Saviour is a memorial to him, presented to the church by his brother and sister-in-law, Mr. and Mrs. William R. Routt, his sister, Mrs. McMillan, and his nephews, the Newman brothers of Chicago. All of these at the time of the donations were non-Catholics. In 1896, four years after the appointment of Father Crowe, as pastor, he had the satisfaction of receiving William R. Routt and his wife into the Catholic church. The story of their baptism, as told, is curious. Their son, Harvey J. Routt, had become a Catholic in 1888 through the instrumentality of his uncle Charles Routt. Harvey J. Routt was a fearless high minded, uncompromising Catholic and his life naturally had some influence with his parents, who from time to time had studied the practices and doctrines of the Catholic Church, though they evinced no wish to come within its fold. Mr. William R. Routt was originally a member of the Christian Church, which he had entered at the age of sixteen, in which he served for many years as Elder and Deacon. In 1896, two years after the death of his brother Charles, he and his wife attended, in a casual way, a mission given at the Church of Our Saviour. Later, entering the rectory, they were met by Father Crowe, who without further preamble asked Mrs. Routt to come to the church to be baptized, and upon her demurring, he said: "Well, then, come in and see your husband receive Baptism." Strangely enough William R. Routt arose, went to the Church and was baptized. On the completion of the ceremony, turning to Mrs. Routt, Father Crowe remarked: "Don't you think you could do the same thing?" and upon receiving an affirmative answer, she was baptized as well as her husband. The sole surviving member of this thoroughly Catholic family is Mrs. Martha A. Routt.

Father Crowe was eminently successful in making converts and at one time, by far the most prominent men in the Church of Our Saviour were converts, and converts were the majority of the membership. It was a common sight to see men assemble in threes and fours each evening in the week at the rectory to receive instruction. The largest accession to the Church at any one time was a class of fifteen men who were part of the converts of the year 1899. During the first ten years of Father Crowe's ministry over two hundred converts were received into the Church through his instrumentality. The priests of whom mention has been made so far

were pastors of the Church. Among the men whose names may be found on the church books in one capacity or another are those of Fathers John Janssen, John J. Brennan, D. Byrne, C. G. Mangan, William Busch, J. J. Fitzgibbon, Edward McGowan, Richard Grant, J. Turmel, Jeremiah A. Sullivan, John Dietrich, Thomas Reilly, Charles J. Carr, Father Joseph O'Rourke was assistant in 1893. Following him came Fathers James T. Meskel, M. H. Cawley, Joseph Finnegan, William J. Healy, M. Simon, J. Murphy, F. F. Formaz, A. A. O'Donnell, M. J. O'Flaherty, Denis O'Brien, Michael O'Donnell, D. Doyle, Joseph O'Dwyer, C. A. Snyder, W. T. Sloan, Edward J. Cahill, James O'Donoghue, George E. Hobbs, Walter H. Speeman, Ernest A. Burtle and Charles C. Sandon. The present pastor of the church is the Rev. F. F. Formaz.

Such in brief outlines is the history of seventy-five years of Catholic progress in a typical Middle West community—a progress so healthy and natural in development that its nature has hardly been realized by the casual onlooker.

Church of St. Bernard, Glenarm, Sangamon County, Illinois

Established in 1849.

Present Pastor: Reverend Timothy G. Smith.

One of the earliest, if not the earliest Catholic settlement of Sangamon County, was in Ball Township, near the present village of Glenarm, now better known as Sugar Creek. This settlement was organized as a congregation in 1849 and as a parish under the title of St. Bernard Church.

Some few years after Illinois was admitted into the Union a number of families migrated from Kentucky to what is now Ball Township. They came originally from Maryland to Kentucky, and after sojourning in that state for more than a generation, pushed their way to the fair prairies of the Sangamon. Among them were the Burtles, Gattons, Simpsons, and Logsdons, who may be justly styled the Lords Baltimore of this diocese.

William Burtle the pioneer of his family, was born in Maryland in 1780 and came with his parents to Kentucky when a boy. He married Sarah Ogdon there, and when forty-six years old, he and his wife and their nine children moved from their Kentucky home to the fertile prairies on Sugar Creek settlement in Ball Township, about two hundred yards east of where St. Bernard's church now stands. Here he built a commodious log house into which he moved his family in the spring of 1828.

In 1828 James Simpson followed Mr. Burtle from Kentucky, and two years later his brother Richard Simpson came. Then came Josephus Gatton in 1827, later bringing from Kentucky his widowed mother, Mrs. Ruth Gatton. Mr. Joseph Logsdon however seems to have been the earliest of them all, having come in 1824.

In 1829 they were so lonesome for the comfort and consolation which the Sacraments of the church afford, that they determined to obtain a priest; and so Mr. William Burtle and Mr. James Simpson joined in a request to the Church Authorities at St. Louis to send a priest to minister to the spiritual wants of the little colony on Sugar Creek. In response to their request, Father Dusnawas came to them, and Mass was celebrated by him in the home of Joseph Logsdon. This, so fas as known, was the first time Mass was ever celebrated in Sangamon County. Mr. Burtle has said that at that time there were only two Catholic families in Springfield.

From time to time after this, a priest visited the settlement, celebrated Mass and administered the Sacraments.

The Reverend Joseph A. Lutz was the next priest to attend Glen Arm

and after him came the Reverend Charles Felix Von Quickenborne, S.J.

Reverend John Mary Irenaeus St. Cyr, on his way from St. Louis to Chicago to minister to the spiritual needs of the faithful of the later city made a short stay at Sugar Creek. That journey was made in 1834. Under date of January 11 of that same year he (Father St. Cyr) reported to his ordinary, Bishop Rosati of St. Louis, that he had visited Sugar Creek, said Mass there, and administered the Sacraments to the Catholic people living in the vicinity.

About 1831 or 1832 Mr. Logsdon moved to Missouri, and from that time until 1849 services were conducted at the home of Mr. Burtle with more or less regularity.

In 1849 a church was built on the spot where St. Bernard's now stands. In 1865 this church was sold to one of the families of the parish, and according to the best authenticated local tradition the present building was erected in 1866 by Father Murphy one of the pioneer priests of this diocese.

Henceforth the parish was successively attended from St. Mary's, Springfield (now the Cathedral of the Immaculate Conception), Virden, Auburn, and Divernon to which last mentioned it is still attached.

It is more than passing strange that St. Bernard, Glenarm, which began so early and well—it long antedated the institution of this diocese—should now be reduced to a congregation of twelve families. The rosy hopes of growing to be a larger and greater parish which it had in the morning of youth were never realized, and so today it finds itself numbered among the smallest out-missions in the diocese. Small though it is, it has, however, the distinction of giving to the diocese a priest in the person of Father Ernest Burtle who is a native son of Glenarm and a direct descendant of the original Burtles of the parish.

Church of St. Alexius, Beardstown, Cass County, Illinois.

Established in 1851.

Present Pastor: Reverend James Ahern.

As early as 1833 Beardstown had been visited by Reverend Charles Felix Von Quickenborne, S.J., from St. Louis. In 1835 Father Condamine of St. Louis labored for awhile among the scattered Catholics of Beardstown. In 1838 Father John B. Rabo, C.M., of LaSalle, Illinois, ministered to about 200 families along the Illinois River, extending for sixty miles. Reverend Peter Paul Lefevre, later Coadjutor Bishop of Detroit, in 1841, begged Bishop Rosati of St. Louis, October 6, 1836, to send a priest to Beardstown.

Right Reverend William Quarter, the first Bishop of Chicago, landed at Beardstown, June 18, 1844, and effected wonders among the scattered people. Reverend Maurice De St. Palaise, afterwards Bishop of Vincennes, and other priests accompanied him on his apostolic journey.

On the 8th of August, 1851, Right Reverend James Oliver Van de Velde, second Bishop of Chicago, started from Naples, Illinois, to Beardstown. It was on this occasion that the good Bishop donated $50.00 toward building the first Catholic church in Beardstown. This good Bishop became Bishop of Natchez, Mississippi, July, 1853, and died November 13, 1855. The first church was placed under the special protection of St. Alexius and completed in the year 1852.

The church property is valued at about $85,000.00, and out of debt. The parish consists of about 65 families, many of these living here for 50

Glenarm—St. Bernard Church . . . Jacksonville—Rectory, Our Savior's Church, Very Rev. F. F. Formaz, Pastor, School, Our Savior School, Routt Club, Liberty Hall . . . Dieterich—Rectory and St. Mary's Church, Rev. Oscar J. W. Wernet, Pastor.

years. It is an ideal place to live for a shepherd who enjoys the sport of hunting and fishing during the recess from worry. Father George Hensey, having served his people here since 1910, was succeeded in the fall of 1925 by Father James Ahern.

CHURCH OF ST. MARY, BRUSSELS, CALHOUN COUNTY, ILLINOIS.
Established in 1852.
Present Pastor: Reverend Henry B. Schnelten.

Brussels is a little village with about 400 inhabitants, situated in the southern portion of Calhoun County between the Mississippi and the Illinois rivers. Available records indicate that Calhoun County was inhabited as early as 1838. From two families at that time the population of the county has increased to 8,245. The slow growth of the county is due to its peninsular position, being situated between the Illinois and Mississippi rivers. In addition to this, neither the population of the county nor its volume of produce, owing to its size, has heretofore ever warranted the cost of a bridge in order to give reliable access to the markets.

The early settlers of the county were wood choppers, mostly of French and Irish descent. They supplied St. Louis, Missouri, with wood before the days of coal. About the year 1843 a few families from the province of Hanover in Germany came here and began clearing the ground for cultivation. From this time to 1850 there were about thirty Catholic families in the southern portion of the county, of French, Irish, and German descent. Among the early settlers were such families as the Cunninghams, Kelleys, Gleasons, McCaulys, Wittmonds, Rowes, Schleepers, Blooms, Telkamps and Pohlmans, who formed the nucleus of the first Catholic parish in Calhoun County. Up to the year 1852 these people had no resident priest. Every effort was made, however, to secure one, and they were finally in the year 1852 rewarded. Until the above mentioned date a priest from St. Charles, Missouri, would come occasionally to give the people an opportunity to receive the sacraments. Sick calls were also attended from St. Charles, which is twenty-one miles from Brussels and separated from it by the Mississippi river. Difficulty in crossing the river as well as the hardships of travel through the wilderness in those days, made regular trips to the county impossible for the priest from St. Charles.

Preparing for a resident priest, the Catholics built in the year 1848 a frame church 40x30 under the leadership of Casper Blooms and Theodore Schleeper. To the rear of the church four rooms were added which were to serve as living quarters for the priest.

May 12, 1852, Brussels received its first pastor in the person of Father John Molitor, he having been sent there by the Bishop of Chicago. He was a young priest and came to Brussels in failing health. During his short life of three months in Brussels he endeared himself to his people. He was the first priest to be buried in Brussels cemetery. The village was named Brussels in memory of their deceased pastor who was a native of Brussels in Belgium.

After the death of Father Molitor in August of 1852, Father I. F. L. Nerreydt, S.J., a Jesuit Father from St. Charles, Missouri, took charge of Brussels parish until October 14, 1853, when Father J. C. Regal was appointed pastor. Father Regal was pastor from October 14, 1853, to January of 1860, during which time he established a mission church at Michael, Illinois, the second church in Calhoun County, twenty-four miles from Brussels, which distance Father Regal made on horseback once a month. After seven years of strenuous work in the then very wild country of Calhoun, he died and was

buried with his people in St. Mary's Cemetery, Brussels, Illinois.

Father Regal's successor was Reverend Charles Raphael who was pastor from 1860 to 1863. During his short stay he did very effective work. Due to the generosity of Mr. Theodore Schleeper, one of the first settlers, the present beautiful church grounds, five acres in all, became the property of the church. The cemetery land had been previously donated by the same man. Shortly after Father Raphael's arrival, he began making plans for a new home for himself on the newly acquired church property. Having completed his residence in 1862, he immediately began to build the new church, a brick structure 40x80 feet, which forms part of the present church building. The new church was rendered fit for services the same year, but Father Raphael was sent elsewhere before he could accomplish his plans.

The third pastor of this congregation was Reverend Peter Rustemeyer, who served from 1863 to 1865 and from 1867 to 1870. It was due to his efforts that in 1869 the services of the Sisters of St. Joseph from St. Louis, Missouri, were secured and a Catholic school established. Father Rustemeyer converted his own home into a Sisters' house and added thereto a large room which was used for a classroom, he going back to the old four-room appendix to the original church.

From 1865 to 1867, during the absence of Father Rustemeyer, Reverend John Mark, a native of Bavaria, Germany, was pastor of Brussels. During Father Mark's stay the new church was plastered.

In the year 1871 Reverend Blasius Winterhalter was appointed pastor of Brussels. Father Winterhalter was pastor here for thirty-six years, from 1871 to 1907, during which time he labored zealously for the spiritual and temporal welfare of the parish. Practically all of the buildings on the church premises today were erected by him. Although he did not build the church, he added to it so that it would accommodate the ever increasing congregation. In addition to this he built the present school, first with two rooms, and when this became too small, he added a third room. The present house for the priest was built by him as also the parish hall. In 1907 Father Winterhalter resigned. A short time later he died in St. Louis, Missouri, and was buried in Calvary Cemetery of that city.

From February, 1907, to November, 1907, Reverend Joseph Maurer acted as pastor. In the same year he was succeeded by Reverend Doctor Henry Becker, who remained until the latter part of November, 1910. During Father Becker's last year as pastor of Brussels, he took a trip to Europe, and while he was away Father B. Schroeder took his place. It was during Doctor Becker's absence that the Sisters of St. Joseph from St. Louis left the parish, much to the regret of the people, who to this day speak very highly of the efficient work that these good Sisters accomplished during their nearly forty years work in the parish.

In December, 1910, Reverend Anton J. Stengel was appointed as Father Becker's successor. His first task was to provide Sisters for his school, and he was fortunate in securing the Precious Blood Sisters, who had their motherhouse in the city of Ruma, Illinois. During his nine years here Father Stengel labored zealously for the temporal and spiritual welfare of the congregation. He made many improvements on the church property, ornamenting it with trees, shrubbery and lawn. It was he also who built the beautiful home for the Sisters, which is a two story, modern brick building. The priest's house was also remodeled by him. During his stay in Brussels Father Stengel was very active and did much of the work about the premises himself, being particularly gifted in that direction. He took great delight in doing

such handiwork and in this way incidentally saved the congregation many dollars. Due to his whole-souled effort in their behalf, the people loved and revered him, and when the news came of his transfer to Litchfield, Illinois, the people were much grieved and it was several months before they could be reconciled to the loss of their beloved pastor.

In July, 1919, Reverend John J. Brune was appointed by the Right Reverend Bishop to succeed Father Stengel, Father Brune, as his predecessor, was active in advancing the spiritual as well as the material interests of the parish. He remodeled and frescoed the church in a very artistic and practical manner. Besides these material improvements Father Brune had the various branches of the Holy Name society established in the parish, which continue in a very flourishing condition. Other organized societies in the parish are: St. Agnes Young Ladies' Sodality for the Propagation of the Faith, St. Theresa's Girls' Sodality of the Holy Childhood, Purgatorial Society and St. Joseph Benevolent Society.

At the present writing the parish numbers 142 families, with a total Catholic population of 600. The school taught by two Sisters of Divine Providence, has an enrollment of 75 pupils.

In July, 1924, Father Brune was transferred to St. Mary's church, Alton, Illinois, and Reverend Henry B. Schnelten who had been assistant in Alton, was made pastor of Brussels. His efforts are being spent in keeping the well organized parish in good condition spiritually and financially. He hopes soon to liquidate the present indebtedness and then build a new school in keeping with present-day educational requirements.

Church of St. Mary, Dieterich, Effingham County, Illinois.

Established in 1852.

Present Pastor: Reverend Oscar J. W. Wernet.

The first Catholic school in Bishop Township was erected in 1852 on the present forty-acre plot then purchased for the future church, and was taught by Herman H. Huels until 1854. In this early school the Franciscan Fathers, Joseph Zoegel, O.F.M., then pastor of St. Francis Church at Teutopolis in St. Francis Township, and his successor, Charles Raphale, O.F.M., held services at different times, as did also Father Matthias Hiltermann, O.F.M., in 1863.

St. Aloysius Church "on 'Big Bishop' Creek" was the first church erected in the township. It was built in the year 1851 or '52. The first Catholic school in Dieterichsburg was erected in 1890. To this parochial school in several cases the village children indiscriminately came, in preference to walking the long distance to the District School, which then was located at the north of the corporation.

At the time of its incorporation the town embraced a wide area, this being necessary to meet the State Laws of incorporation. With the increase of souls, however, this is now no longer the state of affairs. The confines of the village have become more restricted.

The Catholic School, a small one-room frame structure, is still standing on its original site. This land as well as the site whereon rests the present Immaculate Conception Church was donated to the congregation by Peter Hutmacher, one of Dieterich's early citizens. Mr. Hutmacher was very prominent in the Dieterich Catholic circles in the early days. His name, as also that of the Hutmacher family as a whole, will ever live in the memory of the Parish for their benefactions, deep interest and whole-hearted activity.

The little school building is now used as a sort of a Parish Hall. The

Parish property is located in the eastern part of the original village of "Dietrichsburg" and a little north of the present Illinois Central Railroad. Here the first depot—a box car was located. This part of the village in those days was the business section. Since then the commercial center has moved farther west.

From the previously mentioned St. Aloysius Congregation "on Bishop Creek" have come many of the families who go to make up the present Immaculate Conception Parish in Dieterich. John Grace and Michael Dieterich were prominent characters among the early settlers of Bishop Township.

We now pass on to Michael Dieterich, born July 23, 1826, in Germany. The records at hand show that he was the father of at least eight children, viz., Henry, Lizzie, Minnie, Barbara, Michael, Caroline, John and one dead. None of them reside here at the present time. Mr. Dieterich seems to have been a very shrewd business man. He gave the right of way for the "Springfield, Effingham and Quincy Railroad" which crosses diagonally the north half of Section Thirteen. At the completion of this road in 1880, the company built a station on his land and he naturally named it "Dieterichsburg" in his honor, and it was surveyed in the Fall of 1880 by County Surveyor A. S. Moffit. So "Dieterichsburg-Graceville" ceased to exist as a twin village and hence was known under one name, "Dieterichsburg." This name, the railroad company for telegraphic brevity, later still, cut down to "Dieterich," the town's present legal designation. Dwelling sites were bought up as the inhabitants increased; different lines of commerce were entered into; the town developed more and more, and Dieterich became a fine business center for many miles around, especially the south and west. At one time it sheltered over one thousand inhabitants. Today there are not over five hundred people in Dieterich. The cities seem to be calling them away, and each year the population grows a little less.

Besides those already mentioned quite a few other Catholic families gradually became dwellers of the original Dieterichsburg. Before the erection of a church in the town these pious people and those of the vicinity, in order to fulfill their religious duties, necessarily went to St. Francis Church "on Big Bishop Creek," three and one-quarter miles due west of this village, or to St. Joseph church, Island Grove in Jasper County. In the inclement weather of the Spring, Fall and Winter this was a great hardship, and demanded many sacrifices.

The Franciscan Fathers established a school taught at various times by the following: Mary Mulvaney, Rose Gardewine, George Probst, Leo Mulvaney, John A. Donsbach, Cecilia Ordner, Mary Bertram, Laura Ordner, Josephine Brink, Emma Lampe, Maggie Brey and Edna Petry. Which of the above was first to so act at the time of the school's origin in 1891 is not exactly known. Earnestly realizing their isolation and deeply regretting their situation, after a fairly well attended meeting the leading Catholics of the community appointed and sent a committee to the Right Reverend James Ryan, D.D., who was then at St. Michael Church in Sigel, on one of his Episcopal visits, with the request to permit them to build a church of their own in Dieterich. The personnel of this body consisted of the following: Joseph Hoedebecke, George Overbeck, C. J. Steppe, George Krumberg and Nicholas Hutmacher. These men, be it stated, deserve much credit for their interest shown, both in the early days of the Parish and in its later development. The Bishop kindly and readily granted their petition. The ground for the school and church site was donated.

Reverend Celtus Girschewski, O. F. M., was the pastor of St. Aloysius Congregation "on Bishop Creek"

1903-05, during which time he also cared for the Dieterich Catholics. Under his leadership, preliminaries were attended to, materials were gathered together, and ground for the local structure was broken. In the following Spring building operations began in all earnestness. In September of 1904, the present frame structure, Roman in style, was brought to a completion. One year later, September 17, 1905, the edifice was fittingly dedicated under the ever inspiring title of "The Immaculate Conception of the Blessed Virgin Mary." Local Catholics, in abbreviation, are accustomed to call it "St. Mary Church."

Brother Christopher, O.F.M., of the Teutopolis Monastery, designed the building. The building committee with Father Celtus, O.F.M., as leader, consisted of these gentlemen: Charles J. Steppe, Nicholas Hutmacher and William J. Petry, Jr. The labor and material in many instances were donated. Prior to its dedication, the Parish Dramatic Society gave a play in the building. The sanctuary served as the stage while the sacristy and Missionary's quarters furnished dressing rooms for the actors. A fair sum was realized from this production. Today the "Girls and Young Ladies' Sodality" aided by the Parish members continue this dramatic circle. From time to time they give plays and entertainments in the Town Hall. In the early days the upper story of the old "Petry Brothers'" frame structure served as their Dramatic Hall. Their old scenery and unique curtain are still on hand in a good state of preservation.

The "Petry" building was destroyed by fire some three or four years ago. The village bought up the site and thereon erected the new Town Hall. This is now used for their public meetings.

The Franciscan Fathers continued to care for the Dieterich "Mission" until April, 1907. After this time the Bishop chose to attach it to St. Thomas congregation in Newton, Jasper County, as a "mission." Father Bede Carbury, O.F.M., then attached to the teaching staff of St. Joseph College at Teutopolis, Illinois, was the last Franciscan Father to have charge of the Dieterich Mission. From this time Very Reverend Dean John Molitor, R.D., of Newton, Illinois, through the agency of his various assistants, diligently looked after the needs of the Mission. The first of these assistants was Reverend John Marion. The present revered Pastor of St. Mary congregation, Alexander, Morgan County, Illinois, Father Francis A. Lucius, was the happy successor of the above named. He remained until March, 1909.

The present incumbent, Father Oscar J. W. Wernet, was next assigned by the Bishop, with charge under Dean Molitor of this Mission. The latter in taking up the work of his predecessors found the people very enthusiastic and especially desirous of regular Sunday services. Owing to conditions existing, they readily understood this to be impossible unless they could have a resident priest. And in compliance with their wishes, under the guidance of their Pastor, a lot 50x150 feet adjoining the church on the east was duly purchased from C. J. Steppe for $300.00. The necessary preliminaries cared for, building was commenced and in December, 1910, the present substantial brick rectory was ready for occupancy. George Overbeck and Nicholas Hutmacher served with the Pastor as building committee. As in the church structure, so also in this case, much of the labor and lumber were donated. In its formation and upbuilding the Dieterich Parish had its difficulties to contend with and its little obstacles to overcome, together with the numerous sacrifices to be borne in such events. A good sized debt, like a threatening cloud, gloomingly hung over it.

The congregation has furnished the county with a number of efficient

teachers. Of these we are able to mention the names of the following: Annette M. Barcum and Esther Donsbach. The first named is now a member of the Notre Dame Sisters, while the latter is engaged in public school teaching near Montrose, Illinois.

The several young ladies of the village to enter the Religious Life are the following: Theresia Clara Overbeck, deceased; Frances Catherine Probst, and Annette Mary Barcum.

A fire resulting from a stroke of lightning in the early morning of Sunday, September 4, 1910, caused considerable damage to the church. No financial loss, however, was suffered by the congregation as the insurance policy fully cared for that part. Some inconvenience had to be borne for a while until repairs were completed. A few changes in the rear of the edifice were necessitated as a result of the above incident.

Since then each year has seen some necessary improvements to the property from their meagre purses. The Parish is free from all indebtedness. In this connection special mention must be made of Owen O'Reilly, deceased. This pious member of the congregation bequeathed much of the money wherewith the parish met its financial burdens. For the same reason we dare not pass over the name of John N. Steppe.

Of the 166 Baptisms administered as recorded in the Parish Books up to date, the first took place in the Teutopolis College Chapel. The child was the son of Nicholas Hutmacher and wife, Anne, nee Barcum. It occurred on August 20, 1905. The sponsors were Henry Meyer and Elizabeth Lustig with Father Bede Carbury, O.F.M., officiating.

The first of the forty-one marriages on record was that of Henry Habing and Elizabeth Hardollar. It occurred on October 20, 1905, with Father Bede Carbury, O.F.M., officiating, and with Francis Hardollar and Catherine Pille as witnesses.

There have been 136 First Holy Communions up to date. The Holy Sacrament of Confirmation was conferred on a total of 92 persons as the records show. The names of others appear on the Parish Books of either Bishop, Teutopolis, or St. Thomas, at Newton, Illinois.

Regarding deaths and burials there have been in all forty-one to date. The first one on record indicates that of a certain George Benick. He was a man of 56 years of age, dying suddenly on October 24, 1905. His burial took place on October 26, 1905. The obsequies were in charge of Father Bede Carbury, O.F.M. These facts are in full accord with the Parish Records.

Others serving as Parish Trustees are the following: William Lustig and George Overbeck until January, 1919; William H. Ruegger and Leopold Deters until 1920. From 1920 the following gentlemen have been holding the office, viz., J. H. Westendorf and Leopold Deters. They still continue in that capacity and deserve great credit for their many sacrifices in different ways for the good of the congregation and for their ready willingness to sustain the Pastor in all undertakings.

From the very beginning the Altar Society and the Sacred Heart League have been in existence in the Parish. The present officers of these efficient organizations are as follows: President, Mrs. Thomas L. Wooley; Vice President, Mrs. Ben Beckman; Secretary, Mrs. John A. Donsbach; Treasurer, Mrs. Michael McMahon; Counsellors, Mesdames J. H. Westendorf, Joseph Lustig, Sr., and William Lustig.

In 1910 the "Girls and Young Ladies' Sodality" was established. Their Prefect is Miss Gladys Barcum; Secretary, Miss Dorothy Hutmacher; Treasurer, Miss Evelyn Petry. Their Holy Communion Sunday follows that of the Married Ladies' Organization mentioned above. It includes in its membership all the girls who have made their First Holy Communion.

They have about thirty members enrolled.

On Christmas Day, 1910, "The Holy Childhood Association" was established in the Parish. Its roster embraces every child, even infants, of the congregation up to the sixteenth year. The children rejoice in it.

On Easter Sunday, 1924, in accordance with the wish of the Right Reverend Bishop, James Aloysius Griffin, D.D., a "Senior" and a "Junior Division" of the "Diocesan Holy Name Confraternity," was duly established. The following are the Charter officers: President, Albert Barcum; Vice President, Rudolf Schneider; Secretary, William J. Petry; Treasurer, Henry Krone, Jr.; Marshall, N. Hutmacher; Consultors, George Westendorf, Joseph Lustig, Sr., and Henry Meyer. Prefects, Louis N. Hutmacher, Aloysius H. Westendorf and Lawrence Donsbach. They are a fine body of men and they certainly made a fine and lasting impression upon the congregation and all who witnessed the 1924 Easter Sunday event in general. The Junior Division have the following for their Prefects: Edgar Lustig and Leonard A. Barcum.

The names of those of the Dieterich Parish to serve in the ranks as soldiers in the late war are as follows: Frank Niendick, B. F. Deters, George Deters, Edward Hutmacher, Joseph Hutmacher, Peter Hutmacher, Jr., Lawrence Lustig, Harry Meyer, Edward B. Meyer, Allie Hutmacher, Joseph Ruegger, Eugene McCaffery, Alphonse Wooley and Aloysius Westendorf.

Church of St. Mary, Pittsfield, Pike County, Illinois.

Established in 1853.

Present Pastor: Reverend Francis Curran.

As early as the year 1835, Pike County was visited by a Catholic priest who traveled from St. Louis to minister to the scattered members of the church along the Mississippi. The priest was Reverend Peter Paul Lefevre, afterwards Bishop of Detroit. Pike County was afterwards included in the territory apportioned to the spiritual care of Reverend John Mary Iranaeus, St. Cyr, who visited Atlas, a town of some importance in the county at that time. In 1845, when Pittsfield was the County Seat, it was put under the charge of Reverend Hilary Tucker, who came here at intervals from Quincy, where he resided. In 1847, the Catholics of Pittsfield and vicinity were attended by Reverend James Gallaher, who resided at Mt. Sterling. In 1852, a small frame church was built, which stood for fifteen years. The following priests offered up Mass and administered the sacraments in this church as they succeeded one another in its pastoral charge: Reverend P. McCabe, 1852-54; Reverend Thomas Cusack, 1854; Reverend Michael Prendergast, 1855-56; Reverend D. Byrne, 1856-59; Reverend James Dempsey, 1859-61; Reverend August B. Rinkes, 1861-62.

In 1862, Reverend Peter McGirr became the first resident rector of this church, but he was soon transferred to Quincy and was replaced before the end of the year by Reverend Claude C. Carel. When in January, 1864, the post became vacant by the departure of the latter clergyman, the Reverend P. McGirr again assumed charge and ministered to the place at stated intervals, coming down from Quincy, where he resided.

The following clergymen came in succession to Father McGirr's second term: Reverend Thomas Cusack; Reverend P. Kearney, 1865-66 and Reverend F. Stick, who attended this church from Mt. Sterling in 1867. In the latter years, Reverend Francis N. Recouvreur was appointed to take charge of Pittsfield, and the following year had caused to be built a brick

church to replace the old frame structure, and in 1880 this was followed by a frame house for a residence. He also opened the first Catholic parochial school ever operated in Pittsfield. Those who succeeded him were: Reverend William O'Reilly, 1871-1873; Reverend Timothy Hickey, 1873-1874; Reverend L. Hoey, 1874-1878; Reverend Henry Hoven, 1878-1880. In the year 1880, Reverend Frederick Metzger was put in charge as rector of this church, and during the fifteen years of his spiritual rule the congregation was blessed. Reverend W. Costello was appointed to succeed Father Metzger. He was replaced in 1897 by Reverend E. McGowan. On January 1, 1900, Reverend Thomas O'Hara was appointed pastor and remained in charge for eleven years. Poor health forced Father O'Hara to resign but not until he had erected a parish hall. Reverend Daniel Doyle, who was in charge of the parish for nearly a year, took Father O'Hara's place until a new pastor could be secured. Reverend Martin Joseph Foley of Quincy, Editor of the Western Catholic, was appointed the new rector of the parish.

Father Foley's first important work was to hold a two days bazaar during which he netted the great sum of $1500.00. With this money he paid off debts that approximated a thousand dollars. His next work was to organize the parish into societies as follows: The League of the Sacred Heart, the Holy Name Society, the Holy Angels Sodality, the Young Ladies' Sodality and the Altar Society. Having provided for the spiritual needs of the parish he made a house to house visitation of the parish and raised several thousand dollars, a sum sufficient to pay for the improvements he contemplated in the church and rectory. These improvements were as follows: He strengthened the tower and walls of the church with steel rods, installed an electric motor to pump the organ, frescoed the church, installed a beautiful set of group Stations of the Cross, varnished the pews, placed cork carpet on the floor of the church, put in a new confessional, put hard wood floors in the sanctuary, bought a beautiful statue of the Sacred Heart and one of St. Anthony for the sanctuary, bought two angel statues—one for either side of the main altar, and each holding an electrolier in its hands—painted the altars and railing in white and gold, removed the old fixtures and installed a central hanging electric shower of 900 candle power.

He installed the beautiful Tabernacle Safe, which he always regarded as his crowning work in Pittsfield.

He also renovated the rectory, installed new electric fixtures, arranged for a bath room and installed an electric force pump that sent water to the bath room and kitchen. While doing all this he visited Quincy each week and edited the Western Catholic. Besides paying for all this work he left a thousand dollars of parish money with a Quincy firm drawing 5½ per cent interest and left a substantial amount in a Pittsfield bank.

Thus ended his four year pastorate in 1917 when he accepted the chaplaincy of the Soldiers' Home at Quincy, in order to be near his paper.

On July 1, 1917, Reverend Francis Curran, the present pastor, assumed charge of the parish. Father Curran erected a beautiful new brick parish house. The church property now includes the church, the parish hall, the parsonage and two houses which are rented.

Pittsfield and vicinity were settled by Irish, English and German people. St. Mary's parishioners have always been Irish and German people with the Irish predominating. Of the early members of the parish only Mr. and Mrs. Timothy Kane are still living. As the community is largely an agricultural one—Pike County is among the leading stock and poultry-

Pittsfield—Rectory, Rev. Francis Curran, Pastor, Immaculate Conception Church . . . Brussels—Rectory, St. Mary's Church, Rev. Henry B. Schnelten, Pastor, School, Sisters' Residence . . . Decatur—St. Patrick's Church, School.

Black Jack—St. John's Church . . . Bunker Hill—Church of the Annunciation, Rev. C. T. Stolze, Pastor . . . Mattoon—Immaculate Conception Church, Rev. T. E. Cusack, Pastor.

raising counties in the country—most of the Catholics follow that occupation.

At the present time, 1927, the population of Pittsfield is 3,000. St. Mary's, which is the only Catholic church in Pike County, has ninety-eight Catholic families with 400 people, including the children. Several years ago, one of Pittsfield's leading doctors, Dr. Humphert, was a Catholic. At the present time, five of its business men are Catholics.

St. Mary's furnished twenty-three men for the Civil War; thirty-four men for the World War; one man for the priesthood, one for the brotherhood, and four girls for the sisterhood. These societies flourish within its confines: Altar Society, Holy Name Society, Young Ladies' Sodality, and Holy Angels Society.

Church of St. Patrick, Decatur, Macon County, Illinois.

Established in 1853.

Present Pastor: Very Reverend Dean Jeremiah Murphy.

To the reader there must necessarily be discovered a monotonous sameness in the various histories unfolded in this book, all carrying the salient items of early arrivals, occasional visits by pioneer priests, building of church and subsequent growth. In spite of difference of localities, the factual chronicle will repeat itself, the motive of upbuilding does not greatly differ from region to region, the impulses that are valid for one parish are valid for another. Still a variety is not indistinguishable. As no two faces are exactly alike so no two parishes are exactly the same; one is not a duplicate of the other; each is differentiated from the other by the limitations of its respective locality; each story of battle and partial victory preserving its note of local coloring.

The first Catholics in Macon County brought with them the valuable asset of Keltic blood. They were a handful of exiles, sorrow laden, fleeing from a persecuting Protestant government, that had linked nature with itself for the extinction of a noble and ancient race. Their possessions were strong arms, love of that sweet thing called liberty and the gift of immemorial Catholic Faith. Ecclesiastically the beginnings were marked by humility and lowliness, the tiny mustard seed took root and has in the past seventy years grown into a not inconspicuous tree. Not without suffering and self denial, if not with the confession of blood, they have made the confession of labor and privations. They came from a land, "Where every inch of the soil is drenched with the blood of its Martyrs" and they faithfully handed these traditions down to their children and these are today the proud inheritances of their grandchildren.

In July 1853 Father Prendergast held the first Catholic services known to have been celebrated in Decatur, at the residence of Mrs. Marvin on West Main Street, and then and there baptized the first child, Mary Phalin. His pastorate lasted one year and in 1854 Father Cusack took up the work and conducted it with zeal and success. During his incumbency, the first church was built on West Prairie Street. He remained until 1859.

The next pastor was Father Anton Vogt and his tenure of office came to a close in 1870. In a short time he imparted some of his energy to the growing flock and in 1863 replaced the frame structure which inadequately served as church, by a more pretentious building of brick, the cornerstone of which was laid on March 17, and the dedication followed in 1864.

His successor was Father Richard Walsh, who remained for three years; his activities were somewhat circumscribed by illness and at his resignation in 1873 the bishop appointed Father Timothy Hickey. His admin-

istration continued until 1876. In this short time his lovable characteristics made him the ideal "Soggarth Aroon." He took a very strong stand on the Temperance question, which at that time was being very keenly and often bitterly discussed. He founded a Temperance Society and went on the public platform as a determined foe of the saloon. After his removal to Jacksonville in 1876 the people were fortunate in having Father Mackin for pastor, who remained with them until his lamented death in 1898. During his pastorate the present parsonage was purchased, but due to the protracted sickness of the good Father (his health for the last six years of his life being very precarious) the purchase price was not secured and a burdensome debt was the legacy left to his successor.

In 1898 the present pastor was called to shepherd a faithful but discouraged people. After some years of very distasteful and plodding efforts, the debt was finally lifted and for the first time in its history St. Patrick's congregation sent up, without a dissenting voice, but with loud acclaim, a joyous *Deo Gratias* to the Giver of all good gifts.

Now the congregation deserved a breathing spell, but their desire for rest was rudely disturbed by a letter from Bishop Ryan to the pastor, to erect a "New Church (the old one had been enlarged and renovated) large enough to seat one thousand people and built of Bedford stone." It was to be "a thing of beauty and joy forever"—an elegant and faultless edifice. The order at first was considered an apocalyptic dream, on the Bishop's part, but episcopal visions have sometimes the secret of realization.

By this time the pastor, having tested the mettle of his people, girded himself for the new work. As the plans unfolded he found that their spirit chafed within them until they could realize the dream of their Bishop. They kept as a text for meditation "Neither will I offer burnt offerings to the Lord which cost me nothing."

The style selected for the new church was Gothic "endowed" in the words of Newman "with a profound and commanding beauty which probably the Church will not see surpassed until it attains to the Celestial City."

The building was dedicated November 1909, by Bishop James Ryan. Reverend William Robison, S.J., delivered the sermon, morning and evening. The structure is considered the finest in the state outside of Chicago, and during the summer months is the show place for travelers within a radius of one hundred fifty miles. Its lines are harmonious, intellectual, peaceful and devotional. In fact architect and pastor builded "better than they knew as the conscious stone to beauty grew." Why should we not here mention the name of the architect, one of the best in the country, George Staudahar, Rock Island, Illinois.

Some three years ago the entire interior was renovated at the cost of $23,000.

In 1912 a new school was built at the cost of $32,000.

In closing this fragmentary sketch, it should be added that this congregation was in a flourishing condition until 1925, when it was subjected to a very serious condition, losing by excision a third portion of its body. As a result it will take several years before the recovery of its former vigor and usefulness.

The educational activities of the parish have been in the hands of the Ursulines since 1873. The parish is very deeply indebted to this Order of Sisters for the preservation and fostering of its Faith. Their work as far as their humility allows them to unveil it, will be read on another page. "Our thanks are registered, where every day, we turn the leaf to read them." And not only have they cultivated the religious spirit but they

have implanted in their pupils the true principles of patriotism.

Christianity and war have walked together down through the centuries. Nothing sacred, nothing precious, would have survived, had not men fought for their wives, their children and their national life. And while men slay, men must give up their lives —sacrifice unto death.

St. Patrick's response to that fateful appeal in April, 1917, was to send one hundred ninety-seven men, the pick of her young manhood in the pride and prime of life, into the European slaughter house. And St. Patrick's will ever cherish as one of its dearest treasures a Service Flag with one hundred ninety-five blue stars and seven in gleaming gold, to attest the supreme sacrifice consummated.

Church of St. John, Black Jack, Madison County, Illinois.

Established in 1853.

Present Pastor: Reverend John Joseph Klaes.

This rather small but romantic country parish is situated in the southern part of Jarvis township in a fertile district of Madison County and belongs to the diocese of Springfield, Illinois. Its history like that of most other missionary parishes, no matter how small, offers many interesting points and teaches not a few lessons. Written records of its early days are scarce and much of the present sketch is from recollections of the older parishioners, most of whom have now gone to their reward.

At first this settlement was known as Black Hawk. Some claim it was so named after the chief of a tribe of Indians who were driven back by the early settlers. Why the name was changed to Black Jack is obscure history. Some would have it, that the present name, which it has enjoyed since 1833 was given to it on account of a certain kind of trees with which the land was covered, which cast a dark shadow and a deep pall over it.

As early as 1832, strong voices, firm steps and the chopping down of trees re-echoed through the dense forest. Brave Germans from the Palatinate, (whatever their reasons may have been for leaving their country is of less importance,) had come to make this strange and gloomy place their future home. In a few years, enough land had been cleared so that these busy farmers by diligence, patience and perseverance not only gained a livelihood but prospered. Combined with these sterling qualities they had inherited from their ancestors a deep love for their Holy Religion and in spite of the many hardships connected with pioneer work, and the dark mysterious shadows that enveloped the land about them, the flame of faith was ever burning in their hearts. Thanks to Divine Providence, which from time to time, directed zealous missionaries to their lonely, log cabins, who supplied them with spiritual food for their hungry souls. These torch bearers of Christ as we may call them came on horse back from St. Louis, three or four times a year. This was in 1842. In 1843, the community comprised four Catholic families. From 1846 on, these families were attended by priests from Belleville. Father Ostlangenberg visited them till 1853. This truly apostolic priest sowed the seed for the development of the future congregation. There were now seventeen Catholic families living there and they were still without a church.

When in the year 1853, Reverend P. Limacher, from Highland, took charge of the little colony he at once took steps to build a frame church. Although the preceding year the cholera had visited them and claimed its victims, the people were heart and soul for this enterprise. The church was completed and ready for service in the spring of 1853. It was erected at a cost of $500.00; the ground, one

acre, was donated by a certain Mr. Gietermann. Now the people of the little congregation rejoiced in the thought that not only the foxes have their holes and the birds of the air their nests but the Son of man had a dwelling place among them.

Father Limacher visited them until 1858, and the young and successful mission would have continued to be an object of his spiritual care had not circumstances altered the situation.

Highland, a neighboring country parish, had developed so rapidly and the spiritual vineyard of Father Limacher had become so large that it claimed all of his services. And from now on the pastoral office of the small congregation was subject to many changes as is evident from the many names found on the parish register.

Here are the names of: W. J. Kefries, a missionary, (1858); P. Peters, of Edwardsville, (1861-1862); F. I. Fisher, of Collinsville, (1863); B. Herman, of Collinsville, (1865); B. Kuchenbuch, C. Sieghard, and Anton Rustige, of Collinsville, (1866); S. Wegener, of Collinsville, (1867-1870); G. H. Hesse, of Collinsville, (1870-1872); R. Peters, of Highland, (1872-1873).

At this time the little congregation had to pass through a severe crisis. It came in the form of an Interregnum. For nearly five years the good people had to go to the neighboring parishes to fulfill their religious duties. At the present time this would be considered a small sacrifice, with automobiles and good roads but in those olden days it was pioneer work.

There were now twenty-five Catholic families living in Black Jack and the question arose, what to do? They saw that this could not go on much longer. There were several Catholic families living in Troy a distance of five miles, and the people of Black Jack were asked to forget about their little church and to consolidate with Troy. While the families living in Troy were nominal or luke warm Catholics, those in Black Jack were fervent. Besides, nature had fostered a certain spirit of individuality among the latter and so thinking it over they agreed to donate $2,000.00 for a new church in Troy, provided, the Catholics in Troy would guarantee an equal amount. This agreement was accepted and it broke the consolidation plan.

In 1877 the Reverend F. Reinhard, assistant at Highland, took charge and the little country parish once more began to flourish. Services were held regularly every two weeks. For four years Father Reinhard made the trip to Troy. There, some member from Black Jack would receive him. While in Black Jack he boarded first with Mr. John Mersinger and later with Philip Schwartz. His trip to Black Jack and return usually required three days. By this time, the little frame church built in 1853 which was equipped with a crude bell, hanging in a small tower, had fallen into serious decay.

In 1882 Reverend A. Kersting (Highland) took charge of the congregation. Under the fatherly care and direction of this zealous priest, the love of the people for their Faith and Church, waxed strong. The old frame church was to be torn down and replaced by a new brick structure. Father Kersting set to work at once. He appointed a building committee of which he himself was the president. The object of this committee was to collect funds, provide the necessary material and supervise the erection and completion of the church. The members of the committee were: John Mersinger, Frederick Mersinger, Philip Schwartz, Joseph Bugger, George Loyet, Anton Schroeder, George Fohne, and Carl Mueller. These self-sacrificing and energetic men discharged their duties with the greatest care.

The plan of the new church having been approved, the corner-stone was laid on May 1, 1883, with pomp and ceremony by Bishop Baltes, surround-

ed by a concourse of happy and satisfied people. The new church was erected at a cost of $3,300.00 This amount was soon gathered without much trouble for the members vied with one another in donating and subscribing. Some gave $500.00, others $300.00. Everything necessary for the inside of the church was quickly provided for. Mr. John Petry, a member of the parish, made and donated the three beautiful altars and the pews. The married ladies collected for the organ and other articles. Mr. John Mersinger donated the statue of St. John the Baptist, the patron saint of the church, and the St. Joseph's statue. The statues of St. Aloysius and St. Anthony, each one occupying a niche on the main altar, were donated by the family of Frederick Mersinger. The statue of the Blessed Virgin was donated by the teacher Goeltz. A cemetery was needed, and Mr. Franz Bertram donated eight acres of ground to be used for this purpose.

Now its people could rejoice, the new church was free from debt—there was plenty of room on the inside and everything in it fostered and stimulated devotion. One thing, however, had to be attended to, namely, its dedication.

On April 30, 1884, Bishop Baltes of Alton, arrived and blessed a new bell that had been procured, and placed it under the patronage of St. Anne. Grandma Catherine Bugger, 83 years old, on account of her age, and because she had liberally contributed towards it had the honor to be sponsor for the new bell, although sickness prevented her from being present.

On the following day, the first of May, just a year after the cornerstone had been laid, Bishop Baltes blessed and dedicated the new structure, under the title of St. John the Baptist. All the gates of heaven appeared to be open that day, rain poured down uninterruptedly. Besides the Right Reverend Bishop and the pastor Father Anton Kersing, there were present at the service the Reverend Mauritius Klostermann, O. F. M.; Reverend W. Drube of O'Fallon, and Reverend Henry Degenhardt of Collinsville.

In August, 1884, Father Kersting was succeeded by Reverend Joseph Jele, who had charge over his little flock for four years. He was succeeded in 1888 by Reverend Wimar Oberdoerster. The congregation owes much to this zealous priest. While at first he visited the congregation regularly from Highland, where he, like his predecessor, was assistant pastor, in 1889 he was made pastor of the newly erected parish at Troy, and Black Jack was annexed to Troy as a mission. When he built a new parsonage in Troy, the congregation in Black Jack donated one-half, $800.00. He built a Sisters' house, a two story frame structure in Black Jack in 1891, at a cost of $897.85. In 1893 he built a new school, also a frame structure at a cost of $849.65. He organized St. Joseph's Society and was about to give a constitution to the Ladies of the Altar and the Rosary Society when in 1894 he was transferred to Pierron.

His successor, the Reverend August Forster, arrived in July of the same year. On account of the frequent trips to be made to Black Jack, in order to give Communion to the Sisters, it was necessary for him to have a horse and buggy, like his predecessor. The congregation offered to furnish the feed. In 1895, stained glass windows from Europe were procured for the church at a cost of $300.00; the following families have their names inscribed on the windows: John Mersinger, John Liebler, Frederick Mersinger, George Loyet, Barbara Schwartz and Henry Niehaus. Father Forster established the League of the Sacred Heart. He is still remembered as a great musician. In 1899 he was transferred to Quincy and was succeeded by Reverend A. Wieneke, who in 1901 had the

church renovated and decorated, at a cost of $500.00. Gerke and Halbracht from St. Louis had the contract. Father Wieneke remained with the congregation for fifteen years, from 1899 until September, 1914. The following is a list of the Priests who succeeded him: Fathers B. Montruchio, September, 1914—September 1, 1915; C. T. Stolze, J.C.D., September—October, 1915; William A. Pachelhofer, October, 1915—July, 1918; A. M. Jaschke, July, 1918—July, 1920.

In July, 1920, the present priest in charge, Reverend J. J. Klaes, the writer of this sketch, was appointed successor to Father Jaschke. Since then, services have been held regularly every Sunday. In 1924 the church again was decorated at a cost of $800.00. Mr. Max Autenrich of Germany did the work. Two large pictures done in oil, grace the sanctuary, St. Isidore plowing, on the gospel side, and St. Northburga working in the harvest field on the epistle side. Above the main arch are two angels and the Agnus Dei. The ceiling shows the four evangelists and the baptism of Christ in the River Jordan by St. John the Baptist.

Much repair work has been done on the church and school. A new carpet for the sanctuary was donated by the ladies of the Altar Society; a rubber runner for the aisle by Mr. John Siegel, Sr.; Altar boys' cassocks and tabernacle veil by Mrs. Kate Mersinger. A votive stand has been procured and a large picture—Queen of the Most Holy Rosary—was donated by the ladies of the Altar and Rosary Society.

Since Black Jack is a farming community there is small chance for much growth. At present the congregation numbers thirty families and its financial condition is satisfactory.

As early as 1864 Black Jack had an unpretentious log house for a Catholic school, in which the boys and girls, the future men and women, received a thorough education. It was looked upon as the heart of the parish; and it reflects great credit upon the parents of that time, who cheerfully made many sacrifices and shouldered many burdens for the sake of the children. They knew full well, what far-seeing and unprejudiced educators tell us today, that religion and education must go hand in hand, that not only the mind but also the heart of the child must be educated to obtain citizens that are loyal to their God and Country.

The Messrs. Neuenkirchen, Molitor, Etlinger, Goeltz, Diehsen and Wegeman were some of the first lay teachers. They were teachers of the old school, men who did not spare the rod, some of their former pupils say. Often they received but scant remuneration ($45.00 a year) or appreciation for the services rendered. Undoubtedly, they were much stimulated in their chosen profession by the words of Holy Writ: "They that instruct many unto Justice shall shine as the stars for all eternity."

But the congregation could not always find a Catholic teacher and at times the children had to attend the public school. On account of the frequent necessary changes the school did not progress as well as had been expected and Father Oberdoerster succeeded in obtaining the Precious Blood Sisters of Ruma, Illinois. He began to build a Sisters' House in 1891, which was nearly completed when the nuns arrived. With their advent the old log school house soon proved too small, and in 1893 he erected a frame structure. The Sisters' house and the school were erected at a cost of $1,850.00. From forty to forty-five children attended the school at that time. Under Father Pachelhofer, the Sisters of the Precious Blood were succeeded by Benedictine Sisters of Little Rock, Arkansas, who stayed until 1919. When the war caused a shortage of Sisters they were withdrawn.

The Sisters by their good example, as well as by their external appearance, soon worked their way into the

hearts of the children and their parents. Their refinement and superior education, their gentle and peaceful behavior, overcame that rudeness and roughness which is sometimes found among children in a country parish. The effect of the Sisters upon the children is shown in this that at least eight girls took the veil and joined religious orders. They are: Sisters of the Precious Blood (Ruma, Illinois), Venerable Sisters, Mary Christine (Mary Helldorfer), Gregory (Miss Margaret Helldorfer), Olivia (Miss Mary Bugger), Caroline (Miss Anna Bugger), Odilla (Miss Lina Bugger) and Alvisia (Miss Catherine Mersinger). Sister of the Good Shepherd, Venerable Sister Mary of the Cherubim (Miss Mina Mersinger). Carmelite Sisters, Venerable Sister Mary of Joseph, (Miss Rose Mersinger).

Since 1919 Catholic lay teachers have been employed in the school. The following in turn have taught school in Black Jack: Miss Maggie Coil, Miss Rose Peosic, Miss Aurelia Ham, Miss Jenneta Schultz, Miss Clementine Hamel, Mr. Joseph Hunkler, Miss Charlotte Waidar and Miss Elinore Lang.

The number of pupils in Black Jack school at present is twenty-five. The school building is provided with a stage on which the children from time to time, give interesting plays and recitals. The congregation is looking forward to the day when they will have Sisters again to teach in their school. The present school trustees are Mr. Adam Bugger, Mr. John Riebold and Mr. Fred Loyet.

From what has already been said, we can estimate the character and the caliber of the people of this congregation. Most of its early settlers emigrated from the Palatinate in Germany. They were simple, crude, honest and hardworking people. They were used to hard work prior to coming here and their lot was no easier here. They showed strong points of individuality, were conservative and morally clean. They remained most intimately attached to their religion and their mother tongue. They were self sacrificing farmers who in their offerings and donations were always guided by noble motives and never tired in their christian charity. Theirs is a glorious record of loyalty, fidelity and sacrifice to the parish and its priests.

The present generation has inherited many of these good and sterling qualities of their forefathers and let us hope that they will continue to remain true and loyal children of Holy Mother, the Church and an example to their fellow men.

Mention must be made of the Church Choir and the organist. In former years the teachers usually led the choir, later on it was under the direction of the Sisters. During the present pastor's charge, Mrs. Francis Kirsch has held this enviable place. Members of the choir are: Mesdames Louisa Siegel, Veronica Mersinger, Clara Mersinger, Irene Bugger, Clara Petry and Irma Loyet; Messrs. Adam Bugger, Leo Bugger and Gilbert Mersinger. Under the inspiration of St. Cecilia, the patroness of music and Sacred Chant, these singers help beautify the sacred services on all Sundays and Holidays in a most befitting manner.

Next to the pastor, the load of responsibility in any parish rests upon its trustees. They are authorized to give advice to the pastor in temporal affairs, they take care of finances, look after purchases and repairs, suggest improvements and alterations, in fact the pastor leans upon them for help and support. Not everybody is fit to be a trustee. Trustees should be staunch and sterling men and never flinch nor waver in their fidelity and loyalty to either pastor or parish. Among the first trustees in Black Jack were: George Loyet, Sr., Philip Schwartz, John Mersinger, Frank Mersinger and Henry Niehaus. The present trustees are Philip Mersinger and William Sieger, Sr.

St. Joseph's Society was called

into existence under Father Oberdoerster, May 12, 1889. It was placed under the protection of St. Joseph. Trustworthy and unselfish men have guided its destinies with clear vision and strong determination, so that the society today after 34 years of existence, is as strong as ever. It has at all times assisted the pastor financially and also vastly contributed to the success of social undertakings. A glorious record of noble achievements is theirs. Its members visit the sick and pray for the dead; they live up to the ideals and purposes for which they have banded together. Some of its first officers were: George Loyet, Philip Petry, Adam Mersinger, Joseph Bugger and Leonard Loyet. There are at present thirty names on the roll.

Father Oberdoerster was about to give a constitution to the Altar and Rosary Society when he was transferred. Its first regular meeting was held on the 18th of August, 1895, under Father Forster. Its first president was Mrs. Henry Niehaus, its treasurer, Mrs. Frederick Mersinger, who at the present time is its president. It would be a long list were we to mention all the various donations that have been made.

The youngest of the societies is the Holy Name society. At the urgent request of the pastor, this society was organized in 1925. In its first general meeting the following officers were chosen: Mr. Oscar Mersinger, President; Mr. Clem Petry, Secretary, and Mr. Benjamin Mersinger, Treasurer. The aim and object of this society is too well known and needs no further comment. Forty members have so far been enrolled. Every three months they have a Mass said for the living members. They visit the sick and when a member dies they have a Requiem Mass said for the repose of his soul. Likewise in the month of November they remember the departed with a Requiem Mass. When one of their members marries, the Society presents him with a Bible or an Explanation of the Gospels or with some other useful present.

May it continue to grow and wax strong.

Church of SS. Peter and Paul, Alton, Madison County, Illinois.

Established in 1854.

Present Pastor: Right Reverend Edward L. Spalding, V.G.

THE CHURCH IN ALTON

The First Church of St. Matthew

The first church of Alton was a frame building erected in Upper Alton in the year 1838. It bore the name of St. Matthew. The first pastor was Reverend George Hamilton, a young priest who had just completed his ecclesiastical course of studies at the College of the Propaganda in Rome. He was a native born American, and was sent to Alton by Bishop Rosati of St. Louis, whose jurisdiction at that time extended over several counties of Illinois. Father Hamilton's parish in the year 1840 contained about fourteen families or seventy-five souls. Previous to the coming of Father Hamilton, periodical visits to the scattered families by the Jesuit Fathers of St. Louis were made. The church of St. Matthew was more properly a hall than a church. It did not belong to the parish, but was the private property of Andrew Clifford, a prominent parishioner, with whom Father Hamilton boarded during his pastorate. In the Catholic Directory of 1841 it is called the church of "St. Mathias."

Second Church of St. Matthew

The second church in Alton was built by Reverend Michael Carroll, who succeeded Father Hamilton as pastor in 1841. It was a stone building, situated on Third Street, between Alby and Easton Streets, and was erected in the year 1843. It bore the patronal name of St. Matthew, the

Alton—SS. Peter and Paul Church (Old Alton Cathedral), Rectory, School, Rev. Terence Conley, Rector 1873-4, Rev. J. A. Sullivan, Ass't 1874-1880, Rev. Edward J. Walsh, Ass't 1888-1892, Rev. Paul W. Sims, Ass't 1893-6, Rev. Charles J. Zwiesler, Rector 1876-88, Rev. Thos. M. Connolly, Ass't 1892-3, Rev. Wm. J. Healey, Ass't, 1895-1900.

same name that had already been given to the frame church in Upper Alton. Soon after its completion, it was dedicated to divine service by Bishop P. P. Lefevere, coadjutor and administrator of the Diocese of Detroit. This church was partially destroyed by fire which originated in an adjacent building in the year 1853. On its site and out of its ruins was erected the present Unitarian Church, which was torn down and rebuilt a few years ago. It is noteworthy that two slabs of stone of the orignal front wall bearing the inscriptions: "One Lord, One Faith" and "One Fold and One Shepherd," were retained by the Unitarians and can now be seen on the front wall of their new church.

Father Carroll received $5,000.00 fire insurance and $4,000.00 from the sale of the church lot and the charred ruins thereon. There was an indebtedness on the church at the time of $1,800.00. Permission to change the location and build a new church was granted by Bishop O'Regan of Chicago. During the next three years the Catholics of Alton held services in a large hall over a livery stable at 310 State Street.

SS. Peter and Paul's Cathedral, Alton, Illinois

After the sale of the lot and ruins of St. Matthew's Church on Third Street by Father Carroll, the pastor, arrangements were begun at once for the erection of a new church. A site was purchased at 721 State Street from Peter and Harriet Wise for a consideration of $600.00. The deed was executed April 7, 1854, and the title was vested in the name of Most Reverend Peter Richard Kenrick, Archbishop of St. Louis, who on the 7th day of December, 1854, conveyed the same property to Right Reverend Anthony O'Regan, Bishop of Chicago. Bishop Regan in turn deeded the property to Right Reverend Henry D. Juncker, D.D., Bishop of Alton, on the 23rd of October, 1857. By a clause in the deed of Peter Wise, the lots were conveyed in trust for the use of the Roman Catholic Church "and no other purpose whatever." Through the kindness and efforts of Charles P. Wise, a son of Peter Wise, this conditonal and restricting clause was revoked by an instrument signed by most of the heirs, dated November 16, 1923.

The name of the new church, soon to be built, was changed from St. Matthew to S.S. Peter and Paul. Two years and more passed by after the burning of St. Matthew's before the actual building of S.S. Peter and Paul's Church began. On a stone in the front wall of the church, high up over the rose-window, is engraved the year 1855. The building was sufficiently advanced for services held by Father Carroll for the first time in 1856. The church was completed with the exception of the spires by Bishop Juncker in 1857. It was in this year that it became the Cathedral of the newly established Diocese of Alton. On May 15, 1859, the third Sunday after Easter, it was solemnly consecrated by Most Reverend Peter Richard Kenrick, D.D., Archbishop of St. Louis. It is a noteworthy fact, that the altar in the church at the time of the consecration was not of marble, but only of wood. There were present on the occasion besides the Archbishop of St. Louis, Right Reverend J. H. Luers of Fort Wayne, Right Reverend James Duggan of Chicago, and Right Reverend James Whalen of Nashville.

It is said that the plans and specifications of the Cathedral were made in England by a noted architect named Pugin. However, an old record of Father Carroll shows that the sum of $200.00 was paid to Thomas Walsh, architect. From the records preserved, it seems that the total cost of the church did not exceed $35,000.00, exclusive of sanctuary and spires, which were built later. The architecture of the Cathedral is a beautiful specimen of pure Gothic. The interior of the church, espe-

cially with its graceful arches, clustered columns and capitals and hood-molded windows, is very beautiful and has attracted the admiration of many a lover of art. The spires were built in later days, 1865, under the rectorship of Reverend James Harty. The church is a hundred and twenty feet long and sixty feet wide, and contains a spacious gallery. On January 12, 1902, the roof of the sanctuary burned, just as the people were assembling for High Mass. During the fire, a large piece of glass from the window in the ceiling of the sanctuary barely missed the head of the Bishop, who had ventured into the burning building. The Blessed Sacrament was taken from the church, and the vestments and much of the church furniture were removed. The stone fire wall between the sanctuary roof and the church roof saved the building from total destruction. The blaze mounted high above the church and a large crowd of people gathered around. The editor of the Sentinel-Democrat urged the writer of these lines to ask help from St. Louis. The Alton fire department was very efficient and did excellent work, saving the church from destruction. The loss entailed was estimated at $3,093.67, covered by insurance. The weather was exceedingly cold; and a fact not exaggerated, which might be recorded here, is, that the clothing of one of the firemen sitting on the roof plying a hose, froze to the slate, and it was with difficulty he was extricated.

There are three bells in the tower of the cathedral. The first and largest was purchased with money obtained by subscriptions from the parishioners, and was solemnly blessed by Bishop Juncker on January 12, 1862. The second bell was donated in honor of the Blessed Virgin Mary and St. Joseph by Peter Wise and his wife Harriet; and they were its sponsors at its solemn consecration by Bishop Baltes on September 11, 1870. The third bell was donated in honor of Saint Bridget by Thomas Biggins and his wife Elizabeth. It was solemnly blessed by Bishop Baltes December 2, 1871, and the donors were also the sponsors on the occasion.

In 1886, during the pastorate of Reverend C. J. Zwiesler about $5,000.00, a large sum in those days, was spent in renovating the interior and the exterior of the Cathedral.

The organ, sweet-toned and full, was built by Hook and Hastings, of Boston, Massachusetts, in the year 1893, at a cost of $4,000.00. It was blessed by Very Reverend F. H. Zabel, D.D., August 6, 1893. The sermon was preached by Reverend Henry Moeller, S.J., of the St. Louis University. In 1916 the bellows of the organ were removed and an electric blower installed; and the tracker action was changed to an electric pneumatic action, at a cost of about $1,500.00.

In 1915 the entire floor surface of the sanctuary, aisles and vestibules were raised three inches with a covering of concrete overlaid with two and a half inch hexagonal tile, pure white; and the steps and risers of the altars, throne and communion railing were changed from wood to white marble, rendering the church semi-fireproof. The floor surface under the pews was likewise raised and covered with hard maple flooring; and the walls and ceiling were handsomely frescoed by a firm of Italian artists from Louisville, Kentucky. Total cost $4,000.00.

The marble altar in the old Cathedral was built in the year 1902 by T. G. Schrader and Sons of St. Louis. The crucifixion group over the altar is the same that surmounted the wooden altar of previous days.

The wooden side altars were donated by Right Reverend John Janssen, D.D., Bishop of Belleville, at a cost of about $900.00. They were erected in the year 1890 by H. Schenk of Quincy, Illinois.

The Stations of the Cross, illuminated by electric lights concealed

within the frames, were made and put in place by "The Kaletta Company" of St. Louis. They were donated by Benoist Cabrilliac, who was ever a faithful and generous benefactor of the Church, as were all the other members of his family. The stations cost $1,800.00 and were erected in 1923.

The Cathedral was the prolific mother of many churches. Prominent among them are St. Mary's Church, Alton; St. Francis' Church, Jerseyville; St. Mary's Church, Edwardsville; St. Patrick's Church, Grafton; SS. Peter and Paul's Church, Collinsville; St. Patrick's Church, Alton, Ill., and many others.

On August 29, 1859, the property south of the old Cathedral and extending back to the intersection of Eighth Street was purchased by Bishop Juncker from Henry Weaver for a consideration of $3,000.00 as a site for a residence and a school. The school was built first, and was completed in 1860. Some old parishioners who were children then remember playing in the incomplete basement of the Bishop's house whilst attending the school in 1862.

The Bishop's residence is a large building of four floors and fifty-two rooms, including the basement and attic. It was intended not only for a residence, but also for a seminary for students of the diocese. However, no students ever lived there, and the intention of using it for educational purposes was finally abandoned.

The cemetery of the old Cathedral parish was purchased by Bishop Juncker, August 24, 1858, and named St. Patrick's Cemetery. It cost $2,420.00 and contains a little more than twenty acres. It is located just outside the city limits, and is a burial place for the English speaking Catholics of the city. Previous to the year 1858, Catholics were interred in an old graveyard purchased June 10, 1848, from Charles Tillman, and deeded in trust to Right Reverend William Quarter, D.D., Bishop of Chicago.

The Parish Schools

In the year 1856 a parish school was opened on lower State Street and was conducted by five Sisters, "Daughters of Charity," from Emmittsburg, Maryland. Sister Emilie was "Sister Servant" (See Catholic Directory of 1857). The pupils numbered fifty. This school, called "The School of the Immaculate Conception," was very short-lived; and soon we find this same community of Sisters from Emmittsburg, Maryland, establishing and conducting St. Joseph's Hospital, Alton, Illinois.

The Ursuline Sisters at St. Louis sent a colony of Sisters to Alton, March 19, 1859, consisting of Mother Josephine Bruiding and seven companions. They opened at once an academy and boarding school and a parish school for girls at 506 State Street. On December 18, 1862, they moved from State Street to their newly erected convent home at 219 East Fourth Street, where both a "pay school" and a "free school" were conducted by them.

On August 29, 1859, the property south of the Cathedral and extending back 444 feet to a stone quarry was purchased as a location for a residence for the Bishop and priests and a school-house. The school-house for boys, containing two class rooms and four small living rooms and basement for the brothers was begun at once, and in the following year we find the Brothers of The Holy Cross from Notre Dame, Indiana, teaching the boys of the parish. Brother Bernadine was the first principal. In 1874 an addition to the school of two more large class rooms was built (during the pastorate of Reverend T. J. M. Cowley) at a cost of $5,013.53. Lucas Pfeiffenberger was the architect and Thomas McGinnis the contractor. The Brothers of The Holy Cross continued to conduct this school for boys from the year 1860 to the summer of 1888, when at their own request, they

ceased their labors in Alton. The Ursuline Sisters assumed charge of this school in September, 1888, when it was made a free school for all the boys and girls of Alton who wished to attend. The free school for girls at the convent on Fourth Street was discontinued at this date. The Ursuline Sisters have had excellent success in their schools, up to this date (1926). A house collection is taken up in the early spring each year to defray the expenses of the Sisters, and the deficit, if any, is taken from the parish treasury. A High School for both boys and girls was gradually established on a small scale in this building, and in 1892 the first two graduates went forth well equipped for their respective duties in life, after a course of studies extending over a period of twelve years. This was the beginning of the Cathedral High School, which is now an accredited institution, and which has sent forth more than two hundred graduates. In June, 1870, lots Numbers 1, 2, 3, 4, and 5, at the corner of State and Prospect Streets (opposite the Bishop's house) were purchased by SS. Peter and Paul's Cathedral for a school site for $3,260.00, and notes payable in two, three, four and five years were given for the full amount, with interest at the rate of ten (10) per cent from date. For some reason, the school building was never erected, and on April 9, 1883, the lots were transferred to the Roman Catholic Orphan Asylum at Alton, Illinois.

"The Cathedral School," a new building at 801 State Street, adjoining the Old Cathedral on the north side, was begun in 1907. The need of a new building was first broached at the reading of the Annual statement in January of that year. A general meeting of the parishioners was afterwards called and held March 3, 1907. The meeting was enthusiastically in favor of a new school on a new site. Committees were appointed, locations discussed. The assessment committee reported excellent success. Letters were mailed to the parishioners, notifying them of the amount of their assessments and appealing to their generosity and good will. The pastor and Fathers Fennessy and Tarrent, the assistants, visited the members of the parish individually, and almost without exception met with the kindliest of feeling and encouragement, and a subscription list of $21,000.00 was quickly obtained. J. L. D. McCarthy of St. Louis was selected as architect. After a long wait, the plans and specifications were submitted but rejected, and a new set of plans was ordered. After another long delay, on July 20, 1908, bids for the building according to the new plans were opened, and the contract awarded to Murch Brothers Construction Company of St. Louis, whose bid was $33,884.00, the lowest submitted. Work was started at once. It was found necessary to drive twelve hundred feet of oak piling, some of it to a depth of thirty feet, for the foundation on the north corner of the building. The work then proceeded rapidly, and the corner-stone was laid without solemnity October 3, 1908. The building was completed early in April, 1909. The dedication and formal opening occurred May 25, 1909, and continued the two following days, and the new school building was left ready for the sisters and children, who took possession at the beginning of the following school term, September 6, 1909.

The building is an up-to-date structure of steel, tile and brick, of two stories with four standard size school rooms on each floor, divided by corridors twelve feet wide. Besides these eight class-rooms built for the eight grades, there are four mezzanine rooms, two hall rooms, and in the basement two large play rooms and toilet rooms. The building presents a fine appearance and is an attractive credit to the parish and the city. There are at present 425 pupils in this building—of whom 120 are high-school children—

taught by eleven sisters of St. Ursula, and Reverend P. J. Smyth, who is the principal of the school. Arrangements for a new high school to cost about $175,000 are now (January, 1926) being made. The plans and specifications have already been prepared by Pfeiffenberger Bros., Architects, of Alton, and work is expected to start in the early summer.

The Spalding Club Building

A meeting of the young men of the Cathedral parish was called and held March 18, 1894, for the purpose of establishing a Young Men's Club for social activities, and especially athletics. A goodly number met on that day in the school building, and "The Young Men's Catholic Club of Alton, Illinois" was formed. Mr. Edward J. Morrissey was elected its first president, and its functions began at once. In September, 1895, the privilege of membership was extended to both the married and unmarried Catholic men of the city, and its name was changed to "The Alton Catholic Club." The Alton Catholic Club was the forerunner of the Knights of Columbus in Alton, and it accomplished much good in the parish and the city. It continued its activities until 1913, fourteen years after the Knights of Columbus Council No. 460 had been established in Alton. The Club was finally absorbed by the Knights of Columbus in 1913.

In April, 1894, shortly after the Young Men's Club was founded, several meetings of the parishioners of the Cathedral were held and the project to build a Club House or Parish Hall was launched. It was finally decided to organize a stock company and to erect a three story Club Building on Belle Street, between Fourth and Fifth Streets, to be known as the Spalding Club Building, containing Club Rooms, a gymnasium, an auditorium seating about six hundred persons, with three store rooms and office rooms to let. Four hundred shares of stock at a par value of $50.00 each were sold to eighty-four members of the parish. The site on Belle Street was purchased August 4, 1894 for $2,500.00 from Charles L. Wright. Matthews and Clarke, architects of St. Louis, were employed to draw plans and specifications, for a consideration of $700.00. The contract for erecting the building was awarded to Charles Bowman of Alton. The building cost about $28,000.00 and was completed early in the fall of 1895. The formal opening and dedication took place October 4, 1895.

When Council 460 Knights of Columbus was organized October 29, 1899, it held its meetings in the rooms on the third floor of the Spalding Club Building, jointly with the Alton Catholic Club. In 1902 an agreement was made between the Spalding Club Building and the Knights of Columbus for the building of a fourth floor on the Club Building, and a lease to run twenty years at a monthly rental of $35.00 was signed by both parties October 10, 1902. The Spalding Club Building erected the fourth floor at a cost of $5,000.00 in the year 1903. On the tenth day of December, 1919, the Knights of Columbus bought the stock and assumed the indebtedness of the Spalding Club Building, by issuing bonds and exchanging them for an equal face value of stock. They are now owners of the Spalding Club Building.

Pastors in Alton

Reverend George Hamilton was appointed by the Bishop of St. Louis the first pastor of St. Matthews' Church in Upper Alton in pioneer days about the year 1839. A History of Madison County gives the date 1838, but it seems that Father Hamilton was not ordained until 1839. He remained in Upper Alton until 1841.

Reverend Michael Carroll was the second pastor in Alton, succeeding Father Hamilton in 1841. The location of St. Matthew's Church was changed from Upper Alton to East Third Street. All the records of the parish burned, when this second

church of St. Matthew was damaged by fire in 1852. Father Carroll then built the church of SS. Peter and Paul on State Street, and remained its pastor until the coming of Bishop Juncker in 1857, when he returned to his Bishop in Chicago. Shortly afterwards he was appointed pastor of St. Mary's Church, Elgin, Illinois, where he died and was buried within the walls of the church.

"Father Carroll was born in County Limerick, Ireland. He was a man of tall stature and iron frame, possessing a commanding appearance. When building SS. Peter and Paul's Church, he is known to have performed hard manual labor, like a common workman. After Mass, which was said in a hall over a livery stable on State Street, he would slip into his overalls and begin mixing mortar or wheeling building stone to the masons. Few of the towns now in Madison, Jersey and Macoupin Counties are there which in their incipiency did not enjoy the visits of Father Carroll.

The third pastor of SS. Peter and Paul Church was Reverend J. Menge who came with Bishop Juncker from Cincinnati in 1857. He was pastor of the Cathedral and Chancellor of the Diocese until October 6, 1862, when he returned to Cincinnati at the call of his Bishop.

Then came the following pastors of the Cathedral:

Reverend Thomas M. Mangan, 1862-1865; Very Reverend James Harty, 1865-1868; Reverend Patrick Dee, 1868-1869; Very Reverend John F. Mohr, 1870-1873; Reverend Terrence J. M. Cowley, 1873-1875; Reverend Manasses Kane, 1875-1876.

Father Kane was succeeded by Reverend Charles J. Zwiesler, who held the Rectorship until April 19, 1888. Father Zwiesler accompanied Bishop Janssen to his new see of Belleville as pastor of the Cathedral there. Father Zwiesler died in a hospital in Milwaukee on the fourth day of May 1894, and was buried in the cemetery at Fayetteville, Illinois. Reverend Edward L. Spalding succeeded Father Zwiesler as Rector of the Cathedral, April 23, 1888; and at this date (1927) is still pastor.

The record of this parish would not be complete without special mention of Right Reverend John Janssen. When Bishop Juncker went to Europe in 1858, he brought home with him Mr. John Janssen, and ordained him in November of that same year. Although never appointed pastor of the Cathedral, his whole sacerdotal career up to his appointment as Bishop, with the exception of about two years, was spent in Alton, first as Secretary to the Bishop, then as Chancellor and Vicar General. At the death of Bishop Baltes, he was made the administrator of the Diocese. He took a deep interest and an active part in the affairs of the parish as is evidenced by the records on the Baptismal and Marriage Registers. He was a true priest of God, pious, sincere and conscientious, held in the highest esteem by the people, and enjoyed the full and constant confidence of his superiors.

Pioneer Members of the Parish

The following are the names of some of the parishioners, as gathered from fragmentary marriage records of the years 1852-1856 inclusive. These years comprise the period between the burning of the second St. Matthew's Church and the establishment of the Episcopal See in Alton:

Peter Byrne, Timothy Ryan, Thomas McCarthy, Rodger Hinderhan, John Carmody, James Thornton, Owen Moore, George Whealan, Patrick Mooney, Patrick Conolan, Thomas Smith, Thomas Howard, Michael Maloney, James Gallagher, Patrick Burns, John Carroll, Louis Champonze, Patrick Dolan, Patrick Lynch, Patrick Flanagan, Martin

Walsh, Michael Daly, Andrew Higgins, Thomas Murphy, Patrick Masterson, Patrick McKenna, Martin Burke, William Rogers, Charles McBride, John Monaghan, James O'Neil, James Morrissey, Henry Graesler, John Toohey, Patrick O'Loughlin, David Tierney, John Dunn, Martin Fleming, Michael Dooley, Michael Duffy, Richard Knight, Conrad Keiser, Patrick Devlin, Michael Leahy, David Shanahan, Thomas McGinnis, Joseph Lapp, John Hartnett, John Ryan, Patrick Dugan, William Meehan, John Cunningham, Patrick Conway, Richard Shea, Thomas McGuire, James Coyne, James McNulty, Thomas Sharkey, Stephan Bell, John Shahan, James Rierdon, Richard Fitzgerald, Michael Powers, Archibald Diamond, William Madden, Robert Grace, Daniel Sweeney, Martin Bossart, John Degenhardt, Michael Zuigley, Stephan Glaeschulte, Patrick Coon, Thomas Carroll, Patrick O'Donnell, Timothy Buckley, Simon Slavin, Cornelius Carmody, Jeremiah Williams, James Noonan.

It is interesting to note the Celtic names of nearly all these parishioners, but it should not be surprising, as Father Menge, several years later, could hardly find twenty-five families of German origin in starting St. Mary's Church on Henry Street. It was after the appointment of Bishop Juncker that the Germans came in larger numbers. A local tradition tells us that then a healthy rivalry arose between these two nationalities, and that it continued down through the years, becoming strained even in the ranks of the clergy, when Bishop Ryan was appointed to the episcopal see of Alton in 1888.

The following are the names of some of the substantial members of the parish in the first years of its episcopal career:

Henry Weaver, Peter Wise, Sebastian Wise, Patrick Sullivan, Joseph Wills, Thomas Biggins, Thomas Clifford, John Mulady, Patrick Ward, A. L. Chouteau, Christian Walter, Mrs. Julia Cabrilliac, L. Fahrig, John M. Althoff, Louis Sneeringer, Patrick Burns, Joseph W. Wise, F. Wendt, Patrick Doyle, Peter Byrne, Michael Steiner, Ferd. Hoffmeir, Henry Hellrung, John Collins, M. Maguire, J. Hutton, Daniel Sullivan, D. F. Owings, Ulrich Whitfield, Henry Budde, Xavier Brennan, James Gilhouly, Michael Walsh, John Dignan, John Ford, Frank Weitkamp, Maurice Scully, Thomas Faircloth, Richard O'Regan, John Tonsor, Timothy Carroll, Patrick Ryan, James Redmond, Murty Galvin, Patrick Mulcahey, Patrick Cunningham, Titus Wanamaker, Joseph Schwartz, John Keefe, John Quirk, Maurice Hartnett, Michael Jennings, Henry Schaefer, Michael Power, Thomas McGinnis, Patrick Higgins, Michael Schneider, William Walsh, William Flynn, James Kleinpeter, Henry Ernst, James Ryan, John Carroll, Peter Henry, Daniel Maher, Henry Weber, James Barrett, Casimir Fleig, John Baps, Michael Dooney, William Ziegenfuss, Martin Fishbach, Joseph Gottlob, William Stanton, William Divine, Frank Duffy, John Fishbach, John Denenhardt, Patrick Moriarty, Benjamin Garde, James Morrissey, James McNulty, Edward Grady, Dennis Noonan, Arnold Kleinschnittger, Michael Brennan, Andrew Clifford, and many others.

List of Lay Trustees of SS. Peter and Paul's Cathedral, from 1869 when the special Act of the Legislature was passed for the Holding of Church Property to the present date: Charles P. Wise, 1870-1875; Thomas Biggins, 1870-1875; Geo. S. Wise, 1875-1877; John Healey, 1875-1878; Patrick Ward, 1877-1899; Lewis I. Ginter, 1878-1904; M. Mahoney, 1899-1924; John F. McGinnis, 1904 to date; M. G. Ryan, 1924 to date.

Church of the Annunciation, Bunker Hill, Macoupin County, Illinois.

Established in 1854.

Present Pastor: Reverend Clement C. Stolze, D.C.L.

Before the building of railroads, at a point about eleven miles north of Edwardsville, and seven miles south of Bunker Hill, Macoupin County, there was a gathering of farmers variously called "Carroll Settlement," "Ridgeville," and "Ridgely." Old records go to show that in 1844 Reverend Michael Carroll, rector of St. Matthew's church, Upper Alton, visited the settlement called after him, and in which his brother Edward and four nephews had bought farms. The spiritual wants of these early Catholic settlers were served by various priests from Alton up to the year 1854, when a brick church 45 by 24 feet was built on a lot adjoining the road leading from the Springfield road to Prairie Town. Up to 1859 this small mission church was attended from Alton, and old settlers still remember that Father M. Prendergast, assistant to Father Carroll in 1853, was one of the priests who held services at Ridgely.

Now came the building of the St. Louis & Terre Haute Railroad through Bunker Hill, and with the advent of this railroad came to Bunker Hill the first Catholic settlers and gradually their numbers increased. Previous to this, though the town was in existence, nothing much can be said of Catholics. However, local tradition has it that Reverend George A. Hamilton, when on his way from St. Louis, or Alton, to Springfield, used to stay at the public tavern over night, and there delight the natives with the charm of his conversation. There is no recollection of his having held any services in the locality, probably from the fact that no Catholic could be found there. Soon after the appointment of the Right Reverend Henry Damian Juncker as first Bishop of Alton, Bunker Hill began to be visited from Alton more or less regularly, as the supply of priests would afford. Services were held in various private houses, in the public school building, the city hall, even in a Methodist church on the ground later occupied by a mammoth livery stable. Priests also visited from Litchfield and even from Paris. The state of things became fatal to Ridgely, situated as it was far away from the railroad. The people were too few, and the priests too scarce to allow for two distinct congregations. Bishop Juncker decided that the church in Ridgely should be given up and a new one built in Bunker Hill.

Accordingly in 1864 Reverend A. B. Rinker was sent to make a beginning. He went to work with his wonted enthusiasm. On Christmas day of the same year, he said Mass for the first time in the church of the Annunciation of the B. V. M. He remained until July, 1865, and was replaced the following November by Reverend Patrick J. O'Halloran. Late in the fall of 1869 Father O'Halloran was replaced by Reverend Michael Clifford, one of the most successful of all the Bunker Hill rectors. During his short stay, from 1869 till the later part of July 1872, he started a school, built a sanctuary as an addition to the church, erected a school house and a commodious parsonage. He was succeeded by Reverend H. Cluever, Ph.D., who began the building of an addition to the front of the church with a steeple, which work was completed by the Reverend M. Neu, who arrived at Bunker Hill towards the middle of May, 1874.

The new rector, Father Neu, was a born pedagogue, and his best exertions were used in this direction. He also embellished the church and reformed the choir according to the Cecelian idea. He left in July, 1879. In the interval between the rectorship of Father Neu and his successor, Dr. Zabel, Reverend Francis Celius Hoff-

man had charge. During Dr. Zabel's administration, many of the town people left to seek work elsewhere, making it impossible to continue the school, and the country people to a great extent left for the cities in search of that prosperity which the country had denied them for many years. His administration was almost an exclusively spiritual one as the records do not show any material improvements about the premises. His deeply rooted spiritual zeal has an indelible imprint upon the Catholics of this neighborhood. He was a ritualist and every religious ceremony was carried out to the very letter and spirit of the law. Having remained thirty-five years, he resigned pastoral duties owing to his advanced years and ill health, and took up his abode in Alton at the Novitiate of the Ursuline Sisters, teaching them the music of the Gregorian Chant.

After his departure, October, 1914, he was succeeded by Reverend D. J. Higgins of Springfield, who took up his duties earnestly. During the five years that he was stationed at Bunker Hill he made many and much needed improvements in the church and parsonage. Being of pleasing personality and industrious habits he so endeared himself to all that his departure was very much regretted by the people of Bunker Hill.

July 1, 1919, the present pastor, Reverend C. T. Stolze, J.C.D., took over the administration of the Annunciation parish. His predecessor had made a start in renovating the church and rectory, but it was little more than a start, and much remained to be done in the coming years. Two months after taking over the work at Bunker Hill, Father Stolze had the basement of the parsonage excavated for the installation of the newest type of modern vapor furnace. Up to this time stoves served to heat the parsonage. Next the parsonage was refurnished almost from top to bottom so that today one finds in it every modern convenience and equipment. The following years saw an up-to-date steam furnace installed in the church, two large stoves having previously served this purpose. Many other improvements were made, the most noteworthy of which was the interior decoration of the church. The scheme of decoration merits a special word in that the life of the Blessed Virgin to whom the church is dedicated is depicted on the walls of the church by four large oil paintings, two of which measure seven by twelve feet. The pictures represent the principal events in the life of the Child Jesus and Mary, as set forth in: "The Annunciation" by Leonardo Da Vinci; "The Nativity" by Correggio; "The Flight Into Egypt" by Jannsen, and "The Assumption" by Titian—all standard masterpieces and acknowledged among the world's best paintings. The execution of this work is admired by all who see it. Particularly arresting is the artist's execution of the draperies painted behind and around the high altar. The design of the draperies is also in keeping with the name of the church. One sees a figurative Cross representing Christianity, a large "M," the first initial letter of the name of Mary, a lily symbolical of virtue, and a heart pierced with a sword, indicative of the prophecy of Simeon where he predicted that a sword would pierce the heart of the Virgin Mary, meaning thereby the sorrowful life which she was to lead because of her association with Christ. Around this latter design is woven a wreath of roses typifying the rosary, so dear to the Mother of Christ and Catholics. All this is blended artistically into one grand whole. On the front of the arch are seen two life-size angels beautifully executed, one carrying the chalice and the other the bread. Above is seen the All-seeing Eye of God, the symbol of God the Father.

Recently the church and parsonage were painted on the outside and over four hundred feet of concrete walks laid. These improvements have add-

ed greatly to the appearance of the church, so that today the parish plant stands as a credit to the community.

Finally, this little parish of the Annunciation with only thirty-five families is in a flourishing condition and bids fair to hold its own with the most progressive rural churches of the diocese.

Church of the Immaculate Conception, Mattoon, Coles County, Illinois

Established in 1856.

Present Pastor: Reverend Thomas E. Cusack.

Mattoon now known as one of the leading cities of central Illinois, owes its existence to two great railroads: the Illinois Central and the Big Four which cross each other at this point.

The Catholic history of Mattoon had its inception in 1856, at which time it was organized as a station, being visited by Reverend Thomas Ryan, pastor of North Arm. For several years services were held in the homes of the eight Catholic families who lived in Mattoon and vicinity. A church building begun in 1856 was completed the following year, and was dedicated by Bishop Juncker. Burdened with the spiritual cares of nine counties, Father Ryan's visits to the Mattoon parish were somewhat infrequent until 1861 when he settled in Mattoon.

Father Ryan was a true apostle; an ideal priest; a cultured gentleman; a friend of everyone and everyone was his friend. A few years following his retirement from pastoral duties he died and was buried in the cemetery of St. Mary of the Woods, Indiana.

Reverend Thomas F. Mangan assumed Father Ryan's mantle. Being a young energetic man, he infused new life into the Mattoon congregation, erected a parish house and made some needed improvements on the church. He also built a schoolroom for boys in the rear of the church. The lot where the present school stands was purchased by Father Mangan. On this lot he built a school at his own expense. After some time it was acquired by the congregation. Father Mangan was an educator, a social worker, as well as an ardent friend of total abstinence in behalf of which his efforts were crowned with remarkable success. He procured the Ursuline Sisters to teach in his school. Eventually he became attached to the diocese of Chicago, in which he labored with distinction until his death.

Reverend James Strembler, D.D., succeeded Father Mangan in Mattoon. The congregation had by this time increased to such an extent that Doctor Strembler found it necessary to enlarge the church. Poor health ended the doctors labors, and he was succeeded by Father Butler, who relinquished his duties after a brief space of time.

Reverend Ferdinand Stick was the next priest to assume control. He remained until 1878. Difficulties of various kinds beset the paths of Fathers Mangan and Stick. A somewhat rebellious modernistic spirit characterized the growing congregation, and their spiritual superiors had no little difficulty in getting them to conform to their religious duties.

Reverend John W. Crowe succeeded. He was an organizer and a builder as well as a man of great foresight. He secured the block of property, reputed to be one of the finest in the diocese, upon which the present church and house stand. That was in 1878 the year of Father Crowe's advent to Mattoon. The priest's residence was erected the following year, and the energetic pastor immediately undertook the building of one of the finest churches in Central Illinois.

The cornerstone was laid in 1884 by Bishop Baltes, and the building was completed and ready for the dedication by 1887. In that year on December 11th, the dedication took place

and was accompanied by impressive ceremonies. Bishop Spalding of Peoria preached an eloquent sermon. One of the pastor's next acts was to purchase a site for a cemetery.

Father Crowe's hopes were unfortunately dashed to the ground when on the night of October 22, 1890, the new church was burned down. Undaunted by this catastrophe, however, he set to work and rebuilt the edifice. In this new effort he received the greatest encouragement from the whole community, non-Catholic as as well as Catholic, and the reconstructed building was re-dedicated by Bishop Ryan June 7, 1891, the sermon again being preached by Bishop Spalding of Peoria.

In the following year Father Crowe was promoted to the irremovable rectorship of Jacksonville, Illinois. During his stay in Mattoon he had raised and judiciously spent the huge sum of $100,000.00 without in any way neglecting the spiritual needs of his people. A few more years of his administration would have seen a Catholic hospital erected across the street from the church property.

Reverend Jeremiah Murphy, now of Decatur, was the next pastor of the Mattoon congregation. He materially improved the church property, built a splendid school and convent, and did much to advance the spiritual welfare of the people. He remained but a few years and was succeeded by the late lamented Father Higgins in the year 1898.

Mattoon's population depends almost exclusively for its support on the two great railroads aforementioned. Railroading is the principal industry, especially since the large shops were moved here from Litchfield, Illinois. With their advent came a big contingent of Catholics who helped to swell very appreciably the local congregation.

In addition to the railroads there are a few factories of minor importance including the engine works and the broom factory. It must not be forgotten that Mattoon calls itself the "Buckle of the corn belt." The land within the business radius is very valuable and productive, being especially adapted to broom corn raising.

Mattoon is known as a progressive city and the Catholic element has played no small part in its upbuilding. Catholics have shown in the different professions as well as in other fields. In law and medicine there have been shining lights, and in a business way they keep up with the times. Some of them are connected with the financial institutions of Mattoon.

Among the events of special importance in the history of the parish was the dedication of the fine organ purchased by Father Higgins. Under the capable leadership of the organist, Mr. Bryan Tivnin, who, besides being one of Mattoon's most prominent lawyers, is also one of its master musicians, the choir, augmented for the occasion by importations from Chicago and other cities, gave a splendid account of itself, and was in widespread demand thereafter for important functions throughout the length and breadth of Central Illinois.

Irish, German and French names figure prominently in the Catholic directory of Mattoon. Among the names of early settlers were Hennessey, Curran, Fields, Fitzgerald, Dooley, Tivnen, Mulhatten, Beall, Spitz, Shea, Gover, Erler, McAvoy, Walsh, Feree, Murphy, to mention but a few. Quite a number of the original members are still living; all are loyal to the Church, and their families give splendid promise of a bright future for the Immaculate Conception parish under the efficient leadership of the new pastor, the Reverend Thomas Edward Cusack.

Church of SS. Peter and Paul, Collinsville, Madison County, Illinois

Established in 1856.

Present Pastor: Reverend Francis A. Marks.

In the early fifties of the last century the Catholics who had settled in Collinsville, although few in number, resolved to build a church and have regular services. Octavius Lumaghi, who had opened a coal mine and was quite successful in business, took the lead.

About 1856 they built a frame church on the site now occupied by the present large church and school. Priests came from East St. Louis from time to time to conduct services until November, 1851, when Reverend W. Repia took charge and remained until August of the following year. Reverend J. Reiss came to Collinsville in September, 1858, but remained only until the end of the year. In 1859 Bishop Juncker and Father F. A. Ostrop attended Collinsville occasionally until in the Fall, when the Reverend J. G. Allemann took charge for one year. On account of failing health he retired to St. Louis where he died.

In September, 1860, Reverend Louis Hinssen attended Collinsville from Edwardsville and set to work to put the church records in order. His administration lasted until May, 1861. Fathers V. Benys, S.J., J. J. Brennan and H. Hoffmann then occasionally visited Collinsville until Reverend J. N. Petit took charge in February, 1862 and remained until October, 1862. He was succeeded by Father F. J. Fischer, during whose administration the first two bells were blessed. In June, 1863, Father Fischer left and the parish was again attended occasionally by Reverend J. B. Brennan, Father Petit and Father George Tuerk. After these, Father C. G. Magnien came, and remained about a year, until the end of February, 1865. In May, 1865, Father A. Rustige took charge of the parish until November, 1865. Ground was bought for a new cemetery.

During the winter of 1865-66 Fathers F. H. Zabel and F. Lohmann came occasionally to Collinsville. In May, 1866 Father A. B. Rinckes was appointed rector and stayed until the spring of 1867. During his incumbency in March, 1867, lots belonging to D. D. Collins and adjoining the church property were bought for about $3,600.00. Reverend S. Wegener was his successor in April, 1867 who remained until the summer of 1870. During his administration a school was established.

In August, 1870, Reverend G. H. Hesse took charge of the parish. Being in poor health, he left in February, 1872, and Father Rustige was appointed in his place and remained until September of that year. Father Francis Trojan was then given charge of the parish. He remained until the end of August, 1879. His successor was Reverend H. B. Degenhardt, then a newly ordained young priest. He at once set to work and by economy and zeal soon accumulated a fund to build a larger church. At first only the Sanctuary and Transcept were erected in 1880 and the Nave with a stately steeple was added in 1890. He then built a larger school to accommodate the ever increasing number of pupils. The school was completed in 1895. When all this had been done and the debts paid Reverend H. B. Degenhardt was appointed to St. Boniface's Church in Quincy, Illinois. He left a considerable fund to his successor, Father F. Marks to build a new parish residence.

There are 350 pupils in the school taught by eight Ursuline Sisters from the Motherhouse in Alton.

The Right Reverend James A. Griffin, D.D., conferred the Sacrament of Confirmation in 1926, upon a class of 180.

The sodality of the Immaculate Conception of St. Peter and Paul's

Church of Collinsville, Illinois, was established on June 9th, 1866, under the secondary patronage of St. Joseph. It consisted of nineteen charter members. Father Rinckes was the first Spiritual Director.

On October 5, 1879, the Sodality was reorganized under the same title by Father Henry B. Degenhardt. During the next thirty years the Sodality played an important role in the history of St. Peter and Paul's for those were the years in which the church was enlarged and the magnificent school was built. A great amount of the funds necessary to defray the cost of the building was raised by various parish activities such as bazaars, etc., in which the members of the Sodality always worked faithfully and zealously. On June 9, 1916, the Golden Jubilee of the Sodality was celebrated on an elaborate scale. A Solemn High Mass began the celebration of the happy event, at which Father Marks was Celebrant, Father S. Pierotti, Deacon, and a Jesuit from St. Louis University, St. Louis, Missouri, Sub-Deacon.

Through the fifty years, from the organization of the Sodality to the celebration of its Golden Jubilee, the name and memory of Nellie Eck was held enshrined in the hearts of her companions. It was she who assisted Father Rinckes to instruct them for their First Holy Communion and who instilled in their youthful hearts devotion to the Mother of God. Nellie Eck is to be given the honor for the first May devotions ever held in St. Peter and Paul's Church. Apparently, there was no resident priest in Collinsville in the year 1866 and it was due to the zeal and devotion that she and her young companions had for the Mother of God, that the Bishop decided to send a resident priest to Collinsville. Each day during the month of May they would go to the Church for May Devotions. The description of the May Altar resembles to a great extent the improvised altars in Mission Churches of the present day. A bee hive served as the Tabernacle. The statue of the Blessed Virgin, the bases, candlesticks and the coverings for the altar were brought from the homes of the future young Sodalists. As there was great poverty and privation in those days, it can be imagined that that particular altar did not make a very imposing appearance; materially, no, but spiritually, it was the means of the Bishop sending a resident Priest to Collinsville, for when he saw that altar he remarked to the priest who visited Collinsville at that time, that he must send a priest to people who had devotion to the Blessed Virgin.

During the sixty years of its existence, the Sodality has given many articles to the church. In 1924, two beautiful stained glass transept windows, designed by the present zealous pastor, Father Marks, were donated to the Church by the Sodality.

SS. Peter and Paul's Parochial School, Collinsville, Illinois

The School was established shortly after the arrival of Reverend H. B. Degenhardt in 1879. Within its class-rooms many of Collinsville's leading men and women received their early education.

During the first years, secular teachers were employed; but on August 29, 1884, three Ursuline Nuns from Alton arrived to take charge of the school and, from that day to this, the Daughters of St. Angela Merici have been carrying on the work efficiently.

In the beginning, the pupils numbered about one hundred and could be easily accommodated in the two large rooms of the house which served as a school; but as time went on the enrollment increased year after year, so that it soon became imperative to furnish ampler accommodations. Accordingly, in the fall of 1894, ground was broken for a "New School," the erection of which began at once and was carried on so energetically that the building was completed in the early Spring, and on Easter Monday,

1895, it was solemnly dedicated by His Lordship, Right Reverend J. Ryan, D.D., Bishop of Alton.

Owing to the crowded conditions of the old building, it was deemed advisable to move into the new school at once, even though the session was nearing its close. Therefore, on the Monday following the Dedication, classes were taught in the new building. Some years later, three large apartments and an auditorium were added, thus affording more room to the ever increasing number of pupils.

At present, there are eleven Ursuline Nuns in charge, and the school has an enrollment of 350 children.

First Ursulines to go to Collinsville:

August 29, 1884—Mother Clara Spang (now deceased); Sister Helena Madden (now deceased); Sister Evangelista Griffin (left Collinsville in August, 1927).

One year later, August 22, 1885—Sister Bridgetta O'Rourke (left in June, 1927; died on November 15, 1927).

Church of St. Elizabeth, Marine, Madison County, Illinois.

Established in 1856.

Present Pastor: Reverend Anton J. Wieneke.

In the year 1856, while yet the state of Illinois was under the jurisdiction of the Bishop of Chicago, the few Catholics in Marine and the immediate neighborhood united for the purpose of building a church. To this end a subscription started under the leadership of James Brockhaus, Patrick Carroll and August Versen, netted $1,500. Eight lots had already been donated in the Versen addition and in the year 1857 the same year when Right Reverend Henry Damian Juncker was consecrated bishop of the newly established diocese of Alton, the foundation of the new church a structure 50x34 feet—was laid, and the following year a rough building was completed in the face of very trying circumstances.

On Easter Monday, April 25, 1859, Mass was said for the first time in the new church by Reverend Paul Limacher of Highland. Every third Sunday he held services, and in the two and one-half years of his ministration, succeeded in finishing the church. Father Limacher left the parish in 1861 and during the following two years Marine was taken care of by Reverend P. Peters who was stationed at Edwardsville. The parish, after being served for a short time by Reverend John Vollmeyer, reverted again to the charge of Father Peters who was then the pastor of Highland.

In 1864 money was subscribed for the new church bell, costing $383.00. A reed organ was bought for the sum of $160.00 and a church choir organized. In July, 1866, ten acres of land were purchased for a cemetery for the small sum of $80.00.

For nine years the Marine parish had been a mission attended in turn from Edwardsville and Highland. Then in 1868, it was made a separate parish, Father Louis Hinssen becoming its first resident pastor. A priest's residence had been previously built at a cost of $3,000.00. During his term of office a gallery was built in the rear of the church and so arranged that during the week days it could be used as a school room. In October, 1868 school opened with Mr. P. Nolle as teacher who had for his immediate successors, Mr. Stettner and Joseph Schmidt.

Father Hinssen left Marine January 6, 1817, to become pastor of Belleville which had just become vacant by the promotion of Reverend Peter Joseph Baltes to the See of Alton. Reverend Michael Weiss, the next pastor, remained in charge a year. During his time here, Bishop Baltes visited the parish and confirmed eighty-four persons—this was the first time that Confirmation had been

administered in the history of Marine. In his sermon on that occasion, Father Weis threw much light on the conditions existing in the parish. On the transference of Father Weis to Effingham, Reverend Francis Trojan, a Moravian by birth, became pastor for thirteen months. During his stay here, he reduced the debt of the parish considerably. In September, 1872, he became pastor of Collinsville and for about six months the parish was without a priest until on March 18, 1873, Father Albert Busch arrived from Beardstown. On account of the scarcity of priests, the latter had to attend also the parishes of Douglas and Staunton.

Father Busch's immediate successors were Fathers J. Gerhard Jouyen, 1874-1875; Bernard Rossmoeller, for six weeks; and Gerhard Hope, 1857-1877. During Father Hope's administration the Jesuit Fathers Karlstaedter and Haag gave a very successful parish mission.

An unnamed benefactor donated $1,500, which enabled the pastor to start the building of the parochial school, a brick structure 46x25 feet, with rooms for teachers. Before the school was completed, however, Father Hope was transferred to Breese, and Father Henry Eggenstein succeeded him, remaining in charge until October 1, 1913. In the beginning of November, 1877, the new school was dedicated and on St. Elizabeth's Feast Day (November 19) of the same year the first solemn High Mass was celebrated in the parish.

A census, taken at this time, shows that the parish consisted of ten Catholic families in the village and twenty-six families living in the country, who contributed to the support of the church. There were a number of so called Catholic families, but they were so careless in the discharge of their religious duties, as to deserve no mention here. About this time three new church bells, valued for $479.25, were donated by Mrs. Weber.

In 1880, encouraged by a plentiful harvest, the pastor began collecting funds for a new church to replace the old one which was showing dangerous cracks. Over $2,000 was subscribed on that occasion. As the harvest in the following year was a failure on account of drought, additional funds could not be collected but the ever increasing decay of the old church impressed upon the people the imperative need of a new one. The corner-stone of the new church was laid in 1883 and the building was ready for divine services on November 19 of that same year. On May 6, 1884 Right Reverend P. J. Baltes solemnly blessed the new church.

In the year 1886 the teachers' living quarters adjoining the school were enlarged to make room for the Sisters of the Most Precious Blood, of Ruma, who took charge of the school in 1886. Sisters Paulina and Rosa were the first religious to make their abode at Marine.

The standing debts of the parish amounting to $1,100 were paid off in 1890 as a result of a legacy left for that purpose by Mrs. Elizabeth Brockhaus. On Easter Day, 1891, the church was enriched by a pipe organ, donated by Mrs. Weber. The organ was built by John T. Pfeffer & Sons, St. Louis. That same year a branch of the Catholic Knights of Illinois was organized in the parish with fifteen charter members.

During the summer, 1894, a steam heating plant was installed in the church and four lots adjoining the school were purchased for $275. Mrs. Catharina Weber, a great benefactor of the parish, at her death on January 31, 1894, left to the church $2,050 to be a school fund for the parish.

In 1913 Father Eggenstein, who had for thirty years successfully guided the destiny of St. Elizabeth's parish, retired to St. Vincent's Hospital, Taylorville, Illinois, and was succeeded by Father Joseph Maurer who after nine months of labor in untold suffering (he had cancer of the

throat) was forced to leave his charge and seek a more congenial climate.

The present pastor, Father Anton Wieneke, entered upon his pastoral duties, September 1, 1914. Since his coming, the necessary repairs in the parsonage and church were undertaken and electric lighting fixtures installed. In 1921 the interior of the church was renovated and frescoed, altars varnished, statues retouched, and all woodwork painted, at a cost of $2,300. Stained glass windows were also installed which greatly enhance the beauty of the church.

In September, 1924, work was begun on the erection of a parish community center and continued in 1925 when the building was ready for its purpose. So far, it has cost $9,350. Some work still remains to be done on the exterior but this improvement must be postponed until more money is available.

The parish, at the present time has fifty-nine families, forty-three with father and mother Catholic, and sixteen mixed. Practically all the members of the congregation follow agriculture as a means of livelihood.

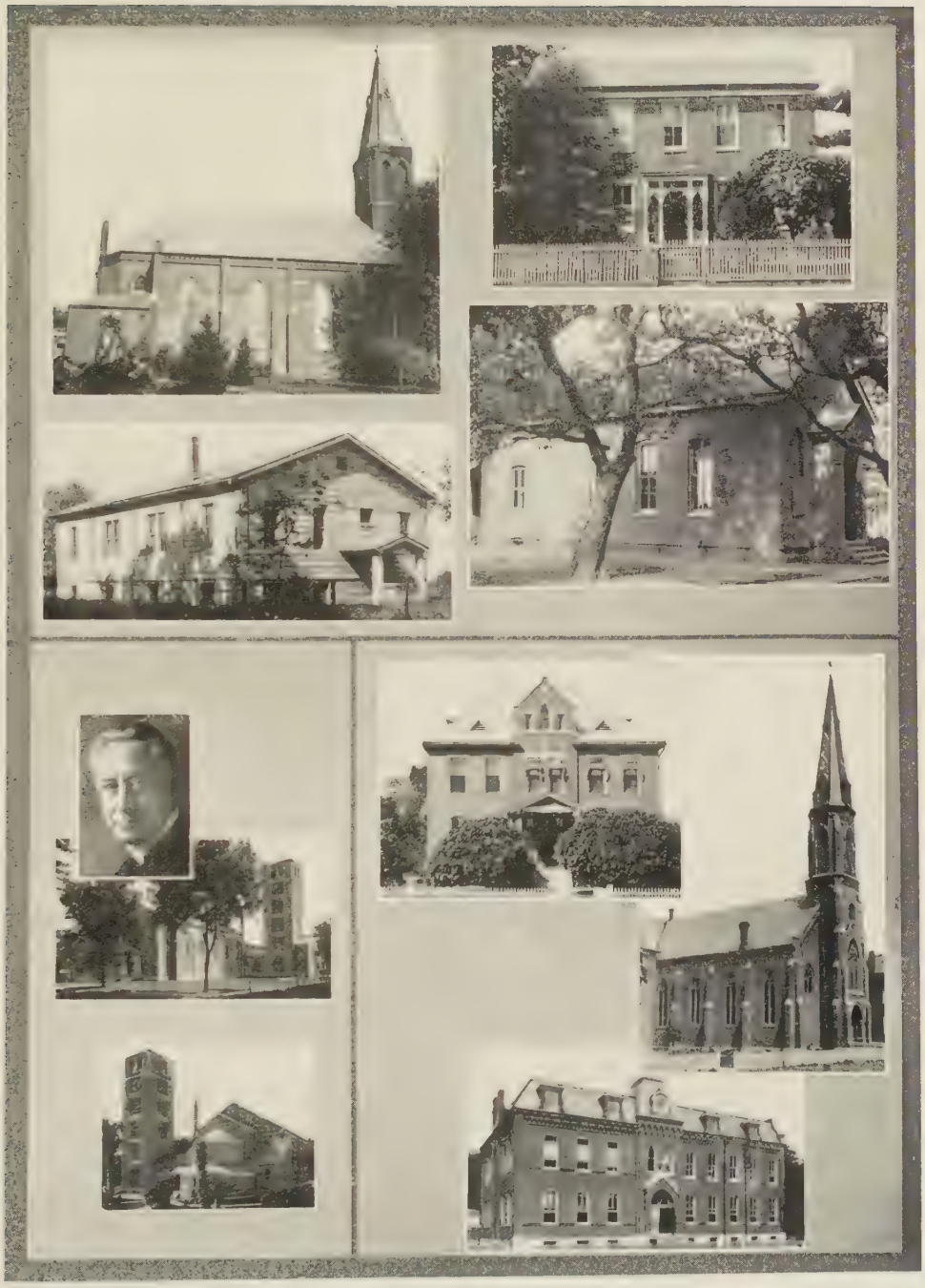
Two societies, Holy Name and Altar Societies, are of great help to the pastor in all parish activities.

Church of St. Raymond, Raymond, Montgomery County, Illinois.

Established in 1857.

Present Pastor: Reverend Charles W. Oppenheim.

The first Catholic family to move for the organization of St. Raymond's was that of Frank Poggenpohl who settled in Harvel Township, five miles north of Raymond on the Springfield Road in 1853. Prior to this time the surrounding broad acres belonged to the public domain of the United States; settlers and homestead claimants were few and far distant from one another. Early in the 50's the tide of immigration to the United States assumed great and vast proportions. Political disturbances in European countries, famine in Ireland, and the gold fields of California, may be assigned as partial reasons for this phenomenal stampede of emigrants to America. At any rate in this northern part of Montgomery County where the soil is of superior quality, numerous settlers and colonists arrived and located, among whom we meet with a certain ratio of Catholics, such as A. Munsterman, J. Todt, J. Jung, and others. For this increasing Catholic community to comply with its religious duties was, however, hardly possible, for the next and nearest churches and priests were at Carlinville and Alton. In the meantime these sturdy men with their families betook themselves on Sunday mornings to home devotions, alternately meeting at different Catholic houses; these devotions would consist in the recitation of the rosary, the litany and the reading of the epistles and gospels. Thus it continued until the year 1857 when upon their urgent and repeated invitation Reverend Father Schreiber, then pastor of St. Mary's Church at Carlinville, came to the young, striving and struggling Catholic community and said Holy Mass in the neighboring little district school house, then known as the "Mt. Vernon School", situated immediately south of Mr. Todt's house. Highly satisfied with the good results of his first visit, Father Schreiber arranged that from then on he would come to them once a month, which appointment he kept regularly until 1866. Divine services then being held at stipulated intervals, the attendance increased as time passed. From long distances the faithful flocked thither; those rugged old pioneer settlers who afterwards belonged to the parishes of Morrisonville, Brown Settlement and Raymond; here they monthly gathered to worship at the improvised little altar in the school



Marine—St. Elizabeth's Church, Rectory, Sister's Residence, School . . . Raymond—St. Raymond's Church, Rev. C. W. Oppenheim, Pastor . . . Collinsville—SS. Peter and Paul Church, Rectory, School.

house; here Baptism and Holy Communion were administered, marriages solemnized and the children catechised. Then, in 1867, St. Catherine's Parish of Virden received its first resident rector. Father Schreiber ceased his monthly ministrations to the promising Raymond community, and henceforth, until 1878, it was looked after by the priests of Virden, Father Richard Grant, Michael Clifford, Dennis Tierney, Timothy Hickey, (later Vicar General) and Lawrence Ryan, while the German-speaking members, who were unable to understand the English language, were ministered to by Reverend Francis Ostrop, then pastor of St. Mary's Church, Alton, Illinois. The Catholics from the vicinity of Morrisonville who attended Divine Services in the little school house until 1871, felt themselves in that year numerically and sufficiently strong to form into a separate congregation under the leadership of Reverend Francis Lohmann, then the resident pastor of St. Agnes' Church, Hillsboro. The example of the Morrisonville people was followed two years later, 1873, by those now constituting St. Isidor's parish of Brown's settlement near Farmersville. They were encouraged in their actions by Father Timothy Hickey, of Virden, who attended that mission until 1877 when it was assigned to Morrisonville and so remained until 1883, Reverend Alois Teppe being the pastor.

It was many years before the "secession" of the Morrisonville farmers from "Mt. Vernon Parish" that it had been agreed upon to purchase five acres of land from Mr. Tony Muenstermann "off the Southeast corner of the North half of the Northeast quarter of Section Nineteen (19), Township Eleven (11), North of Range Four (4), West, lying in a square in said corner in the County of Montgomery and State of Illinois," for the consideration of $90.00. Pursuant to unanimous agreement the land was purchased and the deed thereof executed in favor of the Most Reverend Archbishop Peter R. Kenrick of St. Louis, who in due turn re-deeded the same, October 10, 1871, to the Right Reverend Peter J. Baltes, Bishop of Alton. Never having been used for its originally intended purpose, it was sold to the late John Todt.

Undaunted by these reverses of double secession which had alarmingly decreased the ranks of the faithful worshippers, they nevertheless continued, with buoyant hope and implicit confidence in ultimate success, to assemble as they were wont to do twenty years ago, not, however any longer in the little school house but from hence at the home of Mr. B. Beiermann, one-half mile south of Raymond. Here it was that from 1874 to 1877 Father Lohmann conducted Divine Services. His encouraging and inspiring words soon resulted in the purchase of the present St. Raymond's Cemetery from J. Lee for $150.00, and a piece of property (one acre) designed as a site for a church, situated immediately north of the Free Methodist Church, which purchase, however, the good people forfeited together with the money paid for it, $240.00, as certain unscrupulous parties who had sold and accepted the price, well knew that on account of an overhanging mortgage no clear title or release could be given. And yet the striving and struggling founders of St. Raymond's Parish did not lose heart; they possessed themselves in 1879 of the present property and God be thanked they form today as good and substantial, though small country parish as ever was started in this Diocese. For the initiative of building, our congregation is mainly indebted to the valuable and disinterested services of Fathers Francis Lohmann and Peter J. Virnich (the latter succeeded Father Lohmann at Hillsboro in 1877) for what the former had inaugurated the latter completed. To them is due the credit for the existence and independence of the parish.

With the construction of the Wabash Railroad in 1871, dates simultaneously the founding of Raymond; the name of this rising and prosperous town was imposed by the Railroad Company while the postoffice proper went for many years afterward by the name of "Lula," so-called after Raymond's first postmaster, Davis' daughter. Even today mail matter addressed to old settlers will read: "Raymond, Lula P. O." Before the advent of the Wabash Railroad, however, when the present postal facilities were not yet known, the nearest postoffice was that of "Herndon," located at the home of Mr. J. Todt, five miles north of Raymond, of which Mr. Todt acted as postmaster under Johnson's and Grant's administration until 1871 when "Lula" was born.

At that time there arose a question of building and permanently locating the church. The views and claims of the parishioners seemed somewhat divided on this point, some and principally those living north advocated the town of Harvel while others regarded Raymond as the more advantageous site. Committees and counter-committees journeyed to Alton to plead their cause before the Bishop who finally decided in favor of Raymond. *"Roma locuta, res finita."* Unitedly and harmoniously the work of building was begun, subscription lists circulated and the contract let to W. H. Flowers, of Shelbyville, Illinois. A. Druiding of St. Louis, drew the plans. This was in the fall of 1880. The three lots upon which the church was to be erected were purchased, one of Richard Wm. O'Bannon for $35.00 and the two others of Jacob E. Houtz & Co., for $50.00. The total cost of contract can not be learned from the church records, but suffice it to state that when the sacred edifice was ready for its dedication on August 31, 1881, the sum of $3,220.00 had been expended by the young but virile congregation, leaving an indebtedness of $1,100.00, which money was borrowed that day from Mr. Conrad Wellar at 6 per cent interest.

St. Raymond's Parish was now an accomplished fact. The number of Catholic families then constituting the congregation was twenty-six. Having seen his work accomplished, Reverend Peter J. Virnich was replaced as pastor of Hillsboro by Reverend John Storp, who, after a short incumbency, was succeeded by Father Hermann Gesenhues. This priest continued his ministrations until about December 15, 1883 when he, in turn, was superseded by Reverend Alois Teppe of Morrisonville.

In the annual statement for this year we notice that the indebtedness had been reduced to $650.00 whilst the membership showed a slight increase, now numbering 36.

The next incumbent during the summer of '84 was Reverend Gerhard Hoppe of Edwardsville, when in November, 1884, Reverend Bernerd Hasse was appointed first resident pastor of Raymond. He purchased a one-story frame house north of the church for $800.00 (borrowing the money from Conrad Wellar) which remained the parochial residence until the fall of 1900 when the present beautiful and well appointed house was constructed by Reverend A. Zurbonsen, who, that same year, had disposed of the old property by selling it to Mr. Francis Brandis for $1,000.00. During Reverend Bernerd Hasse's administration the bell for the church spire was purchased, costing $171.00. It was cast by H. Stuckstede of St. Louis.

From April, 1884, to May, 1890, Reverend John Dietrich had charge of St. Raymond's Congregation; he, like his predecessors caused several notable changes and improvements to be made. How well the parish now flourished may be inferred from the fact that every seat in the church was rented and the number of families had increased to some forty-five.

After Father Dietrich's leave-taking we meet in rapid succession with

Fathers Joseph Dechene, O'Connell, John Gratza, George Pesch and James Dougherty, when in February, 1895, Reverend Ferdinand Stick, who was removed from Pana and assigned to Raymond, took charge of the congregation. His coming was welcomed with delight as Father Stick was known to be a man of ability and unblemished and spotless character. True loyalty to church and pastor again manifested itself in our little congregation; as evidence of this assertion I mention the readiness with which all cheerfully entered upon the project of enlarging and frescoing the church, putting in new stained windows and purchasing the present beautiful High Altar from St. Joseph's College, Teutopolis, Illinois.

From the account of 1895 we glean the following items which well bespeak the free-heartedness and prompt generosity of the people: For addition to church, $1,031.00; donation for church windows, $345.00; frescoing, $200.00, and carpet, $50.00.

The numerical strength of the families was steadily increasing, the records for this year speak of sixty families. Surprisingly brief and short was Father Stick's stay with the people of St. Raymond's; he left regretted by many, October 15, 1897, for the seemingly greener pastures of St. Maurice's congregation, Morrisonville. The next incumbent of St. Raymond's came from the small, struggling parish of Virginia, Illinois, Reverend James Maskell, who at the Bishop's solicitation, on November 15, 1899, exchanged places with the pastor of St. Augustine's church of Ashland, Illinois, Reverend Anthony Zurbonsen.

A great task presented itself to the new pastor upon his arrival. Unfortunately the parish was not united. Factionalism was strong and this in spite of the zeal and piety of the former pastor, the spirit of indifferentism was quite prevalent among the warring factions.

Had Father Zurbonsen done nothing more during his six and one-half years in Raymond than produce the happy result of uniting his people, he would have accomplished much. Not only did he succeed in this but having united the people and having gained their love, he set about to better the spiritual and temporal interests of the people.

Shortly after his arrival he purchased the two lots opposite the present parochial residence. In less than a year's time he erected the new home for the pastor, of which the parishioners have every reason to be proud, for they can boast of having the most stately building in Raymond. In 1904, Father Zurbonsen purchased three lots south of the new residence from Frank Lange at a cost of $625.00, upon which the present church has been erected. Through his efforts the statue of the Pieta, which now occupies the niche in the Sorrowful Mother chapel, carved in wood by Moroder of Groeden, Tyrol, Austria, a real work of art, was donated by Conrad Weller and his estimable wife, Mary. The altar of St. Joseph and its statue, donated by the late John Todt and his devoted wife, are the main features of St. Joseph's chapel. These, together with the magnificent Calvary group in the cemetery, donated by Joseph Burri and wife, were secured through his efforts.

Space will not permit the mention of many other donations obtained by him, but suffice to say that when in May 1906, the good Bishop transferred Raymond's zealous pastor to a greater field of labor, he could have said, if modesty had not prevented, "I have done well"; but what he failed to say, his former people, or better still, his works say for him.

The Reverend Joseph Mauer succeeded him. He remained but eight months in Raymond, but left a record of piety and zeal, which time will not efface. The Reverend Henry Joseph Hoven was his successor.

On the first day of July, 1907, Reverend Charles W. Oppenheim succeeded Reverend Henry J. Hoven, who had resigned. The parish had at that time a debt of $300.00 and this together with an assessment of $100.00 levied for the orphans was paid within two months. The parish numbered 96 families. It was deemed expedient to enhance the spiritual interest of the people and to this end two Masses and an evening service were announced. The Altar Society reorganized, and a Young Ladies Sodality and a Holy Name Society organized. During the month of October a Mission was given by Father Simon, C.P., for none had been held since 1892. It was further decided to have an annual Forty Hours' Adoration. A heating, lighting and water plant were installed in the parochial residence, furniture and church requisites purchased, entailing an expense of over $2,000.00 which sum was liquidated before the close of 1908.

In January 1909, a movement was launched for the erection of a new church. On the 20th of February, 1917, the contracts for the new building, designed by Frank Ludewig of St. Louis, were let to Henry Wardein of Alton, and the heating contract to George Haarstick and George A. Miller. According to the plans, the church was to have a length of 108 feet, a width of 45 and a height of 42 feet, with a campanile rising to the tip of the celtic cross, which surmounted it, of 96 feet. The interior was to be 26 feet high and was to seat between 300 and 350 people.

On the sixth day of June, 1917, the corner stone was laid by the Very Reverend Dean Patrick F. Carroll of Litchfield. This ceremony was to have been performed by Very Reverend Monsignor Timothy Hickey, V.G., who, however, was delayed because of floods, but later arrived with Very Reverend Dean Riesen and Father Patrick O'Reilly of Springfield. In the presence of a large concourse of the laity, Reverend Denis J. Ryan of Granite City delivered an inspiring address.

Nearly $15,000 were collected this year and all looked bright. Contracts were made with Emil Frei of St. Louis, for the windows, the Hornet Mantel Company, St. Louis, for tiling the floors, F. Fuchs of St. Louis, for frescoing and Stations, Henry Dreisoerner, St. Louis, for altars, pews and other church furniture, Gross Chandelier Co., of St. Louis for chandeliers, S. I. L. & P. Co., for electrical work, Wicks Organ Company, Highland, for pipe organ, Hoffman-Pollhans Clock Company, for tower clock, and Daprato Statuary Company for six marble statues. On the second of June, 1918, the church was blessed by the Right Reverend James Ryan, D.D., Bishop of Alton. Following the blessing a solemn High Mass in the presence of the Right Reverend Bishop in mitre and cope was celebrated by Very Reverend Dean L. Riesen of Springfield, assisted by Reverends Anthony Zurbonsen, Quincy, and Francis J. Ostendorf, Decatur.

During the year $7,500 were collected for the building fund. On the third of September the tower clock was dedicated by Reverend Thomas Masterson. The six marble statues arrived in December and were dedicated by Dean Carroll on the seventh of January, 1919.

The Silver Jubilee of Father Oppenheim was celebrated November 10, 1920.. An event of unusual interest was the dedication of a Calvary group carved by the well known artist, Alphonse Moroder of Groeden in Tyrol and Milwaukee. This group was presented to the church by the Beiermann family in memory of their son and brother, Frank H. Beiermann, who had laid down his young life for the welfare of his country. The ceremony was attended by the local branch of the American Legion. Reverend John B. Franz officiated at the dedication, being assisted by Rever-

end Clement Johannes and Reverend Thomas E. Cusack. Reverend Louis Hufker delivered a sermon that will live long in the memories of St. Raymond's people. This ceremony was performed on Sunday evening, June 27, 1920.

In 1922, $3,000 were expended for repairs and alterations to the parochial residence.

The congregation has had a few "mishaps," though of no serious nature. On Sunday, the ninth of January, 1921, shortly after the High Mass, fire was discovered coming from the roof of the parochial residence. What might have been a dangerous conflagration was averted through the help of the town people, who turned out in great numbers and proved themselves able firemen. Again in August of 1923 the campanile was struck by lightning, entailing a small damage. Yet it might have been great had not the town people given their prompt assistance.

The Golden Jubilee of the Parish was celebrated October 21-22, 1924. The celebration was opened with a reception tendered the Right Reverend Bishop of Springfield—James A. Griffin. The Bishop was met at Harvel by a delegation of over 200 persons and escorted to Raymond. At the confines of the village the children bearing an immense American flag joined the procession and escorted the Head of the Diocese to the Community Theatre, where a rousing welcome was given him. Never before in the history of Raymond has any stranger been accorded such a reception. The Mayor, Mr. J. Emmet McDavid, (now president of the First National Bank), in an address called upon all Raymond's citizens to show honor to her distinguished guest and presented to the Bishop the "Keys of the city." Catholics and Protestants alike filled the spacious Hall and blocked the street facing the Hall. On the following day the Religious Ceremony was held in St. Raymond's Church. Surrounded by fifty priests, the Bishop celebrated a Pontifical High Mass, the first ever celebrated in Raymond, and offered his felicitations to Pastor and people. It was a celebration that left a deep impression upon all—whether Catholic or Protestant.

The year 1926 was uneventful except for a mission held in March and given by the Conventual Fathers, Anthony and Hubert.

In addition to erecting and paying for its new church and improvements to its parish residence, the congregation contributed $3,700.00 to the Diocesan Orphan Asylum and has subscribed $6,700.00 to the new Cathedral.

The total value of Church Property may conservatively be placed at $150,000 and the congregation can boast that it has no debt.

From the foregoing, it might appear that the material welfare of the parish was uppermost in the minds of both pastor and people. Such however, was not the fact for the spiritual interest was zealously fostered. A two weeks' Mission in 1912, given by the Diocesan Missionaries, Fathers Dennis J. Ryan and J. J. Driscoll, and a week's renewal of this Mission the following year by Father Ryan, renewed the Faith well founded. In 1918 Fathers Fridolin and Richard of the Friars Minor Conventuals, conducted a successful Mission, which was renewed the following year by Father Fridolin. Retreats, "Forty Hours" and novenas for the principal feasts were also held. Two Masses have been celebrated on Sundays and Feast days and an evening service, consisting of rosary, prayers, instruction and benediction, have been observed on all Sundays, except those of January and February.

In unison with the Pastors the following gentlemen have acted as Church Trustees since the formation of the Parish: Fred Schnidt and Thomas Fahey, Fred Schnidt and Bernard Beiermann, Bernard Beiermann and Joseph Lessman, Jacob

Held and Anthony Gees, Anthony Gees and Dennis O'Sullivan, Conrad Weller and John Jung, John Whealon and John H. Poggenpohl, John H. Poggenpohl and Philip Maher, Philip Maher and Vincent Meisner, John Weitekamp and John Kelly, Charles Kelmel and Patrick Kelly, Charles Kelmel and Anthony R. Gorman, Charles Kelmel and John Poggenpohl, John H. Poggenpohl and James M. Lyons.

St. Raymond's Cemetery Association was brought into being on the first Sunday of March, 1920. Prior to this time Father Oppenheim had frequently urged the congregation to organize a society for the upkeep of the cemetery. It had been the custom for years to call upon the men of the parish to clean the cemetery in the Spring and Fall of the year, and although a large number always responded to this call, the cemetery during the summer months bore anything but a presentable appearance. All this has been changed since this organization. Credit for the great transformation is due mainly to the efficient work of the superintendent, Charles Kelmel. Great credit must also be given the board of trustees, especially its secretary-treasurer, Frank A. Todt.

The Association has an endowment fund of $1,550.00 and a fund from the sale of lots of $171.50.

All adult members of the parish are eligible to membership in the Association. The annual dues are $1.00. From this source and from the annual assessment levied upon lot owners the Association has met all expenses for the proper care of the cemetery.

The trustees of the Cemetery Association are: Chas. Kelmel, Frank A. Todt, Philip Maher, Henry W. Weitekamp, John Beiermann, and Henry B. Bergschneider.

Memorials and Donations and Their Donors

Main Altar—The Altar Society.

B. V. M. Altar—The Y. L. S.

St. Joseph's Altar—The H. N. S.

The Stations—The Eureka Club.

Marble Statues—Rev. Charles W. Oppenheim, John Langen, John Lyons, Frank A. Todt, Frank J. Poggenpohl, Frank Reisch of Springfield.

The Confessional—Mrs. Mary Curran.

The Altar Rail—Mrs. John Kelly.

The Large Windows—Valentine Beeler (deceased), the Biermann Family, Charles Kelmel, the John Lyons Family, the Maher Family, Vincent Meissner (deceased), John H. Poggenpohl, Mrs. Rose Sullivan (deceased), Mrs. C. Weitekamp and Family, Mrs. M. E. Weller (deceased).

The Choir Windows—Wm. Holmer and wife, Mrs. Mary Convery, Mrs. Annette Sauer.

The Sanctuary Windows—John Bergschneider, the Krager Brothers, Joseph Weller, Miss Petronilla Stoevener.

Smaller Windows—Nicholas Boehler (deceased), Mrs. Fred Waggahoff, Geo. J. Back, Mrs. Anna Haarstick, R. M. Hough, Frank Lange, Sr., A. Oberle, John Yunker, Mrs. Sarah Whealon, Mrs. Dora Hermann, J. Theo. Stoevener, Jr., (deceased), Raymond Stoevener, (deceased), Hilda Haarstick, Sarah A. Abbott.

Kneeling Bench—Joseph and Edward Eck, of Springfield.

Candelabra—Mrs. C. Weitekamp and a Friend.

Paschal Candlestick—Mrs. Regina Poggenpohl.

Processional Cross—The Schwendemann Family.

CHAPTER VIII

Early Days of the Diocese—Quincy—Alton
1852 to 1868

The State of Illinois was too vast a territory for a single Bishop to serve, especially with conditions of travel and communication as they then were. These facts were patent to everyone and were especially urged by Right Reverend James Oliver Vandeveld, Bishop of Chicago, and accordingly in 1852 a division of the great area was made by which the State was practically cut in twain, east and west.

Right Reverend Joseph Melcher, D.D.
Bishop-Elect of the Diocese of Quincy, 1853
Bishop of Green Bay, Wisconsin, 1868-1873

Whilst the first Plenary Council of Baltimore was in session (1852) it was unanimously decided by the prelates assembled that the great diocese of Chicago, which comprised within its jurisdiction the whole state of Illinois, be partitioned and a second diocese created. A petition to this effect was at once forwarded to Rome. Pope Pius IX acquiesced in the wishes thus expressed, and under date of July 29, 1853, formally and officially approved of the establishment of the new diocese of Quincy. The document which announced this important decision was signed by Cardinal Lambruschini. The territory set apart for the Diocese of Quincy comprised the counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Douglas, Clark, Cumberland, Shelby, Christian, Morgan, Pike, Scott, Calhoun, Greene, Macoupin, Montgomery, Jersey, Fayette, Effingham, Jasper, Crawford, Bond, Madison, (all the counties now in the Diocese of Springfield) and besides St. Clair, Clinton, Marion, Clay, Richland, Lawrence, Wabash, Edwards, Wayne, Jefferson, Washington, Monroe, Randolph, Perry, Franklin, Hamilton, White, Gallatin, Saline, Williamson, Jackson, Union, Johnson, Pope, Hardin, Massac, Pulaski and Alexander, now in the Diocese of Belleville. It was to be a suffragan bishopric of the archdiocese of St. Louis.

The new diocese had at the time of its erection (rather at the end of 1853) 51 churches, 34 missions, 23 priests and 42,000 members. Bishop Vandevelde had always manifested a great interest in Quincy. Even previous to the receipt of the papal bull he had selected a convenient site for a future cathedral and episcopal residence there, in June, 1852. Had his ailments and adverse local conditions not influenced him to abdicate and move south to Natchez, Quincy would have had its bishop then and there.

Rome's selection for the first Bishop of the new diocese fell upon the Very Reverend Joseph Melcher, priest and Vicar General of the Archdiocese of

St. Louis. However, Father Melcher declined the honor and refused to accept. Foreseeing the difficult task which awaited him as Administrator of Chicago, which duty had been discharged by him since the resignation of Bishop Vandeveld had been acceded to by Rome, he became timorous. The Quincy diocese—*sede vacante*—was then placed under the administratorship of Archbishop Kenrick of St. Louis and that of Chicago under the Bishop of Milwaukee until the appointment of Bishop Anthony O'Regan to the vacancy of Chicago, who was consecrated in St. Mary's Cathedral of that city on September 3, 1854.

Remonstrances against the continuance of Quincy as the See City were sent to Rome based on allegations that Quincy as a seat of a Bishop was too far removed from the center of the diocese, being located almost in its extreme northwestern corner; prevailing adverse local conditions, moreover, aggravated such opposition. At the Provincial Council held in St. Louis, October, 1855, the opponents to Quincy were in the majority and resolutions were adopted by which the transfer of the See from Quincy to Alton was urgently suggested to the Roman Propaganda. Rome acted favorably upon this suggestion and the Diocese of Alton was established January 9, 1857, with the appointment of Reverend Henry Damian Juncker, of Dayton, Ohio, as its first Bishop. The Diocese of Quincy became absorbed by that of Alton.

Bishop-elect Melcher continued his duties as priest and Vicar General in St. Louis until his elevation to the bishopric of Green Bay, Wisconsin, July, 1868. He died in 1873.

A native of Vienna, he was born in the Austrian capital March 19, 1806, ordained a priest March 27, 1830, and arrived in America in 1843, when he at once set out for St. Louis, Missouri.

THE CITY OF ALTON

Alton is a picturesque city on the bluffs about twenty miles north of St. Louis. Few cities enjoy the natural advantages that have fallen to its lot. Situated on the east bank of the Mississippi, with the waters of the Missouri and Illinois emptying almost at its feet, it possesses the very best river facilities. Its railroad accommodations are equally excellent. The "Big Four," the Chicago & Alton, the Wabash, the Burlington, the "Bluff Line" and the Illinois Terminal enter its limits and aid its progress. It is a fast growing industrial center. The largest bottle works in the world is here, and one of the largest lead smelters, the Laclede Steel Company, and many and various other factories. It has cheap fuel, with rich coal fields in close proximity, and an abundance of oil and oil refineries. High tension electric wires from Keokuk are at its doors with an exhaustless supply of light and power. It claims the very best class of people, high-minded, educated and progressive, the builders of churches and schools and charitable institutions. Its altitude, its beautiful bluffs, rivaling the rich scenery of the Hudson, and its health giving climate are known far and wide.

The first white men to gaze upon the natural beauty and attractions of Alton were Father James Marquette, Louis Joliet and five French companions,

Right Reverend Henry Damian Juncker, D.D. (*Dec'd*)
Bishop of Alton
1857—1868

who descended the Mississippi in the year 1673. Father Marquette kept a diary of his voyage, which is one of the most important and interesting documents of American history. In it he refers to the bluffs of Alton, and to the familiar Indian legend of the Piasa Bird, handed down to us in poetry and prose. The original painting in red, green and black of this hideous monster was faintly visible on a huge rock of the Alton Bluffs as late as the year 1840. The face of the bluffs has been quarried away, and the picture destroyed; but a reproduction of the Piasa Bird was painted by a modern artist in October, 1924, farther back on the chiseled rocks, and is gazed upon with curiosity by passengers on the boats passing up and down the Mississippi.

The earliest settler of Alton seems to have been Jean Baptiste Cardinal, a Frenchman, who came about the year 1783. He was taken a prisoner by the Indians, and his family were obliged to leave their home and return to Cahokia. In 1807 one small stone building marked the site of Alton. It was erected on the bank of the river where the Union Station now stands, and was used by the French as a place for trading with the Indians. None of the early settlers could tell how old it was, and it is at least probable that it was built by Jean Baptiste Cardinal twenty-five years previously.

In 1817 Colonel Rufus Easton obtained land and laid out a town which he named Alton, after his son, Alton R. Easton. Easton, George, Alby and Langdon streets were named after other members of his family. The old town plot of Alton, laid out by Colonel Easton, extended from Market Street to Henry Street and from the river to Ninth Street. The "Town of Alton" was incorporated in 1833 and in 1837 under an act of the legislature it was incorporated as a city, and John M. Krum became the first mayor. Among the pioneer citizens of Alton were the following: Jean Baptiste Cardinal, Alton R. Easton, Eli Langford, Michael Squire, James Shiels, James Pruit, James Stockden, William G. Pinckard, William Heath, Daniel Crume, Charles W. Hunter, Thomas G. Hawley, Joel Finch, Dr. William S. Emerson, Alton's first physician, Jonothan T. Hudson, Alton's first lawyer, Samuel Avis, Elijah Hayden, William Manning and others.

The state legislature in session at Vandalia on February 15, 1827, appointed a commission to select a suitable site for a state penitentiary at or near Alton. During the summer of 1829 a tract of seven acres was purchased, situated within the city between West Fourth Street, West Broadway, William and Mill Streets. The erection of a penitentiary was begun late in the year 1830. During the Civil War rebel prisoners, sometimes as many as sixteen hundred were confined within its walls. About two hundred of them died during the war and were buried near North Alton, where a granite shaft has been erected to their memory.

About the year 1846 a charter was obtained for the construction of the "Chicago and Mississippi Railroad," seventy-two miles long between Alton and Springfield. This was the first link in the Chicago and Alton Railroad. For several years, until 1861, Alton was the terminus of this road, and passengers and freight were transferred by boat from Alton to St. Louis.

Probably the most tragic event that ever occurred in Alton was the brutal murder of Elijah P. Lovejoy the abolitionist. This ardent advocate of the emancipation of the negro from slavery was born in Maine in 1802. When a young man he moved to St. Louis, where he became the editor of a Whig newspaper, the St. Louis Times. His father was a Congregational minister and he himself became a Presbyterian, and entered Princeton Theological Seminary, and was licensed to preach in 1833. He returned to St. Louis and became editor of the St. Louis Observer, a Presbyterian paper. He incurred the ill will of Catholics in St. Louis "by his strictures on the doctrines and practices of their church." This and his bitter articles against slavery excited such intense opposition that he was forced to leave St. Louis and move to Alton. On July 21, 1833, he reached Alton, where already on account of his anti-slavery propaganda an intense opposition had formed against him. On the following day his printing press was broken to pieces and cast into the Mississippi. An indignation meeting was held in the Presbyterian Church, the action of the mob condemned, and money was contributed for the purchase of a new press. This second press and also a third and a fourth were likewise destroyed and cast into the river. Finally Lovejoy himself was murdered on November 7, 1837, a martyr to the noble cause he had espoused in behalf of the negro. A beautiful monument, erected partly by an Illinois state appropriation and partly by contribution from the citizens of Alton now marks his grave in the Alton Cemetery where his body reposes.

It was in the above described city that the second Catholic Diocese of Illinois was seated and in which it developed for a period of nearly seventy years.

THE CHURCH IN ALTON

In the year 1840, about fourteen families lived in Alton and its vicinity. Reverend George Hamilton was pastor. Services were held in a small frame building in Upper Alton. This frame building was more properly a hall than a church. It did not belong to the parish, but was the private property of Andrew Clifford, one of the prominent parishioners. Father Hamilton, during his pastorate, lived at the home of Mr. Clifford.

In 1841, Reverend Michael Carroll succeeded Father Hamilton as pastor of Alton. Father Carroll at once recognized the need of a church in a new location, as the site in Upper Alton was too far away from the greater number of his scattered families. Accordingly a plot of ground was purchased at 110 East Third Street, and a modest stone church was erected there. Work on this building began in 1842, and was completed in 1843. Services in Upper Alton were then discontinued. Ten years later, in 1853, this new church was partially destroyed by fire. It was subsequently sold to the Unitarians, who restored the walls and rebuilt it, and made it the Unitarian Church of Alton.

Father Carroll then obtained permission from Bishop O'Regan, of Chicago, to build a new church on State Street, in a more desirable location; and ground was purchased at 721 State Street, where the present church of SS. Peter and Paul now stands. The deed to this property was executed April 7, 1854. At this

time, if not earlier, the name of the Church in Alton was changed from St. Matthew to SS. Peter and Paul. Work on the new church was begun in 1855, and it was sufficiently advanced for services held by Father Carroll in 1856. The following year, Bishop Juncker was appointed the first Bishop of Alton, and the new church was completed by him and made his Cathedral. It was solemnly consecrated by Archbishop Kenrick of St. Louis, May 15, 1859.

The next church in Alton in chronological order, and the second parish to be erected, was St. Mary, at the corner of Third and Henry Streets. It was built under the direction of Reverend John J. Menge, pastor of SS. Peter and Paul Cathedral. It was a brick building. A beautiful stone church was erected on an adjoining lot, by Reverend Peter Peters in 1893-1894.

The third and last parish erected in Alton was St. Patrick. It was built by Reverend J. Cassidy, for the Catholics in the Eastern part of the city. It was organized January 1st, 1883. The corner stone was laid April 15, 1883 and the church was dedicated November 25th, that same year.

Monsignor E. L. Spalding.

The first Bishop was Right Reverend Henry Damian Juncker, the subject of the following sketch:

Right Reverend Henry Damian Juncker, D.D.
First Bishop of Alton, 1857-1868

Right Reverend Henry Damian Juncker, the prelate chosen to preside as first Bishop over the destinies of the infant diocese of Alton, was a man distinguished for the sanctity of his life and the devotedness to his missionary labors. He was a native of Fenetrange, Diocese of Nancy, Lorraine, born August 22, 1809. He came to this country when young, attached himself to the Diocese of Cincinnati, made his ecclesiastical studies in that city and was raised to the priesthood by Bishop John Baptist Purcell on Passion Sunday, March 16, 1834, at Cincinnati, being the first priest ordained by that Prelate.

He was appointed to Holy Trinity, the first German church in Cincinnati, and in 1836 became rector of St. Mary's, Canton, attending it with its numerous missions for ten years, when he was transferred to Urbana, also a position of no little labor. In 1845, he was made pastor of the Church of Emmanuel at Dayton, Father Juncker had spent twenty-three years in onerous missionary labor until 1857, when he became Bishop of Alton. The consecration ceremonies were performed by Bishop Purcell on Sunday, April 26, 1857, in St. Peter's Cathedral, Cincinnati. The assistant Prelates were Bishop Henni, of Milwaukee, and Bishop Young, of Erie. There were also present Bishops Miles, Lefevre, Spalding, De St. Palais and Carrell.

The work to be accomplished by Bishop Juncker in a new and rapidly growing country, then but imperfectly supplied with priests, churches and schools, was arduous and difficult. He spared no efforts to build up the church around him, and to supply his flock with the blessings of religion and education. His visitations of the diocese were long and severe journeys, and laborious missions among the people, in which the Bishop performed every office of the priesthood.

At his arrival the Diocese of Alton was supplied with 58 churches, 30 stations, 28 priests and a population of about 50,000. The Bishop soon became convinced that his diocese was suffering for want of priests. Unable to satisfy himself in the country, he turned his eyes towards older lands in the hope of recruiting available subjects. Accordingly he left late in the fall of 1857 for France, Italy, Germany and Ireland. In all these countries his efforts were crowned with success. Accompanied by many of his recruits he sailed for Havre in June, 1858, eager to repair to his diocese. On his return home he lost no time to prepare his students for ordination. To the Franciscans he gave charge of the important mission of Teutopolis in Effingham county.

The statistics of the Diocese of Alton in 1868, the year of the Bishop's death, contain the highest eulogy on Bishop Juncker and his work. The number of priests were increased to one hundred, besides twenty-five clerical students, the churches to one hundred twenty-three, the parochial schools to fifty-six. He bequeathed to his diocese also two colleges for boys, six academies for girls, two hospitals and an orphan asylum. He also erected the former fine episcopal residence, designed at the same time to serve as his Ecclesiastical Seminary.

After a long and severe illness, Bishop Juncker died at his residence in Alton on the Feast of the Guardian Angels, October 2, 1868.

PARISHES ESTABLISHED BY BISHOP JUNCKER

Church of the Assumption, Assumption, Christian County, Illinois

Established in 1857

Present Pastor: Reverend Daniel J. Higgins

In the year 1857, about thirty-five French Canadian families under the leadership of Colonel Malhoit came to Tecusah, as Assumption was then named. About the same time, several families of French settlers came from Louisiana. They settled on the land which had been obtained by Colonel Malhoit from the Illinois Central Railroad for a nominal consideration. The land was then virgin prairie and almost entirely submerged in swamp and the principal crop was so many rattlesnakes to the acre. The settlers were distressingly poor and did not have the necessary farm implements to work the little dry spots which were all too sparse on their newly acquired farms. Many of them gave up in despair and returned to their beloved Canada or Louisiana. Others, however, of more tenacious mold, persisted in their heroic efforts to hew for themselves and their families a home out of the wilderness. We have still with us a few of those pioneers of almost seventy years ago, and the stories they tell of their early struggles are more romantic than any fiction.

Those men and their families, all Catholic, naturally desired the consolations of their Religion in their trials, and thus it was that this parish came into existence. Colonel Malhoit donated the land on which they built a little log church which they named for the beloved Mother of God —the Assumption of the Blessed Virgin Mary.

From 1857 to 1868, all their priests were natives of France, coming, however, from Louisiana. The first priest who was pastor of the newly formed congregation was Father Venissa, a native of France. In quick succession came Fathers Gonant, Dutour, Magnè, Vogt, Bedard, Recouvreur and Jaque, all natives of France.

Father Jaque came in 1868, and re-

mained until 1875. It was under his leadership that the present church was built in 1870. Colonel Malhoit donated the site of about five acres. After Father Jaque came Fathers Withoff, Kempen, Dechene, and Leufgen. In 1881, Father Pennartz was appointed pastor and remained until 1888. He was succeeded by Father Ader who remained until June, 1895. Father Mahoney then took charge for the space of two years and was succeeded by Father Thomas Carroll who remained only a short time. Father Carroll was succeeded by Father Joseph Dechene in the autumn of 1897.

Father Dechene's pastorate was the longest of all, continuing for the space of twenty-two years. It was under Father Dechene's leadership that the present school and convent were built in 1903. He invited the Dominican Sisters from Springfield to take charge of the school, and, as has happened in all other communities, the saintly daughters of St. Dominic have brought great blessings in their train. The school has a present enrollment of 106 children with the Sisters of St. Dominic in charge.

The parish has the following societies: Altar Society, Young Ladies Sodality, Holy Name Society, Children of Mary, and Sacred Heart Sodality. Nine of its daughters have, at this writing, embraced the religious life in various orders.

Under the administration of Father Daniel J. Higgins, who has been pastor since July 1, 1919, many parish improvements have succeeded.

Church of St. Isidore, Farmersville, Montgomery County, Illinois

Established in 1857

Present Pastor: Reverend John B. Franz

St. Isidore Parish, located in the northern part of Montgomery County in what is known as the Pan Handle, has within its borders the township of Bois D'Arc and parts of Harvel and Pitman townships.

The parish takes its name from the great Saint Isidore of Spain, the patron saint of the farmer. Placing the parish under the protection of St. Isidore was very appropriate on account of the many virtues of this noble son of Holy Mother Church, and because like the people of St. Isidore's, he, too, depended upon agriculture as a means of livelihood. For years there was a painting on the ceiling of the church named for him in the country part of the parish showing him at prayer while the angels drove his oxen hitched to a plow.

The parish was established by splendid sons and daughters of the Celtic race who came from the beautiful Emerald Isle to find a haven of liberty in America and to give their all for their adopted land. It has been said by one who was raised in the parish and who knew intimately nearly all the old pioneer men and women that:

"A careful census of the settlers of Irish extraction who settled upon the prairies of the Pan Handle of Montgomery County, Illinois, fifty or sixty years ago will show that only a few survive of that brave band of stout hearts. And yet it seems but yesterday since most of them were active participants in the life of the community they loved so well.

"The history of Montgomery County can never be accurately written without a correct appreciation of the work of the Irish settlers of the Pan Handle.

"It must be first said of them that they loved and cherished the home of their adoption. As believers in and upholders of the Constitution and laws of the land they were surpassed by none and equaled by few. No heart beat with more patriotic pride than that of the Irish settler at the sight of Old Glory. And in his children he instilled the love of country and respect and devotion to her institutions.

"When the men and women of

Irish birth settled upon the prairies of the Pan Handle they brought with them the best characteristics of their race, namely, character, honor, thrift, a deep religious fervor and splendid physique. These things made them a valuable addition to the brain and brawn of the nation. Their sunny dispositions, their keen wit, and wholesome humor, combined with a sense of fairness and justice made them respected by all.

"What a spirit was manifested by those good old Irish men and women! God bless them, every one! They were firm believers in toleration and practiced the virtues of faith, hope and charity. No stranger was ever sent hungry from the door of any of them, and the latch string always hung on the outside.

"Kind-hearted, courageous and generous, they made all who came in contact with them feel the fullness of those virtues.

"They laid broad and deep the foundation of good citizenship. Side by side they erected the church and school. In the development of true citizenship they realized that religion and education go hand in hand.

"In the technique of mathematics and rhetoric they did not excel, but in natural ability, keen perception and genuine honesty they were unsurpassed. America needed them, as she does today men and women possessed of the latter qualities more than of the first two mentioned.

"The Irish settlers of the Pan Handle were scoffed at because of their rough appearance and lack of education, but those who scoffed were ignorant of the character of those people. Little did they know about the Irish, and they took no trouble to find out anything of their past. But character will always tell, and those who scoffed soon found out how foolish they were, for the Irish people from the beginning showed themselves thoroughly adapted to their new condition.

"Those men and women had suffered for liberty and justice as their fathers before them. They had come to America to enjoy those natural rights which God ordained that all men should enjoy, and which are so clearly annunciated in the Declaration of Independence. They found in the Pan Handle that haven where under the Stars and Stripes they could practice and enjoy true liberty and contribute their share in the upbuilding of the state and nation.

"Who of our generation can accurately portray the sufferings endured by the Irish settlers? Yea, to do that, one must have suffered with them. They endured hardships and suffered privations because they loved liberty and justice. No poor words of mine can pay those men and women a higher tribute than to say that they were honest, generous, industrious, God-fearing, liberty-loving Americans."

Many of the pioneers came from Ireland by way of the port of New Orleans on sailing vessels and by steamboat up the Mississippi to St. Louis, Missouri. Others came through Castle Garden at the port of New York.

Martin Brown was one of the first, if not the first, to locate within the present boundaries of the parish. He purchased eighty acres from the Government at one dollar and twenty-five cents per acre, in 1855, and at the time of his death he was the largest land owner in the parish, having accumulated one thousand acres of the Pan Handle's fertile soil. With Mr. Brown came several of his brothers who located near him, and their community was known as the Brown Settlement.

The beginnings of St. Isidore's parish are interwoven with that of St. Raymond parish at Raymond and St. Maurice parish at Morrisonville. The first Catholics of the parish worshipped in the "Mt. Vernon School" in Harvel township about four miles south of the present St. Isidore church in the country part of the parish.

In the first families of the parish

we find most of the ancestors of the present generation. There were the Browns, Clarks, Commerfords, Jordans, Aherins, Burkes, Abbots, Carmodys, Doodys, Quinlans, Careys, Murphys, Sedentops, McLeans, Leahans, Leonards, Gauls, Whealons, Firemans, Converys, Wilsons, Morrisseys, McAnarneys, Lewises, Mahons, O'Shaughnessys, Bensons, Coens, Graces, Floods, Barrys, Dunsworths, McCormicks, and McGraws.

Father Timothy Hickey is the outstanding pioneer priest of St. Isidore parish. A noble, sterling priest of God, he tended his little flock and administered to them the Sacraments of Holy Mother Church. Riding on horse-back from Virden, a distance of eighteen to twenty miles, he said Mass in the Mt. Vernon school house, administered the Sacraments of Penance and Holy Eucharist, baptised the children, married the fair colleen to her sweetheart and encouraged them in the ways of Almighty God. Father Hickey's name is written forever in the annals of the parish as a true servant of Jesus Christ of whom it can be well said: "Well done thou good and faithful servant."

In 1876 the church in the country part of the parish named for St. Isidore, a very substantial building, was erected by Reverend L. Ryan, pastor of Virden. The people were very poor in the goods of the world, but rich in splendid Catholic Faith, and there was great joy among them over the building of the church. A fine bell was installed in the steeple and its chimes may still be heard for miles, calling the people to worship.

St. Isidore in the country, as it is called, is affectionately regarded by the people. There were carried the babes to be baptized who are now the elderly men and women of the parish; First Holy Communion was received there by hundreds of those, raised within the shadow of her Cross; marriages were solemnized and loved ones were carried there for the last time for the Mass of requiem for the repose of their souls. St. Isidore's church is a sacred and holy place that has been sanctified by the prayers and pure love of her children for the King of Kings who dwells in her tabernacle.

Succeeding Father Ryan came Father Teppe who did so much in the building up of the Faith, not alone in St. Isidore, but in other parishes of the Diocese as well.

In succession to Father Teppe came Father Kerr, who did much to further the interests of the parish, and it flourished under his administration. After Father Kerr came Father Boyle, who remained only a short time and who was succeeded by Father Hoey.

Father Hoey is remembered by many of the present generation. He was a zealous priest of God, richly endowed with splendid ability. Under his administration the parish flourished and he will long be remembered by those of the parish who knew him. His splendid priestly life was brought to a close by his death while in the discharge of his duties as pastor of the flock he loved.

Father Hoey was succeeded by Father O'Boyle, another noble priest of God, but he remained only a short time being sent only temporarily to St. Isidore.

After Father O'Boyle came Father Carroll who remained several years, and largely on account of his failing health, he was sent to another parish where his duties were less arduous. He was a splendid priest and did excellent work. Subsequently he died at Mt. Sterling.

Father O'Rourke succeeded Father Carroll. For twenty years Father O'Rourke ministered to the people of St. Isidore's. Under his administration, St. Mary's church in Farmersville, in the town part of the parish, was built and a rectory acquired. St. Mary's is a beautiful frame structure, nicely furnished throughout. There is abundant need for both churches in the parish as the large congregations attest.

Father O'Rourke endeared himself

to the people by his unselfish work in their behalf. His splendid ability and his qualities of mind and heart exemplify the fine calling of a true priest of God. Father O'Rourke will be forever tied to the heartstrings of the people of St. Isidore's for he is the connecting link between the pioneer generation and the present. His service has been a large one, and he was true to his trust in the highest sense as shepherd of the flock.

When Father O'Rourke took up his new duties at Mt. Sterling, he was succeeded by Father Ryan. During his pastorate, a grade school, high school and convent were built. At the present time the school has an enrollment of 92 pupils in the grade and 62 in the high department. The high-school is accredited to the Illinois State University, St. Louis, Loyola and DePaul Universities, and is second to none in the character of its equipment and teachers.

The parish numbers 125 families, 119 with father and mother Catholic, and the remainder mixed. Most of them are substantial land owners.

Reverend J. B. Franz is at this writing administrator of St. Isidore in the absence of Father Ryan who is away on sick leave.

Church of St. Anthony, Antonius, Adams County, Illinois

Established in 1858

Present Pastor: Reverend Cyrinus Schneider, O.F.M.

The parish of St. Anthony was organized in 1858 by the Reverend Henry Schaefermeyer, who was at that time located at St. Boniface Church, Quincy. Later on Father Schaefermeyer joined the Franciscan Order and was known as Father Liborius Schaefermeyer, O.F.M. It was on December 6, 1859, that he said the first Mass at St. Anthony.

Since then seven Franciscan Fathers were in charge of the parish. Most of them remained only a short time. The following is a list of the pastors (1860-1925), all of whom were Franciscans: Fathers Mauritius Klostermann, 1860-61; Ferdinand Bergmeyer, 1861-62; Raynerius Dickneite, 1862; Bernardine Hermann, 1863-64; Anselm Mueller, 1864; Aloys Wiever, 1864-68; Chryspstpm Bienecke, 1868-69; Menonolphus Schmitz, 1869-70; Eustace Brueggemann, 1870-72; Michael Richardt, 1872-73; Ambrose Janssen, 1873-77; Clementine Lohrbacher, 1877-78; Paulinus Weiss, 1878-79; Paul Teroerde, 1879-80; James Nolte, 1880-81; Cyprian Banscheid, 1881-83; Fulgence Hansen, 1883; Suitbert Albersmann, 1884-88; Anthony Moll, 1888-94; Stanislaus Riemann, 1894-1900; Symphorian Forstmann, 1900-10; Edmund Roediger and Columban Valentin, 1910; Lambert Brinkmoeller, 1911-12; Eugene Hagedorn, 1912; Adjute Budde, 1914; Anastasius Rhode, 1915; Albert Bruesermann, 1915-24; and Cyrinus Schneider, 1924——.

The ten acres which now constitute the church property were donated by Mr. Anton Bordewick, Sr. The first church was a frame building, 36x24. Shortly after, a small school building was erected, 16-24, and a lay teacher employed. In 1863, a teacher's residence was built, which later was used as a rectory. As the parish grew rapidly, it became necessary to have a larger building for school purposes.. Accordingly, a house was moved from Quincy to be used as a school, and an addition was added to the old school and that building became the pastor's residence. The lay teachers employed from the time of the organization of the parish until religious teachers arrived were: Ignatius Lier, J. Heller and Gottlieb Jakobi. Mr. Lier was teacher for ten years, while Mr. Jakobi held that position for thirteen years.

After the lay teacher, Mr. Jakobi, resigned in 1884, the school Sisters of Notre Dame took charge of the par-

Assumption—Rectory, Rev. D. J. Higgins, Pastor, Church of the Assumption, Rectory . . . Springfield—SS. Peter and Paul Church and School, Rev. L. Riesen, Pastor . . . Antonius—Rev. Cyrinus Schneider, O.F.M., Pastor, St. Anthony's School and Church.

Farmersville—School, Rev. J. B. Franz, Ad., St. Mary's Church . . . West Woods—St. Mary's Church. Teacher's House, School . . . Waverly—St. Sebastian's Church.

ochial school until 1892. From that year until 1912, the Franciscan Sisters of Alverno, Wisconsin, taught. In 1912, the Sisters of Notre Dame again supplied the teachers. Eight grades are taught. The enrollment at present is 80 pupils.

After the new brick church was completed, the frame building was converted into a school. In 1891, the building which at the present day serves as a school was erected. In 1904, another building was built which serves as a meeting place for the societies, and as a kitchen on the occasion of the annual church bazaar.

The cemetery is located at one end of the ten-acre plot already mentioned. It was blessed in 1861. A new addition to the cemetery was blessed in 1904. In 1913, a little chapel in honor of the Sorrowful Mother was constructed near the cemetery.

The congregation of St. Anthony at the time of organization numbered twenty-six families of German extraction. This number has grown in the course of years so that at the present time the parish numbers seventy-five families.

The parish societies are: St. Peter's Men's Society, St. Aloysius Young Men's Sodality, Married Ladies' Society under the patronage of Our Lady of Perpetual Help, St. Clare Young Ladies' Sodality, St. Anthony's branch of the Western Catholic Union, and the Third Order of St. Francis.

Since the parish has been in existence, thirteen young ladies have entered the convent. One young man from the congregation followed the call to the holy priesthood. This privileged one is Father Lawrence Wand who celebrated his first holy Mass on June 25, 1916.

The Golden Jubilee of the parish was duly celebrated on October 24, 1909. Missions were conducted in 1863, 1879, 1912, and 1925.

The assessed quota of $5,000.00 was raised by the parishioners to help defray the expenses of the new orphan home of the Diocese. In 1922, a new rectory was built for the pastor, Father Albert Bruesermann, O.F.M., who soon after observed his Silver Sacerdotal Jubilee.

Church of SS. Peter and Paul, Springfield, Sangamon County, Illinois

Established in 1858

Present Pastor: Reverend Lubertus Riesen

The first German Catholic in Springfield of whom there is any record was Philipp Mischler who came there in September, 1840. There was no Catholic church in the town, and he had to go to Glenarm to hear Mass when a priest would come occasionally. During the fifties other German Catholics came, and they found here on East Adams street a small frame church, St. John the Baptist, which had in the meantime been built by English speaking Catholics. The newcomers attended Divine Service in this church for some years, but not knowing the English language, in 1858 they sent a petition to the Bishop of Alton, Right Reverend Henry Damien Juncker, D.D., to send them a priest who knew the German language. The Bishop sent a young priest, Reverend John Janssen. This must have taken place not later than the fall of 1858, as we find in the Records of Baptism, the first one conferred by Father Janssen was that of "Henry J. Klaholt, December 12, 1858."

An item appearing in the January 9, 1888 issue of the Springfield Monitor, an early Springfield paper, reads in part as follows:

SS. Peter and Paul German Catholic Church.

As early as 1842 German Catholics settled in and around Springfield, but their number being very small, they were for a long time without a

pastor of their own nationality, and used to worship at the same altar with the English speaking Catholics of Springfield, in the old frame church on Adams street. In the year 1858, the then bishop of Alton, Henry Damian Juncker, sent them a German pastor in the person of the present administrator of the diocese of Alton, the Very Reverend J. Janssen. By his great piety, zeal and amiability of character, he soon won the esteem and love of his flock, and when five years later he was promoted by the bishop to the office of chancellor of the diocese, his departure from here was universally regretted. Even now, after more than twenty-five years separation, the old members are attached to him, their first pastor. His successor was Revverend Busch, who had just arrived from Westphalia, in Germany. Meanwhile the number of German Catholics had increased so much in and around Springfield, that the little frame church on Adams street was altogether inadequate for their accommodation and the zealous Father Busch resolved to build a new church. He selected part of the Convent block as the place for it and sat to work at once by taking up subscriptions and arranging a fair, the result of which was so favorable that the bishop allowed him to erect the present SS. Peter and Paul church. The cornerstone was laid September 27, 1865, by the Very Reverend Schaefermeier, vicar general of the diocese, in the presence of a large concourse of people and priests. September 30, 1866, it was completed and the first Mass said in it. Soon after, to the universal regret of the congregation, the zealous pastor, Father Busch, was suddenly taken ill and died on the 13th of July, 1867. His successor was Reverend J. Lukens, who took charge of the congregation September 8, 1867, and remained until October the 4th, 1875, when Father Leve, heretofore pastor of Mascoutah, was appointed his successor.

Father Leve was a man of great zeal and piety, and for seven years worked faithfully and also successfully, until June 3, 1882, sickness forced hm to leave the flock to which he so strongly had endeared himself, and to return to Germany to improve his broken health. Reverend Father Weis, formerly pastor of Marine, Saline, Litchfield and Effingham was sent by the bishop to take his place. Among many other useful undertakings in behalf of his congregation, Father Weis bought the whole plat of ground belonging to the Ursuline Sisters, and erected on it a residence for the religious order that had charge of the girls' schools of the congregation. Having been appointed pastor of St. Boniface church, in Quincy, Illinois, he left Springfield, November 10, 1887, and his place was filled by Reverend Louis Hinsen, director of St. John's hospital, and formerly pastor of the Church of the Immaculate Conception of this city, from 1865 till August, 1868.

From the year 1859 Father Janssen has left us two lists of names of German Catholics who belonged to his flock. These must be considered the first members of the German congregation. The names are (we spell them as they were written): Klaholt, Mischler, Spaeth, Hippler, Ringelstein, Gilles, Welkenbach, Ens, Midden, Rauth, Bretz, Schick, Steiger, Frener, Dirksen, Stelte, Fabry, Hulkenberg, Segin, Dunschen, Minder, Schuessler, Lump, Mindnich, Wachter, Walter, Vetter, Harbauer, Merklin, Reisch, Wochner, Wilhelmi, Rabenstein, Lettmeyer, Teiser, Kohlbacher, Juler, Wall, Burger, Ripstein, Gadert, Wetterer, Mohr, Romstetter, Christmann, Gneppel, Bleser, Duginger, Molthoup, Broeckel, Maurer, Westenberger, Kloppenburg, Eck, Schneider, Heitzmann, Sauer, Birk, Kuhn, Matheis, Fuhrmann, Schafer, Spies.

In the same year Father Janssen founded the Altar Society with 72

members, and Mrs. Anna Spaeth was appointed President.

In 1861 the first Mission was given by the well remembered Apostolic Missionary, Father Weninger, S.J.

In a short time St. John's little church became rather crowded on Sundays and Holy days, and therefore the English speaking congregation resolved to move and build a larger church of brick at the corner of Monroe and Seventh Streets. The German speaking congregation was left in possession of old St. John's as the following letter of Right Reverend Henry Damien Juncker shows:

After considering and having the opinions of the pastors, Reverend James Fitzgibbons of the English congregation, and Reverend John Janssen of the German congregation, I decided: two-thirds of the church property (St. John's) in Springfield, to belong to the English speaking congregation and one-third to the German congregation. The German congregation has to pay $1,800 towards the building of the new English church. The Germans will own and hold the old (St. John's) church property, with that portion of the Catholic Grave-yard already set apart for their use. Given under my hand and seal at Springfield, Illinois, this 6th day of April, 1863.

Henry Damien Juncker,
Bishop of Alton.

The same day the $1,800 were paid to the English speaking congregation as the receipt shows. "This is to certify that I have this day received from the German congregation of Springfield, Illinois, $1,800, according to agreement."

James Fitzgibbons, Pastor.
Springfield, Illinois.

In June, 1863, Father Janssen was called back to Alton to act as Secretary (and later as Vicar General) to the Bishop, who sent the same month Father William Busch as successor to Father Janssen. By this time the German congregation had increased to 79 pew-holders, most of them heads of families.

Father Busch therefore bought from the Ursuline Sisters of St. Joseph's convent, this city, one lot and a half (120 feet) at the corner of Sixth and Reynolds Streets, for $4,800 and then commenced to collect the necessary funds. He collected by subscription $9,646.10 and by three fairs and suppers, and concerts and by borrowing, $2,500, a total of $18,031.41.

In April, 1865, the building began. Mr. Schwartz was the architect. The principal contracts were given out as follows: the carpenter work and lumber were given to Charles Diehr for $5,650; the brick work to Fred Rauth for $4,345.95; the windows to Coole of Chicago for $1,250; the pews were $520. The total expenditures so far on the new church amounted to $18,045.64. The corner-stone was laid September 27, 1865 by the Reverend Herman Joseph Schaefermeyer, pastor of St. Boniface Church, Quincy, Illinois. The congregation began the use of the new church on September 30, 1866.

As the English speaking congregation had chosen as patron for their new church the "Blessed Virgin Mary Immaculate," so now the new German speaking congregation was dedicated to the care of SS. Peter and Paul the Apostles, and St. John the Baptist was deserted only to be remembered as "Old St. John's."

In 1866 Father Busch opened a school in a small frame house where his own sister Antonia instructed 34 boys and 45 girls. This is the first mention made in SS. Peter and Paul records of the existence of a Catholic school in Springfield.

Father Busch also founded the St. Vincent de Paul Society, on August 1, 1866, when twelve men of SS. Peter and Paul congregation met at his residence and constituted themselves as the St. Vincent Verein for the care of the poor and the orphans. With Father Busch as the Spiritual

Director, the following officers were chosen: M. Hagen, President; H. Segin, Vice President; J. Buselmeier, Secretary; Max Philipp, Librarian. Father Busch did not long enjoy the fruits of his many labors for after a protracted illness he died July 13, 1867.

After the funeral, the Bishop appointed Father Ferdinand Stick of Mount Sterling to the care of SS. Peter and Paul's congregation. Fathers John A. Mark, Louis Hinssen and G. Mitchell also came occasionally to Springfield and officiated in the new church.

In May, 1867 a Mission was held but no particulars are given as to the priests who gave the mission.

On September 8, the new pastor came, Father G. Lueken. He appointed Mr. Joseph Bergschneider as teacher for the school of 125 children, Miss Busch having resigned. Then his attention was given to the decorating of the church. The two-story school was built in the rear of the church in 1869 and a bell of 1,088½ pounds for the church was purchased for $455.63.

In 1870 confirmation was administered by the new Bishop, Right Reverend Peter J. Baltes to a class of 82 children. In the fall of the same year a new priest's house was built. So far the pastor had lived in a small one story frame house that stood south of the new church.

In February, 1871, the Altar Society gave a statue of the Blessed Virgin ($87.00), and the St. Vincent Society donated a statue of St. Joseph ($114.25). Both statues still adorn the two side altars. H. Bolte painted the side altars before the new statues were placed on them. He worked sixteen days and received $91.65, including all material used. This may be of interest to the painters of our day.

On Easter-day, 1872, a week's Mission (the third) was begun by three Jesuit Fathers, Carlstaeter, Kamp and Boerling. About 800 persons received Holy Communion and the sodality was organized for young men and young ladies. In the same year the congregation bought the half lot adjoining the church property (40 feet) with a two-story frame house, for $2,500, from August Kloppenburg. The house was to be the residence for the two Precious Blood Sisters from Ruma, who since the fall of 1871 taught the younger children, while a Mr. Fred Jasper ruled over the older ones. In the fall of 1872 Mr. Jasper retired and a new teacher was engaged, Mr. J. W. Freund. At this time the number of children in school was 185.

Just before Christmas the marble Baptismal Font was installed, made by Mr. Baum, for $150.00. In 1874 a new organ, made by Gratian of Alton, was placed in the gallery at a cost of $1,700.00.

In 1875 a Mission was given and shortly thereafter the Bishop, Right Reverend Peter J. Baltes, D.D., sent a new pastor, Father G. Leve. The first thing he did was to have the interior of the church painted for $143.00 and by the Bishop's orders the revolving tabernacle was replaced by a fixed one. On May 13, 1877, one hundred and fifteen children were confirmed and on the 22nd of June, 1879 another class of 60 children. Mr. J. W. Freund quit teaching in 1877, and in his place Mr. Fred Bernard was appointed to teach the upper grades. In 1880 the Sisters of the Precious Blood left Springfield and another teacher, Mr. Anton Spaeth, was engaged for the lower grades.

During the year 1881 the two side altars that are in the church today were bought by Father Leve for the sum of $800.00, given by the Altar Society, the Sodality, the St. Vincent and St. Boniface Societies. This is the first time that the St. Boniface Society appears on the Records, but not a word is found telling when and by whom the society was established. The same year Father Weninger, S.J., gave a mission. He was now 76 years old, but just as active as in 1861 when he conducted his first mission here.

On June 11, 1882, Bishop Baltes confirmed 116 children. Father Leve resigned his pastorate and returned to Germany and later on went to Norway for some years, until the cold climate of that country forced him to go back to take a chaplaincy at a convent in Holland. He died in 1922, over 90 years of age. Father Leve was a man always in good health, of a friendly disposition to every one, and had "hard times" in Springfield, yet he always regretted having left America.

The day Father Leve left, the new pastor arrived, Father Michael Weiss. As the number of children gradually became greater, a third teacher, Mr. George Willhauch, was engaged.

The same year SS. Peter and Paul's congregation bought the two large lots (160 feet along Sixth St.) on which the Ursuline Sisters of St. Joseph's had their convent and school until it burned down. For these two lots the Sisters asked and received $4,000.00. Now SS. Peter and Paul's owned half a block.

In May Mr. Fred Bernard resigned as teacher and Mr. Frank Willhauch (brother of Geo. W.) took his place. In 1882 Reverend Charles Kreckenberg, a newly ordained priest, was sent to Father Weiss as assistant, but in February, 1884, he left and soon after became founder and first pastor of the new Sacred Heart congregation in Springfield.

On May 11, 1884, Bishop Baltes gave his consent to enlarge and renovate the church. For the school opening, September, 1884, Mr. George Willhauch was appointed teacher of the older boys. For the girls and younger boys the Ursuline Sisters, whose Mother-house is in Alton, Illinois were engaged. The first Ursulines were: Mother M. Agnes, Mother M. Xavier and Sisters Aloysia and Mechtildis. They occupied the little frame house near the priest's residence. The two sisters taught.

The same year two more bells were bought. One of 2,586 pounds and the other of 775 pounds, for $642.00 and $200.00 respectively.

On May 31, 1885, the Feast of the Blessed Trinity, Bishop Baltes solemnly blessed the church. Father Michael Richard, O.F.M., from Teutopolis, preached the German sermon, and Father Diepenbrock the English sermon.

During the spring and fall a five room brick house (two stories) was erected as a dwelling for the sisters in place of the little structure which they had occupied so far. The entire cost was $1,823.19.

In 1886 a new high altar was ordered to harmonize with the two side altars. It is larger and richer; the crucifixion group on it and the statues of SS. Peter and Paul are from Munich, carved out of wood and decorated. The three altars are made of hard wood (butter nut) and are an artistic, beautiful ornament for the church. For the high altar the congregation paid $1,270.00, which sum was raised by a fair.

On February 15, 1886 Bishop Baltes died. After his funeral Archbishop Feehan of Chicago appointed Father John Janssen administrator of the Diocese. On Pentecost, an eight day Mission commenced by the Franciscan Fathers of St. Louis Province, Fathers Vincent and Felix. Father Weis says in the Records, the two fathers did their work very well but the people did not respond accordingly.

The church so far had been heated by two stoves which gave a great deal of smoke but little heat. To get rid of the nuisance an air furnace was put under the church for $750.00.

In May, 1887, Father M. Ader came to be assistant to Father Michael Weis. On August 15, the Third Order of St. Francis was established.

On September 1, Mr. George Willhauck resigned as teacher, and the whole school was entrusted to the Ursuline Sisters. At the end of vacation five sisters returned from Alton. Mother M. Agnes, Mother M. Clara and Sisters Anastasia, Donata and

Patrick. All are dead except Sister Anastasia who still teaches the youngest children in grade one.

On November 9, Father Weis was transferred to St. Boniface Church at Quincy, and Father L. Hinssen became rector, but left February 15, 1888 to be Director of St. John's Hospital in Springfield, and his successor, Father A. J. Pennartz, to whose parish in Assumption Father Ader, the assistant, was sent.

After a lapse of a little more than two years since the death of Bishop Baltes on May 1, 1888, the Diocese of Alton received a new Bishop, Right Reverend James Ryan, D.D. The diocese however, was now smaller. The whole southern part of it had been taken away to form the new Diocese of Belleville, and the former pastor of "Old St. John's", Father J. Janssen was made the first new Bishop of Belleville, Illinois. On June 24, the new bishop, Right Reverend James Ryan, D.D., confirmed 111 children in SS. Peter and Paul's church. On September 2nd, the new assistant arrived, Father Joseph Jehle.

February 27, 1889, the first Synod was held at the Cathedral in Alton, Illinois, at which the Bishop made (among others) the Rectorship of SS. Peter and Paul an irremovable one. During the same year the new, long desired school was built. In January the Rector visited the families to obtain subscriptions. They amounted to almost $4,000.00. The balance needed was raised by borrowing from various members of the congregation. The cost of the school was $12,817.78 including sewers, walks, and furniture, but leaving the basement unfinished. On October 1, 1889 the children moved into the four well lighted and spacious rooms. The upper story contains a large hall.

On April 26, 1890, Father Jehle died of pneumonia, and was buried at the foot of the Cemetery Crucifix by the side (west) of Father Busch, who lies exactly south of the cross. East of Father Busch's grave lies Father Vignonet, who died in the hospital.

On July 10, Father William Michael was appointed assistant. On August 29, a new communion rail was set up harmonizing with the altars, a gift of the Sodality, costing $261.65.

May 1, 1891, the congregation bought 11 4-7 acres of land of the Ursulines at St. Joseph's Convent. The amount paid was $1,600 and the land was to be used for an addition to the German Catholic Cemetery. On August 16, the St. Vincent Society celebrated its Silver Jubilee, the number of members being over 200. Father Michael left for Europe December 6, to recuperate, and Father Joseph Foerster was appointed his successor.

On the Feast of the Most Holy Trinity, Right Reverend James Ryan, D.D., confirmed 147 persons in SS. Peter and Paul church. September 15, 1893 Father Foerster was removed to St. Mary's church in Alton, and Father F. X. Schoenlau succeeded him the same month.

In October, 1894 a week's Mission was held by two Franciscan Fathers of the St. Louis Province, Fathers Servatius and Francis. On June 30, Father Schoenlau left to be pastor of St. Aloysius church in Litchfield, and Father Francis Xavier Sturm took his place as assistant. In the same year a Dramatic Club was organized and a stage built in the school hall for $500.00.

In May, 1895, a Social Club was started (St. Leo Club). During the months of July and August a steam heating plant was put in the basement of the school to give more heat to all parts of the building. On September 18, the Sacrament of Confirmation was given by Right Reverend James Ryan, D.D., to 113 persons. On December 30, Father Sturm became assistant at St. John Church, Quincy, and his place was taken by Father B. J. Wand.

In May, 1896 an addition to the Sis-

ters' house was built, costing $718.22. This was the second addition to the Sisters' house. On September 3rd, Father A. J. Pennartz resigned his pastorate at SS. Peter and Paul, and left Springfield, October 15, to be Rector of St. Michael Church at Sigel, Illinois. On the same day, October 15, Father L. Riesen the new pastor arrived. The Trustees were: Mr. Louis Sommer and Mr. Max Philipp, who held their office until death.

The following sisters taught in the school: Mothers Agnes and Augustine, Sisters Anastasia, Genevieve, Constance, Regina and Christiana. As it was expected to entertain the Convention of the Catholic Verein's band May 30, 31 and June 1, 1897, the school hall was put in proper order.

On October 9, 1898, Right Reverend James Ryan confirmed 94 children, Mr. Adam Stein and Mrs. Adam Kunz being sponsors. During the summer of this year the church was frescoed by William Klowe for which he received $1,045.00. Some families and St. Vincent's Society donated new windows for the church, each costing $55.00 and the two with figures of saints in them $95.00 each.

In April, 1898, Father B. J. Wand was moved to St. Mary's Church, Alton, Illinois, and Father Sturm took his place here as assistant, but left in August, 1899, to be pastor in Saline, Illinois. On the same day the new assistant, Father Joseph C. Straub arrived. The same year the new pulpit was donated.

In the spring of 1900 the German Catholic Cemetery Association was founded by Henry Becker, John Ochs, Frank Thoma, Vincent Hemberger and Charles Metzger of SS. Peter and Paul congregation, and Charles Groesch, Peter Lofy and X. B. Christman of the Sacred Heart Congregation. For 24 years this association has done good work. The first superintendent was Henry Becker, who took great interest in the Cemetery until his death in February, 1905. In his place the board elected Frank Thoma, who acted as superintendent for about two years, when he resigned on account of ill health. He was succeeded by Adam Frey, who for about 15 years held the office. He was also very active in all cemetery affairs, until age and infirmity forced him to resign. Charles Aschauer succeeded him and functioned until his death in June, 1925.

As the income of the German Cemetery Association was rather limited during the first years, Henry Becker and Frank Thoma did all their work gratis.

On the first three days of May, 1900, a fair was held for the benefit of the church, which netted $3,579.50. For the first time in the annals of the congregation a newly ordained priest celebrated his first Mass on the 8th day of July in the church. It was Father Max Philipp, an Alumnus of St. Joseph Seminary, Columbus, Ohio, the son of Max Philipp, Sr.

In March, 1901 a two weeks' mission was given by two Redemptorist Fathers of St. Louis: Fathers Staubinger and Troistorff, who scored a great success. Over one thousand attendants approached the sacraments.

Early in May, 1901, the building of a central heating plant was begun. By October 15 there was steam in all the buildings.

On three days of May, 1904, the Convention of the German Catholic Central Verein was held in the Church and school. Right Reverend John Janssen, D.D., of Belleville, sang the Pontifical High Mass, and Reverend Rector of Quincy College, Father Anselm, O.F.M., preached the sermon. The general meeting took place Sunday afternoon in the State Armory, which was crowded from end to end. Father Straub delivered the principal address.

In 1905, Father Straub was appointed assistant to Father Louis Hinssen, Director of St. John's Hospital of this city, who was failing in

health. During the summer Father Hinssen died, and Father Straub became his successor.

The new assistant, Father Charles Oppenheim, arrived on the eve of Pentecost, 1905. On Pentecost, Bishop James Ryan, D.D., administered Confirmation to 158 persons in our church; Mr. and Mrs. Frank Thoma being sponsors. On the first Sunday in Advent the sermon in the first Mass was preached in English, which has been the custom ever since, and the people were quite satisfied with the change.

In September, 1906, the Central Verein again held its State Convention in the church. During November of the same year Father Oppenheim had the pleasure to pay the entire balance of the congregation's debts, ($1,900.00), and for the first time in its history the congregation was without any indebtedness.

In May, 1907, the assistant pastor took up a house to house collection for the benefit of the orphanage at Alton, and realized $601.35. On July 5, Father Oppenheim was appointed pastor for Raymond, Illinois. In his place Father Oscar J. Wernet came to assist the pastor, but remained only until July of the next year. In his place on July 1, 1908 the Bishop sent a newly ordained priest, Father Hufker, who stayed until July 1, 1927.

In Lent, 1909, a two-weeks Mission was given by two Jesuit Fathers, H. Elskamp and Joseph Jordans, who did their work well. On May 16, Right Reverend J. Ryan confirmed in the church 158 people; Mr. Adam Stein and Mrs. Anastasia Bogenschutz being sponsors. At the end of the school year all the 8th grade pupils (26) passed the examination for High School, and this efficiency of the school has been kept up ever since, thanks to St. Joseph and the Sisters.

In 1913, the addition was built to the school. The plans were approved by the Right Reverend Bishop James Ryan, D.D., when he came to confirm in the parish. Work for a much-needed chapel for the sisters was commenced on the 19th of March, 1916, and on the Feast of the Patronage of St. Joseph it was dedicated.

On April 29, 1917, Right Reverend Bishop James Ryan confirmed 165 persons. The end of this year witnessed also the installation of a new electric organ, costing $2,112.00. During the summer of 1918 the slate covered steeple of our church was taken down to be replaced by a lower one. In the same year a mission was given by the Franciscan Fathers Conventual: Fathers Fridolin, Stauble and Richard Murphy. All the sermons and conferences were in English.

When the war was declared in 1917, seventy of the young men were drafted for the army and five for the navy. Seventeen went overseas, and nine were in action, viz: Paul Theilkin, Otto Bansbach, Louis Reisch, Carl Shea, Henry Midden, Albert Nisius, Edward Reisch, Joseph Schmitt and Norman Midden. There were no "slackers" and all returned. During the war a sewing unit worked in the school, consisting of women of the congregation. They did a great deal of good for the soldiers, especially for two Army Chaplains, furnishing each with a complete Mass-kit. The school children received a United States flag from the Red Cross and they were given a blue silk banner with gold lettering by the committee that had charge of the sale of Liberty Bonds.

In the fall of 1919 the "drive" ordered by the Bishop for the benefit of the orphanage was finished and SS. Peter and Paul's contribuated $24,180.00.

On the 20th of June, 1920, there was a great and rare solemnity, the second in the history of this congregation. On that day Reverend John B. Franz, the son of Mr. and Mrs. Fred Franz, Sr., celebrated his first Holy Mass in SS. Peter and Paul.

The last public act of Right Rev-

erend Bishop James Ryan occurred when he confirmed 1,356 persons in SS. Peter and Paul church May 8, 1921. This great throng came from congregations of the city and neighborhood.

In April, 1924, Right Reverend Bishop James A. Griffin, D.D., called upon the Board of the German Catholic Cemetery Association, to explain to them the feasibility of combining the two associations of St. Mary and the German Catholic Society to form one association: "Calvary Cemetery". The union was brought about by the unanimous vote of the two Boards on July 15, 1924.

On Palm Sunday, 1925 (April), a Holy Name Society was established in SS. Peter and Paul church. Seventy-eight men were enrolled and thirty-four boys, in senior and junior branches.

On May 17th, the Right Reverend Bishop confirmed 166 children in the church. Mr. and Mrs. Nicholas Kraus were sponsors for the children.

In June, 1926, the Central Verein of America held its annual Convention in Springfield, which was graced by the presence of many ecclesiastical dignitaries from home and abroad. His Eminence Michael Cardinal Faulhaber of Munich said Mass and preached in SS. Peter and Paul's. In the same month Father Edward Weisenberg, S.J., son of Mr. and Mrs. Oscar Weisenberg, celebrated his First Solemn High Mass and Father L. Riesen, pastor of the parish, celebrated his Golden Sacerdotal Jubilee.

The Societies of SS. Peter and Paul congregation have been of great benefit to the church. Of the St. Vincent Society mention was made in the year 1866. Later in 1869 the society was incorporated and the charter members were: Max Philipp, Joseph Philipp, Joseph Buselmayer, Lorenz Duginger, John Lutz and Joseph Claus.

St. Peter's Court of the Catholic Order of Foresters was founded in 1892. In July of the year 1897 St. Elizabeth's Court of the Women's Catholic Order of Foresters came into existence. Eighteen years passed by and in 1915 St. Paul's Society was given an auxiliary: St. Catherine's Society of the Ladies Western Catholic Union.

During the first ten years of this congregation's life there is once mentioned a St. Mary's Society, and later on a Sodality of the Blessed Virgin which was established April 9, 1872. The society of the Holy Childhood has been in existence for many years. The Parish Club is a society of ladies, who since 1914 have helped in supporting the church and school. St. Aloysius Society of older boys and young men was established in April, 1906, from whose membership the ushers for Divine Service are furnished. In the year 1918 the St. Francis Xavier Mission Society of women started to aid the missions. The Third Order of St. Francis Assisi has been in existence in this congregation since Father Weis' pastorate. A church choir was in existence from the beginning of the congregation and rendered faithful service and good church music.

In the Spring of 1925 a Boys' Brigade was started under the leadership of Mr. Martin Maurer, and in 1927 the Boy Scouts were established under the leadership of Edward Groesch.

St. Peter and Paul's sent three young men to the holy priesthood, one young man into a brotherhood, and 46 young ladies into various sisterhoods.

In 1927 Father Louis Hufker was replaced by Father Albert Wolf.

Church of the Presentation of the Blessed Virgin Mary, Westwoods, R. F. D. (Jerseyville) Illinois

Established in 1857

Present Pastor: Reverend John Henry Gramke

"Westwoods" is not a town, but the name applied to a German community, who were immigrants from that section of Germany known as Westerwald (Westwoods). The name was appropriate, because, practically the entire western part of Jersey County was originally covered with virgin forest.

The first Mass was celebrated in a house of a Mr. Goetten, about a half mile south of the present church. No written account of this event is available, but some of the older parishioners say that the first members of the church often spoke of that Mass, and said that a priest from Alton was the celebrant. This was about the year 1857.

In 1859 a church was erected on a two acre plot of land, donated by the Goetten and Becker families. There is neither record nor tradition that this church was ever formally dedicated but an historical sketch, appearing in the New World, April 11, 1900, mentions that at this time the mission was attended from Alton.

The first records (of burials) are signed by the Reverend B. Temmen, as pastor. This was at the beginning of 1861. The next records begin in 1866. In the meantime, old parishioners say that a Father Joseph Winters, assistant to Reverend James Harty, of St. Francis Xavier Church, Jerseyville, had charge of Westwoods. However, with the year 1866, there begins a series of records, complete in all details, which have been faithfully kept to the present.

From April, 1866, to April, 1868, Westwoods was attended from Carrollton, by Fathers Henry Joseph Hoven and T. S. Klein. From April, 1868, until September, 1869, Father John Janssen, who later became Bishop of Belleville, came from the Cathedral in Alton, once a month. Reverend Frederick Lohman, of Carrollton, then attended the mission for one year, and was succeeded by Reverend Longinus Quitter, who left in the summer of 1873. Then Father Janssen again attended the mission until the Franciscan Fathers, of Quincy College, assumed charge in March, 1873.

The Franciscan Fathers remained until October, 1878, making the tedious trip over 125 miles, twice a month. Under their direction, the church was enlarged and remodeled, and a commodious house was erected, which served as a residence for the teacher, and school.

The following Fathers' names appear in the records: Reverends P. Nazarius, Ambrosius Janssen, P. Michael, Anselmus Mueller (the Founder of Quincy College, and its rector for almost forty years); Paulinus Weiss, P. Desiderius, Victor Aertker, and Benedict Reinecke.

Reverend Michael Weiss attended the mission during November and December, 1878.

Father Bernard Rossmoeller became first resident rector, January 1, 1879, and remained until January, 1885, when he was succeeded by Reverend F. Reinhardt, who left in the autumn of 1886.

Westwoods was then again reduced to a mission, being attended from the church of the Holy Ghost, Jerseyville, and that condition exists today.

Reverend Francis Marks attended Westwoods for twenty-four years, utilizing a buggy, or, when the roads were often as bad as only Westwoods roads can be, a wagon, to make the trip from Jerseyville and back. His labors, however, were never more appreciated than when he was called to Collinsville, in October, 1910. His rare visits to Westwoods are days of real joy to the

people he served so well for almost a quarter of a century.

At great personal sacrifice, Father Marks erected a pretty frame church, during the summer of 1897.

Father William Pietsch attended the mission for two years, after the departure of Father Marks; but serious illness handicapped his endeavors. He was finally obliged to give up his charge and retire to St. Vincent Home, Quincy. He now is pastor of the church at Arcola.

Reverend Ernest J. Eckhard came in October, 1912. On March 9th, 1914, fire destroyed the church. Father Eckhard started to talk a new church before the embers of the destroyed one were cold. The people were responsive—they needed a new church, building was comparatively cheap and there was promise of good times, owing to the war.

The new church was dedicated in the Autumn of 1914. The dimensions are 84 by 40 feet. A well lighted basement is a particularly useful adjunct to the church, because it offers space for various parochial activities that mean so much in a country mission. The superstructure is of Paving brick, with white mortar joints. The tower is sixty feet high. The type of architecture adopted was Modern Romanesque.

The interior is complete in every detail. All woodwork is finished in natural oak, with contrast obtained by use of trim in mahogany, holly and other colored woods. Only the high altar has carvings; and these are in the best of taste. Symbolism is the keynote of the decorative scheme of the entire interior of the church—in the furniture, the windows and the frescoing.

The church is a credit to Father Eckhard, the pastor, Mr. Ludwig, the architect, and to the people, who paid for it. It is free of debt.

Father Eckhard was succeeded by Reverend John H. Gramke, July 1st, 1919, who is still in charge.

The outstanding events of the administration of the present rector are the First Holy Masses of Father Justin Schmieder, O.F.M., July 3, 1924, and Father Bede Dahmus, June 6, 1926. Father Schmieder is a missionary in China and Father Dahmus is working in the diocese of Bismark, South Dakota. Two boys of the parish are studying for the secular priesthood.

The parish has 45 families and 25 children in school. The school is taught by Mr. Henry Dahmus, a graduate of the Teachers College, Milwaukee. Mr. Dahmus also directs the choir and plays the pipe organ. The propers of the Mass are in Plain Chant, sung by male voices—the ordinary is usually in mixed voices. The choir is of a very high order, for a country mission.

Church of St. Sebastian, Waverly, Morgan County, Illinois

Established in 1858

Present Pastor: Reverend Edmund Butler

Waverly was first visited by a priest from Carlinville, Illinois, in 1857. In 1858 through the efforts of the leading members and the Bishop of Alton, a congregation was organized, and they purchased the Methodist house of worship which was afterwards known as St. Sebastian Church of Waverly, Illinois. It then became an annex of New Berlin under charge of Reverend Francis X. Schreiber. In 1873 it was attached to Virden and in 1886 to Franklin.

To Waverly once belonged most of the Catholics of Franklin district, and there most of the older members received instructions for First Holy Communion and Confirmation. It claims a long line of distinguished and now veteran members of the

priesthood of Springfield Diocese, among them: Very Reverend Timothy Hickey, late Vicar General of the Diocese; Very Reverend Jeremiah Murphy, R.D., St. Patrick's, Decatur; Reverend Patrick Joseph O'Rielly, St. Joseph's, Springfield; Reverend Michael J. Davis, pastor of Athens and Cantrall; later Reverend Thomas McGrath, Illiopolis; Reverend Francis Bernard Kehoe, St. Patrick's, Alton; Reverend P. R. McCauley; Reverend Lawrence J. Ryan, Farmersville; Reverend Amos Emil Giusti, D.C.L., Assistant Chancellor of the Diocese.

Waverly as is evident is one of the older parishes of the Diocese, and has had what might be called a checkered career, having been attached at different times to New Berlin, Franklin, Virginia, and Greenfield. In 1925, it was again attached to Franklin with Reverend E. D. Butler in charge.

The first resident pastor was Reverend P. J. O'Reilly, 1886. Afterwards it became in turn a mission of Franklin, Virginia, and Greenfield. Later it became a parish with Father McCauley as the resident pastor from 1907 to 1912. At that time Hagaman, Illinois, became a mission of Waverly. In 1912, Father L. C. Ryan was sent as pastor to succeed Reverend P. R. McCauley. He found the Church in dire need of repairs and immediately set to work to make the necessary improvements. The congregation was small so it required a man of Reverend Lawrence Ryan's caliber to begin under such adverse circumstances. The church which was but a shell when he came, he left a nice brick veneer building, furnished and equipped, so that today it is one of the prettiest mission churches in the diocese. During his stay there he also modernized the parochial residence and today Waverly has every reason to be proud of its church property.

In 1919, the Reverend Amos Emil Giusti succeeded Father Ryan and carried on the work so ably begun by his predecessor. He paid off the debt that remained on the property, installed a new heating plant under the Church and made other necessary improvements, both in Church and Rectory.

On December 8, 1922, the charge was taken by the Reverend Edmund D. Butler, who lived there until January, 1925, when he was appointed to Franklin still retaining Waverly as a mission. The people of Waverly have Mass every Sunday and Holy Day throughout the year.

Church of St. John the Evangelist, Carrollton, Greene County, Illinois

Established in 1858

Present Pastor: Reverend Thomas Costello

Among the earlier settlers in Greene County were many of Irish and a few of German birth, who true to the heritage of faith they brought from their native lands, attended the Catholic church at Alton some forty miles distant. As their numbers increased, they assembled as most of the pioneers were wont to do, in the home of one of the members, there to worship God. Here it was the comfortable log cabin of Mr. Thomas Butler that welcomed the faithful on the occasion of the priest's periodical visits.

The first record of a regular attendance indicates that in 1858 the Reverend Thomas F. Mangan ministered to the growing flock in what was previously occupied as the Christian church. Later followed Reverend John B. Meil, coming from Jersey County in 1860-61. During the pastorate of Father Laurent, 1861-62, the first steps were taken to build a permanent church. This was accomplished by the Reverend James Sheridan in 1862, with the aid of the strong, sturdy Irish and German people rapidly moving into the par-

ish. Reverend Timothy Clifford, a zealous, earnest young priest, took up the work established by his predecessor who was transferred to other fields in 1865. After serving the parish two years Father Clifford was called to his eternal home in 1867 and was buried in Alton.

For a few months interval between pastors the Right Reverend Henry Damian Juncker, first Bishop of the Alton Diocese, ministered to the faithful of Carrollton, coming from Alton. Catholicity kept pace with the development of Greene County as an agricultural center, and during the regime of Reverend G. DeKlein, 1867-70 funds were secured for the building of a pastoral residence. During the pastorate of Reverend Peter Joseph Mackin, 1870-72, late of Decatur, Illinois, the comfort of the future pastors was assured by the two-story frame residence, still occupied as the priest's home, built in 1872. Several of the clergy spent brief terms in charge of the rapidly growing community.

The long tenure of pastorship of Reverend August J. Sauer was fruitful of much of the zeal and devotion that still endures among the people of today. Looking to the future generations and dangers to their Faith Father Sauer who assumed charge October 1, 1877, brought into successful working order the parish school started by Reverend Francis N. Recouvreur in 1876. The difficulties attendant upon this new step were evident, but the dauntless energy and zeal of the spirited Father Sauer brought to completion the first school building, and its occupancy by about 90 children under the tutelage of lay teachers. The usual attraction of the Catholic school for those looking to the interests of their children, brought additional families to Carrollton by the purchase or lease of the productive land thereabout. As a consequence the next move was the securing of sisters for the school. The Dominican Sisters had but lately arrived from Kentucky and located in Jacksonville, the home of the first Mother-house in Illinois. Carrollton's parish school was the second mission accepted and the Dominican Sisters have been in charge since 1882, aiding very materially in the spiritual tenor of the life of the parish.

The church structure of 1862 soon proved too small for the growing congregation. In 1882 under the direction of Father Sauer a spacious transept was added to the church costing approximately $6,500.00, a considerable sum of money in that day. Father Sauer remained in charge until 1892, having served the congregation during fifteen years of a trying period of its existence. He later affiliated with the Belleville Diocese and died in that See city in 1922.

Reverend Henry Joseph Hoven, a saintly and scholarly priest of the older school of clergy was in charge eleven years, 1892-1903, to be succeeded by one of the young energetic priests of that time, Reverend John Joseph Driscoll, now of St. Peter's church, Quincy, Illinois. During his short successful pastorate of four years, 1903-07, Father Driscoll aroused new life and interest in the community. To his credit there stands a modern brick school building erected in 1904, made necessary by the increasing attendance of the children from country districts as well as the city. In 1907 Very Reverend David Joseph Moroney assumed charge, ministering to the faithful and accumulating funds for the future needs of the parish. Following the death of Dean John W. Crowe of Jacksonville, Father David Joseph Moroney was appointed Dean of the Jacksonville district, which office he held until his death in 1921. His remains rest in his native city, Jacksonville.

In selecting a successor Bishop Ryan appointed Reverend Thomas E. Cusack, a nephew of one of the pioneer priests of the Alton Diocese, the Reverend Thomas Cusack, 1841-

87. After serving the parish at Morrisonville, Illinois, fifteen years, Father Thomas E. Cusack came to Carrollton, November 1, 1921. He immediately set to work enlarging upon the labors of his predecessors. The need of the times was evident in the earnest desire of the younger people for an advanced course of schooling under Catholic auspices. The means of the parents would not permit a college or academy advantage, so a course was opened in September, 1922. Its success was assured from the beginning. The Dominican Sisters in charge since 1882 were added to the staff. The old home of the sisters was supplanted by a new modern brick building with accommodations for six sisters in 1922. The school building and surroundings were remodeled to suit the new condition.

In 1924 three lots adjoining the church property in the south were purchased at a cost of $4,200. Old buildings on same were sold and removed with a view of making additional building improvements in the near future.

That the first visit to the parish of our newly consecrated Bishop, James A. Griffin, D.D., might be marked with fitting solemnity, the church showing its age of 1862 and 1882 was repaired exteriorily and frescoed interiorily. It now presents a comfortable and devotional home for our Eucharistic Lord, as well as a historic monument to the zeal, energy and faith of the few early settlers, some of whom still remain.

The parish has shown continual growth with the years, special activity being added thereto by the societies now existing, keeping pace with Catholic progress of the times and twentieth century requirements. The societies are: Ladies' Altar Society, Catholic Ladies' Cemetery Association, Catholic Daughters of America, Children of Mary, the Holy Name Society, the Catholic Order of Foresters, the Knights of Columbus and the Society of Propagation of Faith.

Even though this be but a sketch history of the parish, yet we must find place for a mention of the fine community spirit for which Carrollton is so well known. Perhaps few small towns with so many religious denominations can boast of a like spirit of good fellowship and neighborliness. As illustrative of this fine spirit, we may cite the fact that Mayor Oscar Vivell closed by proclamation all the Carrollton business houses during the funeral of the Very Reverend David Joseph Moroney, which took place March 14, 1921. Surely a fine mark of civic broadmindedness and respect for Catholic feeling! Besides, the Carrollton School Board, unsolicited, gives each year, the use of the school hall for parochial school entertainments. Long may this admirable spirit survive.

Aiding notably in the parish life of former years must be mentioned the younger clergy who served as assistant pastors. Among those on record are: Fathers C. Fanning, J. L. Murray, D. Doyle, P. J. Beary, T. M. Moloney, Michael Sheehy and Daniel O'Grady, all of whom except Reverend James L. Murray, who died a "Flu" victim in Springfield, are engaged in larger fields in the Diocese of Springfield, Illinois.

N. B. Since the above sketch was written, Father Cusack was promoted to the important parish of Mattoon and his place in Carrollton was taken by the Reverend Thomas Costello, formerly pastor of St. John the Baptist church, Arcola.

Church of St. Anthony, Effingham, Effingham County, Illinois

Established in 1858

Present Pastor: Right Reverend Ludavicus W. Lammert, R.D.

The history of St. Anthony church begins with the year 1858. Prior to 1854 the Catholics residing in Effingham and its vicinity were obliged to

go to Teutopolis or Green Creek to worship, where, at an early date, as early as 1840 in Teutopolis, log churches had been erected and resident pastors were in charge. Many were the hardships which the pioneer Catholics of Effingham underwent in order to fulfill their religious duties.

In 1854 a log house was built near Third and E. Jefferson streets, back of the present Chester Knitting Mill building. The logs were donated by Gerhard Osthoff and the carpenter work was done by Anton Schleper, Casper and Frederic Mindrup. On Sundays this building served as a church and on week days as a school-house. Reverend Thomas Frauenhofer, then stationed at Green Creek, occasionally said Mass here until 1858. Gradually the number of Catholic families in this Effingham vicinity increased until in 1856 the number had reached forty.

Since from the beginning the log church had been too small, Father Frauenhofer immediately encouraged the building of a substantial brick church and rectory. Accordingly, in 1856, the farmers set to work cutting the cord wood which would be needed the following year in the making of brick. Stone and sand were hauled by the farmers. Every one now took an active interest in the work. In the meantime plans had been drawn up, submitted to the Bishop, and on receiving his approval, subscriptions were immediately taken up. Apparently J. Mette, H. Willenborg, Henry Haarmann and Gerhard H. Ostohoff composed the building committee.

A building subscription, realizing $4,234, was taken up, forty families contributing almost $100 each. It is interesting to note that when the church and parsonage were completed, the congregation had not one cent of indebtedness.

The block, bounded by Second and Third streets, St. Louis and St. Paul streets, on which this first brick church was erected and which now is used as the parish hall, was donated by Messrs. David Alexander and Samuel Little. In the spring of 1858 Reverend B. Bartels, rector of the congregation at Teutopolis, laid the corner-stone of the new edifice, which progressed rapidly to completion.

In September, 1858, probbaly the 23rd of that month, the Franciscan Fathers took charge of the congregation at Teutopolis where a monastery was built. From this monastery the several Catholic congregations of the neighborhood were attended as missions by the Fathers. Among others also that of St. Anthony was given to their charge. At the suggestion of Gerhard H. Osthoff, who had donated a beautiful oil painting of St. Anthony to the church, the congregation chose this saint as their patron. On Christmas morning, 1868, Reverend P. Capistran, O.F.M., celebrated Mass for the first time in the new church and together with Reverend P. Servatius Altmicks, O.F.M., the first rector of St. Anthony's, opened a mission at which 120 received the sacraments.

February 2nd, 1859, the first baptism was administered; the recipient was Joseph, son of Ferdinand Braun and Angela Braun nee Steinke. T. Martineau and Mary Racicot were the first to be united in the holy bonds of matrimony, the wedding taking place July 11, 1859.

On June 3, 1860, Trinity Sunday, the Bishop of Alton, Henry Damien Juncker, administered the sacrament of Confirmation to 33 children; also the same day solemnly blessed the church and consecrated the one and only bell in honor of the Blessed Virgin Mary. A large oak which stood near the church served as belfry or campanile. The following day, June 4, the Bishop consecrated the cemetery. William Althoff gave the ground for the cemetery and was the first to be buried therein. (Church Records p. 212-213.)

In the sixties, during Father

Ferdinand Bergmeyer's rectorship, the congregation purchased their first pipe organ.

The following Franciscan Fathers served as rectors of St. Anthony's congregation: P. Servatius Altmicks, P. Ferdinand Bergmeyer, P. Killian Schloesser, P. Raynerius Dickneite, P. Heribert Hoffmans, and P. Alardus Andrescheck.

In 1869 P. Alardus, O.F.M., bought the piece of property, half a block in depth, and a block in length, on the west side of Third street, and extending from St. Louis to St. Paul Streets, the property on which the church and rectory now stand. The log house standing on this property served as the parochial residence until 1869, at which time a new parsonage was erected.

Towards the end of the year, 1869, a residence was established at Effingham by the Franciscan Fathers. P. Servatius was the first superior of the house and at the same time pastor of St. Anthony. His assistant was P. Ambrosius Janssen, O.F.M., who also attended Sigel. This Franciscan house was of short duration, because the Fathers found it more advantageous to serve the various missions from Teutopolis, from whence they continued to attend St. Anthony until September, 1871. In the meantime the congragation grew so rapidly, that by 1858, the church had become too small to accommodate the faithful. On May 17, 1870, Right Reverend Peter Joseph Baltes, Bishop of Alton, was in Effingham for his first time and that day confirmed a class of 63 people.

In September, 1871, the parish was placed in charge of secular priests, with Very Reverend Dean Michael Weis as first diocesan rector. Soon after his arrival, seeing that many were unable to assist at Mass on Sundays, Father Weis began preparations for the erection of a larger and more beautiful church. In the beginning he met with much opposition. The farmers had had poor crops for a number of years and felt that they could not take upon themselves such a heavy burden. Realizing, however, the necessity of a larger church, and placing their trust in God, they, finally, went to work with a right good will. Subscriptions were again taken up and every one responded according to his or her means. A beginning being once made, work was hurriedly carried to completion.

We quote the following from the History of Effingham, 1883:

"The magnificent building as it now stands, was finished in 1875. Solemn blessing of the new church took place on the 13th of June of the same year by the Right Reverend Peter J. Baltes, Bishop of Alton, to whose diocese St. Anthony belongs. The church is an ornament to the city and an honor to the Catholic inhabitants. Its cost was about $40,000; its size 66x165 feet; steeple 181 feet without cross or vane."

The same day the Bishop confirmed fifty. On August 3rd, 1874, delegated by the Right Reverend Bishop, P. Mauritius Klostermann, O.F.M., consecrated two more bells for St. Anthony; the greater bell in honor of St. Gabriel and the lesser in honor of St. Aloysius.

Father Weis, however, did not remain long at St. Anthony to enjoy the fruits of his endeavors and the practical co-operation of his parishioners, for on March 23, 1877, Very Reverend Dean Herman J. Jungmann succeeded him. Father Jungmann was a zealous, tireless worker. Under his pastorate in the year 1885, the frame parochial residence was replaced by a modern brick home.

On October 21, 1888, Right Reverend James Ryan, Bishop of Alton, made his initial appearance in Effingham and confirmed 153 children. Father Jungmann, in 1893, built our present school building at a cost of approximately $8,500. Then in that same year, Death, the Grim Reaper, came and cut short his activities. Here we may cite an appreciatory passage which appeared in the Ef-

Carrollton—St. John's Church, Sisters Residence, School . . . Effingham—St. Anthony's Church, Interior, School, Sisters Residence, Rectory, Monsignor Lammert's Golden Jubilee.

Green Creek—Rev. Frederick Neveling, Pastor, Lady of Help Church, Old School, Rectory, New District School . . . Jerseyville—School, Rectory, Rev. J. J. Clancy, Pastor. St. Francis Church, Sisters' Residence.

fingham Democrat on the occasion of his death:

"The members of St. Anthony's congregation are sensible of the great work done by Father Jungmann, their priest and pastor, whose ministrations towards his flock were ever full of that holy fervor and zeal which characterized his life as a faithful and devoted priest and which earned and maintained the love and respect of all in the communities in which he labored. Father Jungmann will be long remembered in Effingham. The material monuments which speak of his eighteen years of labor in this community may crumble into dust, but the influence of his zealous, self-sacrificing work will endure. Fearless in the pulpit, tireless in labor, he was the adviser, teacher and model of his flock. . . . Never in the history of this city has there been a more largely attended funeral, the concourse being estimated at 2,500. Father Jungmann had earned the love and respect of all classes."

After the death of Father Jungmann Right Reverend Bishop Ryan requested Reverend P. Hugoline Storff, O.F.M., at that time rector of St. Joseph's College, Teutopolis, to take charge of the congregation until a successor should be appointed. In June of the same year Reverend Frederick Metzger of Pittsfield, Illinois, was asked to take charge of the St. Anthony Congregation. Owing to his poor health he accepted on condition that he should have an assistant and receive a few months vacation. His stay in Germany, however, whither he had gone to regain his health, did not benefit him, and he died there October 25, 1895.

Father Wand who came in 1895 as assistant to Father Metzger, was succeeded that same year by Rev. Simon Peter Hoffman.

On January 1, 1896, the present rector, Right Reverend Dean Louis W. Lammert took charge of the congregation. Father Hoffman assisted Father Lammert until 1898—also attending Shumway and Stewardson, at this time missions of St. Anthony. From 1898 to 1899, Reverend Francis Frederick Formaz was assistant, followed by Reverend Francis J. Ostendorf who remained until 1903. On July 2, 1901, Father Lammert celebrated his silver sacredotal jubilee. After Father Ostendorf's departure, Reverend William L. Quatman assisted for several months, and then was relieved by Father Hoffman who had been here previously. In the year 1911 Reverend Charles Flori succeeded him. From November, 1913 to July 1, 1922, Reverend George Nell was Father Lammert's assistant. Reverend Francis Clement Schlepphorst is the present assistant.

During Right Reverend Dean Lammert's long and fruitful pastorate the following noteworthy events and improvements have taken place in the chronological order herein given.

1902—Church reslated.

1904—Heating plant installed in rectory and church; parsonage connected up with the city sewer and water systems. Interior of the church decorated. The Mothers' Society furnished a fine carpet for the sanctuary.

1905—Rectory and church equipped with all the electrical conveniences of the time. Stage was added to the old St. Anthony church building and made to serve as entertainment hall; heating plant installed beneath the stage and system extended so as to heat the school which adjoins. Two new side altars presented the church by the Young Men's and Young Ladies' societies, and cement walks laid in front of the school property.

1906—New pulpit purchased for the church and statues for the side altars.

1907—State convention of the Catholic Union held at St. Anthony's. Right Reverend Bishop Janssen of Belleville attended and officiated at the opening of the convention.

1909—Congregation celebrated golden jubilee, though one year late.

Right Reverend Bishop Ryan pontificated at the church services. The same year a mission was given by the Jesuit Fathers.

1911—Crucifix set up in St. Anthony's Cemetery.

1912—Beautiful stained glass art windows installed in the church.

1918—New convent building for school Sisters at a cost of about $15,000.

1921—Mission conducted by the Conventual Franciscans. Streets around the church property paved at a cost of $6,600.

1923—New electric pipe organ purchased from the Wick Organ Co., of Highland, Illinois, and installed for $4,000. In this year a Christmas Crib was presented the congregation and a new sanctuary carpet purchased.

In May, 1923, the state convention of the Catholic Union was held in Effingham. The Right Reverend Albert Scmuecker, O.F.M., Bishop of North Shantung, China, sung the High Mass which opened the convention.

1924—Right Reverend James A. Griffin, Bishop of Springfield, in Illinois, on May 29, made his first episcopal visitation, and on this occasion administered the sacrament of Confirmation to a class of one hundred and fifty-two.

On October 5th, the same year, the Right Reverend Bishop was again in St. Anthony's, the occasion being the celebration of the golden jubilee of the School Sisters of Notre Dame who had been teaching at St. Anthony's school uninterruptedly for the past half century. The Bishop officiated at the Solemn Pontifical High Mass and preached the sermon of the day.

1926—The pastor, Dean Lammert, celebrated his 50th anniversary in the priesthood. Present on that occasion to show their respect and love for the Venerable Jubilarian, were the Right Reverend James A. Griffin, D.D., many diocesan priests and a large concourse of the laity.

And here we pause to insert a brief history of St. Anthony School. Until about 1868 St. Anthony had not, strictly speaking, its parochial school. The log house of 1854 on Third and East Jefferson streets served as a school for the Catholic children of the city. Here, however, children of other religious denominations also attended. In the order named the following men taught school in this log house: B. H. Wernsing, Joseph Masquelet, Henry Ackersman, Joseph Kabbes and Lorenz Holmes. In 1862 St. Anthony's congregation built a substantial two story brick building just south of, and almost adjoining the present entertainment hall, and continued to teach children of all denominations until about 1868. During the summer months the school was parochial. From 1862-1868 the following served as teachers: Lorenz Holmes, Jos. P. Schwerman, Mr. Royer and Mr. Bonn. In 1868 St. Anthony's became a parochial school and was conducted by the Franciscan Sisters from Joliet until April, 1872. In this year Louis Reig, under the principalship of Father Weis, and assisted by Miss Barbara Weis, very ably and successfully conducted St. Anthony's School until July, 1874.

As the new church was sufficiently finished by this time (1874) to conduct services therein, the old church was converted into two large classrooms. Prior to this date, in order to accommodate the number of pupils a third class had been held in one of the rooms of the priests' house, a frame building across the street from the church.

On September 4, 1874, the services of the Venerable School Sisters of Notre Dame were secured for St. Anthony's. They were assisted by Joseph P. Greuel who taught the larger boys. The two Notre Dame Sisters, Josepha Leonissa and Sixta, taught the younger boys and all the girls. The number of pupils at this time was 160. In 1877 Joseph P.

Greuel resigned and the duty of teaching all the classes devolved upon the School Sisters. In 1879 the services of Joseph H. Probst were secured, and he taught the boys' higher class until 1912.

In 1893 Very Reverend Dean Jungmann, the pastor, built the large and substantial two story brick school building immediately north of the entertainment hall. This two-storied six room structure ,which is even today the St. Anthony School, was erected at a cost of approximately $8,500.

This year (1926) St. Anthony's School, which is conducted on a free parochial basis, has 325 children enrolled, and teaches a complete grammar school course; also the first three years high school course, academic in character. Eight school Sisters of Notre Dame are in charge of the classes. The school also has an extensive library, perhaps the best in the city.

In St. Anthony congregation, the following parish societies are organized: St. Anthony's Men's Society, St. Mary's Mother's Society, St. Aloysius' Young Men's Sodality, St. Clare's Young Ladies' Sodality, and St. Anthony's Dramatic Club. The Catholic Knights of America, and the Catholic Knights of Illinois are benevolent societies existing in the parish.

The following priests are products of St. Anthony parish: Reverend Father Dominicus Mersmann, O. M. Cap., Reverend P. Xavier Engbring, O.F.M. Missionary Apostolic in China, and Reverend (Armsted) Herman Catterlin, C.S.S.R.

And here is the roll call of consecrated virgins from St. Anthony's parish serving God in various religious orders: Sisters of Notre Dame —Bernadine Weis, Gwendolin Hoffman, Seraphine Engbring, Fincella Flood, Scholastica Weiler, Sanktina Mussman, Magdala Overbeck, Benedicta Kreke, Ottilda Bussing, Delphina Seitz. Franciscan—Sisters Evangelista Sanders (now laboring in the Chinese Missions), Severa Mussman, Regina Kiefer, Benedicta Mayhaus, and Secundina Osthoff. Good Shepherd—Sister Margaret of the holy name Osthoff. St. Mary's—Sister Clementia Osthoff. St. Francis of Joliet—Sisters Ambrose Osthoff, Franciska Feldhake and Stella Koester.

We find the following priests buried in St. Anthony Cemetery: Very Reverend Dean Herman Jungmann, Fathers Clemens A. Sommer, Joseph Maurer, Simon Peter Hoffman, T. P. Cronin and Reverend Charles W. Becker.

And these Venerable School Sisters of Notre Dame: Sisters Basilia, Frances Regis, Irene, and Sylvester. Sisters of St. Francis (Springfield): Sisters Agnes, Antonia, Regina and Birina.

It is not amiss to state here that the three Franciscan Sisters above mentioned who died in 1918 were victims of the flu. Ministering to the wants of the many flu patients in their hospital at Effingham, taxed in those days to the limit of its capacity, these Sisters succumbed to the ravages of the epidemic and were truly martyrs to their duty.

It is with justifiable pride that we submit this history of St. Anthony. The congregation has only increased the original membership of forty families to three hundred and fifty. Having read of the solid deep rooted faith that animated the breasts of the sturdy pioneer Catholics of Effingham, indicated by the difficulties they overcame and the sacrifices endured, we would expect a larger membership. However, it must be noted that many, especially of the younger generation by reason of local circumstances, were forced to move elsewhere to eke out an existence. Members of St. Anthony are found throughout the length and breadth of the land, and we know, God be praised, that their good example, their practical Christian lives redound to the honor of the parish and the glory of God.

On June 3, 1927, His Holiness, Pope Pius XI, on the recommenda-

tion of Right Reverend James A. Griffin, conferred upon Reverend Dean Lammert the high honor of Domestic Prelate. The investiture took place in St. Anthony Church, Effingham, August 16, the Right Reverend Bishop officiating in the presence of fifty-two diocesan priests and an overflow congregation of the laity. To be convinced of the great popularity of his appointment, one has only to recall the many congratulatory messages that poured in upon him from all quarters, and the joyous enthusiasm manifested by Bishop, priests and people on the occasion of his investiture. The Venerable Monsignor, who all his life has had a pleasant smile and a kind word for everybody, has now passed his fiftieth milestone in the priesthood. It is the sincere wish of all who know him that God, Whom he has so faithfully served in the ministry, may give him many more years to enjoy the new and richly deserved honor which makes him a member of the papal household.

Church of St. Mary of Help, Green Creek, Effingham County, Illinois

Established in 1858.

Present Pastor: Reverend Frederick Neveling

Green Creek, originally laid out in town lots and named Marytown, is situated about one and one-fourth miles west of the Illinois Central Railroad and the new State Road No. 25. It is seven miles north of Effingham and nine miles from Teutopolis.

Its history and early beginnings are interwoven well with that of both towns and parishes. The first settlers of these communities emigrated from Hanover and Oldenburg, Germany, about the year 1838, came to Cincinnati, Ohio, and then followed the general trend of that time of "going west" finally settling in Effingham County. The spiritual needs of these sturdy Christians were served by various visiting priests. We must remember that the strictly bounded Dioceses as we have them now were not in existence then, and the Ecclesiastical authorities had to cover a wide territory.

To come closer to the proper beginning of the new Green Creek parish the Right Reverend Bishop, Anthony O'Regan, of Chicago, then also Administrator of the newly formed Diocese of Quincy (later Alton and still later Springfield), sent Reverend Thomas Frauenhofer by a decree of January 9, 1857, to St. Mary (later Green Creek) and Broughton (later Effingham). So our Reverend Missionary set out on horseback for a point 200 miles from Chicago straight south. For a time he seemed well satisfied to serve God and his faithful flocks in the gentleness of the woods and the quietness of the prairie. For six months he attended the different parishes alternately, Green Creek, Broughton and also Teutopolis. At this time the newly consecrated and first Bishop of Alton, Henry Damian Juncker, D.D., came to administer confirmation. After a lengthy discussion Father Frauenhofer restricted his efforts to the Green Creek community.

Soon he laid his plan before the congregation to build a new brick church. Up to that time an old block house had served as school and church for seventeen years. Forty-five families subscribed at once the sum of $3,685.00, but circumstances prevented the realization of the plans. Herman Henry Koors and Joseph Remme were appointed to collect this sum, while John Osterhaus had as far back as 1846 donated 40 acres for church purposes. Others to be mentioned at this time were: Fred Johann Meyer, N. N. Nuxoll, Johann Henry Gerdes, Joseph Woerman, Katherine Woermann, Johann Paul Sangmeister, Johann Henry Zumbahlen, Herman Kettmann, Joseph Wente, Jo-

hann Bernard Knobbe, Wilhelm Kabbes, Herman Henry Strubbers, Bernard Gruenloh, Bernard Imming, Johann Gerhard Riemann, Clemens August Niemann, Jacob Doedtmann, Bernard Ahrens, Johann Uhlorn, Herman Henry Mette, Herman Henry Tegekamp, Ferdinand Kaufman, Heinrich Bernard Sur, Gerhard Henry Lohman, Johann Heinrich Koelker, Bernard Henry Sanders, Henry Unkraut and Gerhard Woltes.

As it sometimes happened in those days, the parish was effected by factions. The south side wished to have the new church near them and offered to make a new donation of ground; others held grievances, imaginary or otherwise, against the pastor and when they realized that he would continue to carry out his plans, some of them went to extremes. It may be mentioned here that the pastor in a spirit of self-sacrifice, taught school himself. However, he found the opposition distasteful and finally resigned his charge. At a later date he died in a hospital in St. Louis.

Father Frauerhofer himself relates that during his pastorate the Right Reverend Bishop entrusted Teutopolis to the newcoming Franciscan Fathers. These Fathers began a convent and college there. It was but natural that the same Fathers, in the course of time, attended the surrounding places. Thus Green Creek parish was in their charge between the years 1860 and 1893.

The first pastor of Green Creek under the Franciscans was Reverend Capistran Zwings. He labored there during the years from 1858 to 1862, and zealous as his predecessor, he soon organized the four societies in the parish. These four societies were for the young men, the young ladies, the married men and the married ladies. Now began a period of holy zeal and the building of the new church progressed rapidly. Its progress was so rapid that the Bishop, coming for Confirmation, could lay the Corner-stone in 1860. The next pastor, Father Damian Hennewig, who was there from 1862 to 1864, saw the tower finished. Father Raynerious Dickneite, who succeeded Father Damien as pastor from 1864 to 1865 witnessed the completion and consecration of the new edifice; a grand occasion and one of great solemnity to the whole Diocese. On this occasion Father Commissar Kilian served as archpriest, and Fathers Raynerius and Reinhards as deacon and subdeacon respectively. The seminarians of the college enhanced the pontifical celebration by rendering a beautiful Mass. The year 1865 saw the church frescoed. It was also in this year that the celebrated Jesuit missionary, Father Weninger, gave a mission.

To continue the line of pastors: Father Kilian Schlosser served in 1865, Father Eugenius Puers in 1866, and Father Nazarius Kommerscheid, who purchased a second 882 pound bell, which was named Mary of Perpetual Help. From 1869-1873 we see Father Francis Albers acting as pastor of Green Creek parish. He took a great interest in his charge. To him is due the elegant brick schoolhouse. He also had the church roof renewed. Forty Hours' Devotion, which lapsed for a time but was taken up again in the year 1912, was first introduced by him.

After Father Albers the following served in succession: Fathers John Rings, 1873-75; Anselm Puz, 1875-77; Paul Teroerde, 1877-78; Andrew Butzkeuben, 1878-79; Symphorian Fortsmann, 1879-84; Sebastian Cebulla, 1884-85; Mark Thienel, Polycarp Rhode and finally Reverend Aloysius Wiewer, under whom, at the end of November, the parish was given back to the Bishop, who thereupon appointed Father Storp the first resident pastor.

Father Storp at once proceeded with the construction of a splendid commodious two-story brick residence, and the good farmers, equally proud of their new pastor, helped him in every way to accomplish his purpose. He had but to express his wish and

they cheerfully complied with its execution, for they soon had learned to love and respect their good pastor, whose demands never exceeded the bounds of reasonable necessity. At the same time he proved to have a wise foresight. As he expressed it himself: "In order to make my successors feel at home in this far off place"—he built a fine vineyard around a little lake. The Franciscan Fathers had, at the same time, relinquished Lillyville, a parish five miles distant, and this place was also attended by Father Storp, not only on Sundays but often during the week. Not wishing to inconvenience the farmers especially when the busy season was on, he would walk the distance. On warm summer mornings when the dewdrops still sparkled on ferns and grasses, he would pull off his boots and socks, sling them over his shoulders on a hickory sapling and make for Lillyville saying his prayers and meditations on the way. In the course of time Lillyville received its own pastor. Father Storp's tasks came to a close. A violent attack of pneumonia, which he had contracted on a visit to St. Marie, ended the life and useful career of this pioneer pastor of Green Creek. He died February 8, 1902, and rests within the shadow of the same cross which he, himself, acquired for the little cemetery adjoining the church.

He was succeeded by the young and enthusiastic Reverend F. J. Ostendorf, who followed in the footsteps of his predecessor and did much to continue his work. He beautified the interior of the church by purchasing new stations, and procured new vestments for the altar. In September, 1911 Father Ostendorf was called away by the Bishop and the Reverend Neveling, the present incumbent, had to continue the work of the pioneers.

What queer situations a parish priest has to master at times may be learned from this. The writer remembers well how, when he first visited the parish, the people were little inclined to put an adequate heating system into the church. It is true, the pioneers of our parish set up a nice large brick structure 100x40 feet, but without any real chimney. For years money was being gathered, and after all proparations were made, work was finally begun. Chimney and boiler-shed were both erected and in due time heating systems were installed in the church, parsonage and even school, according to the new law concerning heat and light. An agreeable surprise came at the same time, in the shape of an electric light system installed for church, house and bowling alley. In spite of all these improvements repairs were also found necessary. So, after the large chimney was in place, a new church roof was provided and then the interior of the church was newly plastered and frescoed in oil.

Let us turn from the external material progress of the parish to the school and then to the spiritual improvement. Mention was made above that originally a log-house served as church and school; likewise that the pioneer pastor taught school for a time himself. Later, however, laymen were employed in this task to help the community. This parish has the unique distinction of operating a school, which, while being a public school, is at the same time a Catholic one. This system for Catholic parishes has its great blessings, which cannot be denied, but at the same time there are disadvantages which sometimes far surpass the blessings. Since the organization of the parish the following were employed as teachers: H. Koelker, H. H. Mette, H. H. Nuxoll, John Kroes, Baltenwick, Stilke, Frank Hoene, J. Masquelet, B. Huesmann, Jos. Kaufmann, Henry Schlemmer, Jacob Karlin, Henry Weirich, William Duerr, Henry Koch, Peter Schneider, Ferdinand Vincke and J. M. Hunkler, who is at present in charge of the school.

Our people themselves know best the teachers who were employed in training of the youth. Some of them acquired prominence as musicians,

among them, B. Huesmann, Jos. Kaufman and especially Henry Schlemmer who composed and acquired a patent on an instrument made of violins. One feature, a boon for coming generations, is the training of the boys in reading the Latin Psalms. This knowledge is due to the efforts of the teachers and the Reverend Pastor. Since the growing generation can now read Latin fluently, a good choir enhances the solemnities by many fine selections.

When we consider the spiritual side of the parish, there is no doubt but that Green Creek has had special blessing in having priests who were an inspiration to their flock and a flock that loved and obeyed their priests.

Again the Record shows that the Franciscan Fathers were not less zealous in upbuilding the parish and the spiritual life of the same. In fact some of the good customs and habits of the people can be traced directly back to them.

The following ladies from the parish have consecrated their lives to God, in various religious orders: Anna Kaufman, Helene Grimmig, Cecelia Grimmig, Therese Grimmig, Catherine Niemann, Mary Aulenbrock, Anna Ruholl, Magdalen Nieman, Bertha Grimmig, Edith Powers.

Reverend Joseph A. Jansen, the only priest from this parish, was ordained in 1924, and now labors in the mission fields in China.

Church of St. Francis Xavier, Jerseyville, Jersey County, Illinois

Established in 1858

Present Pastor: Reverend John Joseph Clancy

The first Catholic service ever held in Jerseyville, and perhaps in the County, was in the home of Mr. William Shepard in the fall of 1841, Reverend George A. Hamilton officiating. Previous to 1839, Thomas Carroll, Mrs. Mary Cummings and the Carroll family, who resided at Otter Creek, were the only Catholic families in this county. The number was increased that year by the arrival of William Shepherd, James Flannigan and William Kelly, the latter being the first man ever married by a priest in Jersey County. This marriage was solemnized by Father Hamilton.

After Father Hamilton, Father Michael Carroll of Alton occasionally visited Jerseyville and held services in private houses and in the court house.

In 1848-49 William Shephard, Fred Bertman and William Kelly purchased from J. A. and J. C. Barr, a lot upon which to erect a church, but it was not until 1857 that the building of a small frame church was commenced, and in the latter part of July, 1858, it was dedicated by Right Reverend Henry Damian Juncker, Bishop of Alton. Reverend Thomas F. Mangan, the first priest permanently located in Jerseyville, came here in August, 1858, and remained until April, 1860, in which year he was succeeded by Father Marrill. The latter served the congregation until February 1, 1861.

Father Laurent, Father Marrill's successor, built a comfortable parsonage and purchased a suitable piece of ground for a cemetery. He remained in charge until February, 1865. Then came Father Hoven to be succeeded shortly by Reverend John Sullivan. During Father Sullivan's time, the old frame church which had been in use for the past ten years had grown too small for the congregation and so was removed to another part of the city where it served the purpose of a school and a parish meeting house. The energetic Father Sullivan, with the hearty co-operation of his people, began the building of a new church, the corner stone of which was laid in May, 1868, with appropriate ceremonies by the Right Rev-

erend Henry Damian Juncker, the then Bishop of Alton. On July 4, 1871, the new church was solemnly dedicated. Bishop Juncker officiated in the presence of a large gathering of the faithful and many priests from among whom we may mention: Very Reverend John J. Janssen, Alton, Illinois; Fathers P. Brady, Springfield; T. Hickey, Virden; Peter Mackin, Carrollton; Clement, Kaskaskia; John Moher, Alton; David Phalen, St. Louis, Missouri; Michael Clifford, Bunker Hill; L. Omster, Westwoods; John O'Sullivan, Springfield; and the pastor, Reverend James Harty. The sermon on the occasion was preached by the Reverend David Phalen of St. Louis, Missouri.

The main body of the church is 55x110 feet and it is built in the early English style. The height of the tower from the pavement is 140 feet. It has the most imposing location of any building in the city. It seems to be standing in the middle of the four principal thoroughfares coming into the city from the four points of the compass. The church has a seating capacity of 800 on the main floor, and 250 in the gallery, making a maximum seating capacity of 1,050 persons. The structure was planned by William Cumbly of this city, and erected in the best manner of workmanship at a cost of $25,000.00.

On December 1, 1868, Reverend James Harty succeeded Father Sullivan and remained here for the long space of thirty-two years, and until his death, July 19, 1899.

Father Bernard Lee, one of the greatest church builders this Diocese has ever known, accomplished a great work during his life in Jerseyville. The credit for the erection of the new parish school and house belongs to him. He remained in charge of the parish until July 1, 1907, when he was succeeded by Reverend John Joseph Driscoll, M.R., who, in 1914, was succeeded by the present pastor, Reverend John J. Clancy.

Father Clancy was born in Ireland on June 24, 1866. He made his preparatory studies in Ireland. He entered the Seminary of Our Lady of Angels at Niagara Falls, New York, in 1899. Two years after, he was ordained priest at the Cathedral of Alton by the Right Reverend James Ryan, D.D., Bishop of the Diocese. After his ordination he was sent by Bishop Ryan to the Catholic University at Washington, D. C., and remained there until he was appointed the first resident pastor of the Sacred Heart Church at Dalton City, Illinois. Previous to his appointment to Jerseyville, Father Clancy served as pastor of St. Catherine Church, Virden, and of St. James Church, Riverton. Since taking charge of his present parish he has met with much success due in great measure to the loyal and generous co-operation of his people.

The following priests served as assistants: Fathers J. F. Murphy, T. M. Grast, Lucas Var Ree, P. H. Masterson, P. D. Curran, M. J. Mee, F. Shiels, and Francis Lawler, who is assistant at the present time.

St. Francis Xavier's parish has 122 families and is in a flourishing condition. There are 127 children in school taught by the Dominican Sisters. The following named societies help to quicken parish life: Sacred Heart League, Young Ladies' Sodality, Children of Mary, and the Holy Name and Altar Societies.

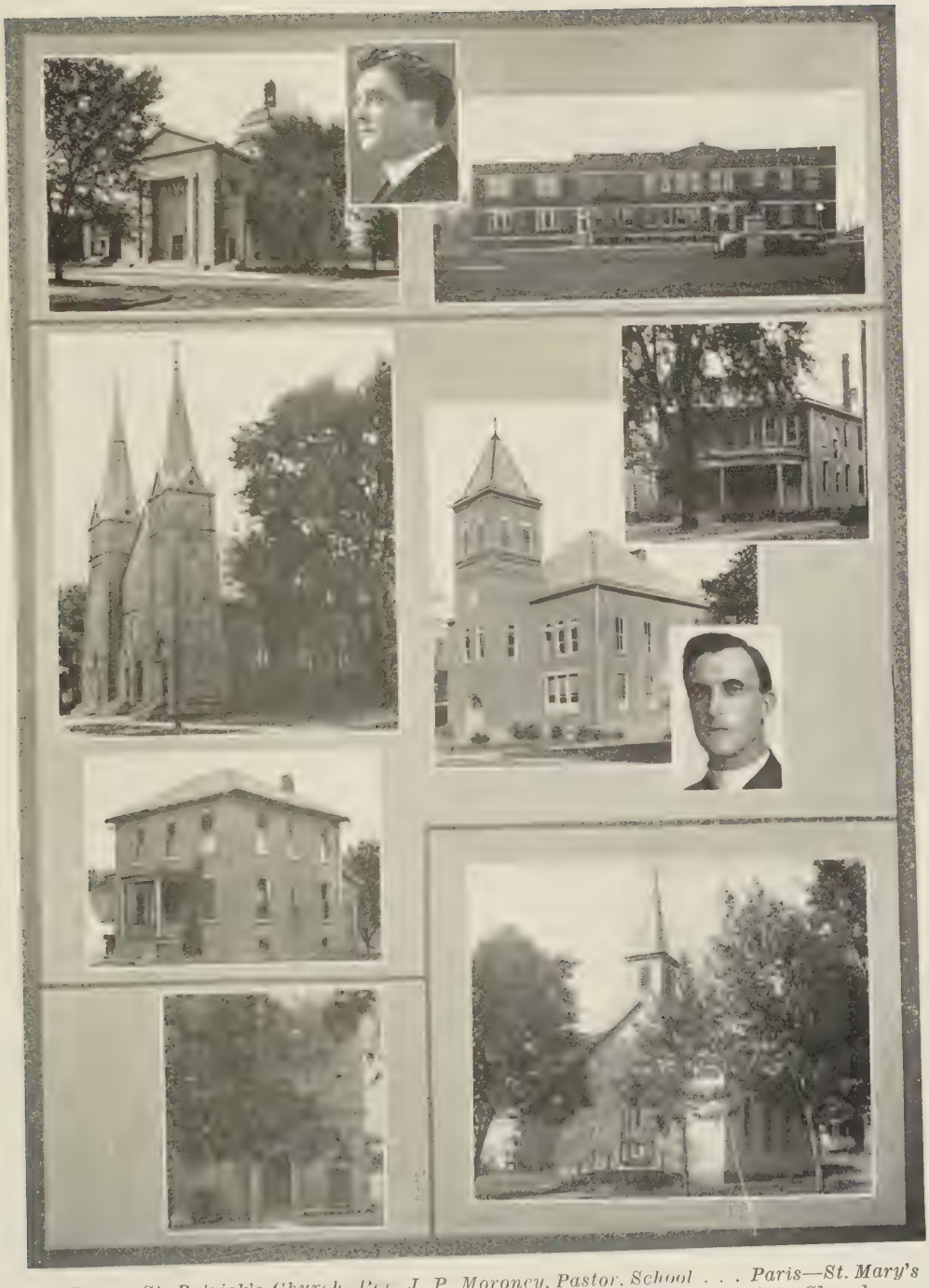
Reverend Francis Lawler now assists Father Clancy in the administration of the parish.

Church of St. Patrick, Pana, Christian County, Illinois

Established in 1858

Present Pastor: Reverend John P. Moroney

To write the full story of St. Patrick Parish, Pana, would require a large volume. Here, however, being limited to a mere historical sketch,



Pana—St. Patrick's Church, Rev. J. P. Moroney, Pastor, School . . . Paris—St. Mary's Church, Rectory, School, Rev. J. Cronin, Pastor . . . Whitehall—All Saints Church . . . Arenzville—St. Fidelis Church.

we can do no more than touch briefly on the principal aspects of the Parish from its organization to the present day. But even the brief outline of a congregation that has grown from the few to the many, and from poverty to a comparative opulence grandly exemplified in a splendid group of buildings probably without rival of its kind in Illinois, will doubtless prove both interesting and inspiring to the reader.

Away back in 1858, the year after the creation of Alton as a Diocese, Father Thomas Cusack, that pioneer priest of blessed memory, organized the St. Patrick Parish of Pana. Two years later he erected a modest frame church which was to serve the faithful as a house of worship until the building of a new one by Father Ferdinand Stick in 1883. During the early part of his administration, Father Cusack was assisted by Reverend Adolphus Jacque. Both labored indefatigably in the spiritual and material upbuilding of the new Parish in the face of privations characteristic of pioneer missionary days.

Once organized, the parish grew rapidly. It began in 1858 with twelve families; seven years later, it numbered one hundred families. That practically all the early members were of Irish nationality is conspicuously evident from the Baptismal register of the time which shows that out of sixty-five persons baptized between the years 1863 and 1865, sixty-three bore distinctively Irish names, the other two going to the German and French nationalities. The proportion no longer holds good. Those of Irish extraction are today comparatively few. The Slovaks are perhaps the strongest single unit now attending church at St. Patrick.

After seven years of work abundantly crowned with success, Father Cusack bade farewell to Pana and began the organization of a new Parish at Vandalia. Reverend Julian Turmel then took charge of St. Patrick's, and it was during his incumbency (1865-73) that the first parochial school was started. His immediate successor, Reverend Frederick Lohman, served the Parish for a little more than a year to be then followed by Reverend J. Jacque who remained only eight months. On October 24, 1875, Father John Storp entered office and remained in charge until December 26, 1880. The church records show that during his five-year pastorate two hundred persons were baptized, many of whom are today the pillars of St. Patrick's congregation.

Reverend Henry Joseph Hoven was the next Pastor to take charge. His stay was short; from January, 1881, to October of the same year. Yet during these ten months he educated the people to the necessity of a new church to replace the old one which had already outlived its usefulness. He was the first to solicit funds for this worthy project. This good Father visioned a great future for the Catholics of Pana. Were he alive today, he could see that vision actually realized.

The succeeding incumbent, Reverend Ferdinand Stick, sheparded the Pana flock from 1881-1894. His great work was the building of the new church projected by his predecessor. The corner stone of that edifice was laid August 5, 1883, by Bishop Baltes. The dedication took place May 2 of the following year, the same prelate officiating. In both instances large and enthusiastic crowds were present to witness the inspiring ceremonies. The solemnity of the dedication was greatly enhanced by the fact that the Bishop on that occasion confirmed a class of seventy-five persons. The new church stood complete at a cost of $16,000.00.

Mention must be here made of a large, wonderfully clear and deep-toned bell, which was blessed and placed in the tower of the church in 1886. This bell now stands on a belfry erected on the church lawn

and still continues to proclaim to the faithful, as in days gone by, its thrice daily message of joy.

Father Stick was also instrumental in building the four-room Sacred Heart School which has been considerably enlarged within recent years.

As illustrative of the size of the Parish at this time may be mentioned the fact that during the thirteen years of Father Stick's pastorate, there were 950 baptisms, 150 marriages and 130 funerals.

When Father Stick was transferred to Highland in 1894, Reverend William Weigand was given charge of Pana. His term (1895-1908) was marked by moderate success. He made a number of improvements on the church property, and was earnest in the discharge of the work entrusted to his care. In 1908 he was relieved of his Parish and assigned the less onerous position of Chaplain to a hospital. He died in 1925, and was buried in the Calvary Cemetery of his home town, Mt. Sterling.

The pastors of St. Patrick Parish from Father Cusack to and including Father Weigand were assisted successively by Fathers Paul Sims, John Kelly, Antony Hockmiller, George Hensey, W. L. Quatman, A. Schokaert and A. P. Podgoresk.

July 1, 1908, a successor to Father Weigand was named in the person of Reverend John P. Moroney, who, during the ten preceding years, was Pastor of the Mother of Sorrows Church, Vandalia. On assuming charge, the new Pastor found many difficulties to be overcome. Dissensions had arisen within the congregation during the reign of his predecessor and were now assuming serious proportions. Father Moroney, however, was eminently suited (none more so) to meet and solve the delicate situation. He was young, full of priestly enthusiasm, endowed with a pleasing personality, and a spiritual and financial diplomat to his finger tips. The result was that in a very short time he had wiped out all trace of trouble, and had the congregation working harmoniously and ready to obey his slightest behest.

With his people united and wholeheartedly behind his projects, Father Moroney began a series of buildings — Parish House, Huber Memorial Hospital, Villa St. John (Nurses' Home), Community House, a large addition to Sacred Heart School, and the new St. Patrick Church—which, taken in the group, have as yet no rival in this Diocese. These buildings are the outcome of the trinity, vision, generosity, and sacrifice, the story of which would inspire to relate in detail. But here the reader must be content with a mere mention of the outstanding facts explanatory of each. The parsonage, the first of the group in order of time, was erected and ready for occupancy in 1911. It is a large handsome home, standing on a lot formerly owned by the Dowlings. The following year, the Huber Memorial Hospital was erected on a spacious site, five blocks south of the church. This hospital, thoroughly modern in design and equipment, is state accredited and can easily accommodate sixty patients. The Soeurs Miserecordes from Montreal are in charge. Next came the substantial addition to the parochial school effecting an almost complete transformation by giving it four times its original capacity. The school is in the capable hands of eight Dominican Sisters from Sacred Heart Convent, Springfield, Illinois. Villa St. John, a beautiful combination home for the Hospital Sisters and Nurses, and a large Parish Community House, one of the first and finest of its kind in the state, were the next to take rise under the inspiration of Father Moroney.

All these buildings are imposing in design and substantially constructed of brick.

One would suppose that after so much work, Father Moroney would

now rest a little. But not so, for it was then he began the crowning work of his material accomplishments, the building of the new St. Patrick Church. This splendid Romanesque edifice is constructed of steel, cement and brick with Bedford Stone trimmings. The corner stone was laid August 21, 1924, and quite appropriately on March 17, 1926, the new St. Patrick Church—the vision splendid realized—was solemnly dedicated by Right Reverend James A. Griffin, Ordinary of the Diocese, in the presence of a large outpouring of clergy and laity. It is a very graceful and imposing structure; the writer has seen few such in the Middle West. Its crowning glory is its magnificent dome—the sight of all sights worth seeing in Pana. High above the union of the transverse lines of the cruciform church this wonderful half sphere rests beautiful and calm as if held in place by some mighty invisible hand.

Let me summarize by saying that this new church, together with its five auxiliary buildings, is just cause for pride among the Catholics of Pana. In addition it is a great civic asset and is so regarded by the citizens in general irrespective of religious affiliation.

Father Moroney's material accomplishments, great though they be, are yet but the compliment to his spiritual labors in the Parish. During his administration over one thousand persons have been baptized, more than 1,600 confirmed, over 400 couples joined in holy wedlock, and the last rites of Holy Church pronounced over numerous dying and dead. Since 1924 Bishop Griffin has visited the Parish three times and on each occasion confirmed a large class.

In his pastoral work, material and spiritual, Father Moroney has received able assistance from the following named priests in the order herein given: Father Francis Shiels, Michael Joseph Mee, Patrick Fox, Andrew E. Robinson, William Whalen, Edmund A. Carey, and Joseph E. Drackert, the present assistant. The Parish Societies too—Holy Name, B. V. M. Sodality, Altar and St. Ann Societies, etc., have ever been ready to lend a helping hand.

A notable event which must be here recorded is the celebration of Father Moroney's twenty-fifth anniversary in the priesthood which took place June 8, 1920. On that occasion, the Reverend Jubilarian's popularity was made plainly evident by the number of priests and people who attended the festivities. Very Reverend Dean Carroll sang the Solemn High Mass, and Doctor W. P. Barr, C.M., of Kenrick Seminary, St. Louis, preached the sermon.

Pana has given three sons to the priesthood, Fathers Edmund A. Brodmann, James O'Connor, and Leo Phillips, and many consecrated daughters now serving God in religious communities throughout the country claim it as their home parish.

Three hundred six families of various nationalities totaling more than twelve hundred persons in all make up the congregation at the present writing. The school has a floating average of three hundred pupils.

Reviewing the active pastorate of Father Moroney we wonder not that he should break under the strain necessitated by so many arduous labors, spiritual and material. In 1926, immediately following the dedication of the new church, his health gave way thus compelling him to take a year's vacation to restore it. During his absence Fathers Dominic F. Lydon and William Sullivan were in charge of the parish the former for the first four months until his going to the St. Louis University, and the latter the remaining eight months until his appointment to the pastorate of Stonington. Father Moroney is now re-

newed in health to the great joy of all who know him and is again in pastoral harness, guiding with undiminished devotion the destinies of the people of Pana whom he has so long and faithfully served.

Church of St. Mary, Paris, Edgar County, Illinois
Established in 1858
Present Pastor: Reverend Jeremiah Cronin

The construction of what is now known as the Big Four Railroad, between Terre Haute and St. Louis, brought so many Catholics to Paris, through which the road passes, that Reverend Thomas Ryan changed his residence from North Arm to Paris in 1858. In 1861, Reverend James Dempsey succeeded Father Ryan, remained only a few months and was replaced in Paris by Reverend Joseph Vahey, who had a small frame church and rectory constructed in the west part of town. Up to this time, Mass was offered and other services held in structures erected originally for other purposes in different parts of the new town.

Reverend Henry Joseph Hoven succeeded Father Vahey toward the close of 1862, and in November, 1864, Father Zingshein took Father Hoven's place. Father Laurent was put in charge in 1865, and Reverend John A. Sullivan resided here from 1866 to 1869. Reverend Longinus Quitter seems to have ministered here for a short time before the incumbency of Reverend Thomas F. Mangan in 1869 and 1870. Reverend Sylvester Wegener was in charge from 1870 to 1873, and Reverend Adam J. Pennartz in 1873 and 1874, then came Father Wegener again for a few months to be succeeded in 1874 by Father Barnard Hasse who remained until 1880. Reverend Philip Joseph Becker had charge for a short time in 1880 and the Reverend Patrick Francis Carroll from 1880 to 1882; then came Reverend Thomas Masterson from 1882 to 1884, and Father Joseph Postner from 1885 to 1898. Father Postner labored for the construction of a new church and raised some fifteen thousand dollars for this purpose. Reverend Bernard Lee succeeded Father Joseph Anthony Postner in 1898. Under his leadership, the present church was erected on North Main Street, a splendid Gothic building of brick with Bedford stone veneer, having a seating capacity of six hundred and worth at least $150,000. Father Lee also built a substantial brick school, having an auditorium large enough to seat more than four hundred. A spacious parsonage, modern and comfortable also stands to his credit. These two buildings are worth not less than $50,000.

Reverend Michael J. Minehan assisted Father Lee from 1898 until 1902, taking care principally of the Catholics resident at North Arm, for whom Father Lee had erected, during the time of his residence in Paris, a good brick church, worth today not less than $20,000. Reverend John Crosson succeeded Father Minehan and remained assistant in Paris until 1905.

Reverend Patrick Fallon took charge as pastor in 1904, and died in October, 1921. During this period, besides Father Crosson, he was assisted by Father Peter Masterson, 1905 to 1908; by Father John Enright, 1908 to 1910; by Father James McCarthy from 1910 until his death in an automobile accident, together with John Dugan, a prominent parishioner, in September, 1915.

Reverend Michael Donahoe succeeded Father James McCarthy and remained until Reverend Patrick A. Lyons took Father Fallon's place in 1921. Reverend Philip O'Reilly succeeded Father Donahoe in November, 1921, and remained until June, 1924, when Father Daniel O'Grady took his place, remaining until January, 1925.

After the death of Father Lyons in January, 1925, Reverend Jeremiah

Cronin was appointed to his place with Reverend William J. Wozniak assisting. Father John Sullivan who recently came from Ireland, is now assistant.

The parish school at St. Mary's has a present enrollment of sixty-three pupils. The Sisters of St. Dominic of Springfield, Illinois, are in charge of the school. The building which the Sisters now occupy was erected during the pastorate of Father Fallon.

At the present writing, the parish has 180 families, and the following active societies: Young Ladies' Sodality, Altar Society, Holy Name Society, Holy Childhood, Propagation of Faith, League of the Sacred Heart.

Church of St. Louis, Nokomis, Montgomery County, Illinois

Established in 1859

Present Pastor: Reverend Clement Johannes

The history of St. Louis Church of Nokomis dates back to the year 1859, when Father Colton of Litchfield attended this place as a station, coming about once a year to give the few Catholics in this vicinity an opportunity of performing their Easter duties. This was three years after the first post office had been established here upon the completion of the Alton and Terre Haute, now the Big Four Railroad. Until 1867 irregular services were held in private houses, most frequently at the home of Thomas Tuohy, who was then foreman of the section and kept a boarding house for the section men in a building which stood just north of the railroad and just east of Spruce street. Beginning with 1867 Father Thomas Cusack attended Nokomis regularly once a month, and services were held in what was known as Blue's Hall at the corner of State and Spruce streets.

Father Cusack was succeeded by Father Edward Welch, and he by Father Julian Turmell, under whom on July 4, 1870, the congregation was organized with the incorporated title "St. Louis' Roman Catholic Church of Nokomis, Montgomery County, Illinois." A little later on, an effort was made to change the name of St. Louis to St. Patrick, but permission to do so would not be granted.

There are now in 1925 only two members of that time still living: Mrs. Mary A. Singer, who came to Nokomis in 1859, and Mrs. Anna Monaghan, who came about the year 1867.

In 1871 it was decided to build a frame church 34x54 feet and 20 feet to the ceiling. At the time the congregation numbered but 25 families, about half of them Irish and half German, and it was found a difficult task to raise the $2,300 needed to pay for the church; but with the generous aid of Nokomis merchants and other outsiders it was finally accomplished.

In 1873 Father Frederic Lohmann, located at Hillsboro, became the attending priest until March, 1876, when he was succeeded by Reverend Peter Joseph Virnich, who remained in charge until October, 1881. In the meantime the congregation had grown until the capacity of the church was taxed, and in 1879 an addition was built large enough to give the needed room. Shortly before Father Virnich left, a tract of land containing three acres was purchased for a cemetery, which in due time was consecrated.

Reverend John Storp became pastor in 1881, and in the following year bought a small frame building situated on the present church property for the sum of $924.00, the same to be used as a rectory. In 1883 an addition was built and in 1884 Father Strop took up his residence there, thus becoming the first resident pastor. From now on the pastor's time was entirely devoted to this congregation, whereas before it had been attended from Hillsboro only twice a

month. There were at this time a little more than a hundred families.

Reverend Patrick A. Lyons replaced Father Strop in November, 1893 and remained until July, 1897, when Reverend Clement Johannes was appointed pastor.

For some years the necessity of a new church had been recognized, and the new pastor was urged by his superior to make every effort in his power towards the attainment of that end. On May 1, 1898, a meeting was called to consider the matter. At this meeting the pastor offered to contribute $1,000 towards the erection of a new and handsome church, and this aroused the enthusiasm of those present to such a degree that it was decided to make the effort. Father Johannes immediately began an active canvass for funds and met with such success that the erection of a structure of which the congregation might be proud was soon assured. Plans were secured, and under the supervision of M. Ohlman, H. J. Bender and William Oberle, directors, and David Herlihy and Frank Yackle, trustees, the contract was let to H. Bergefeldt of Effingham, and the work of building began. On July 4, 1899, the corner stone was laid with impressive ceremonies by the Very Reverend Vicar General, Timothy Hickey, in the presence of a great throng, notwithstanding the rain which was almost incessant throughout the day. Work continued from that time until completion was reached, and on May 24, 1900, Ascension Day, the finest church in Montgomery County was dedicated, a lasting and magnificent monument to the Catholics of Nokomis.

The building is constructed of limestone and pressed brick in Romanesque style, with trimmings of Bedford stone and a slate roof, and covers a ground space of 55x120 feet. The auditorium is 84 feet deep and 40 feet from floor to ceiling, with beautiful stained windows letting in plenty of light. A tower 130 feet high and surmounted by a large gilded cross rises from the southwest corner of the building, and contains a peal of three bells. A practical organ costing $1,650.00 and built especially to fit the surroundings adorns the gallery, and the main altar at the opposite end was erected at a cost of $1,000.00. The ceiling and side walls are beautifully frescoed. It is heated by steam and lighted with 236 incandescent lights. The cost of the church complete was $27,000.

On the day of the dedication Bishop Ryan of Alton celebrated Mass at 7 o'clock in the old church and gave Holy Communion to the Confirmation class. At 10 o'clock the dedication of the new church began. Bishop Ryan, preceded by a number of priests, proceeded from the rectory to the main entrance of the new church and there began the blessing of the structure. When the doors had been thrown open for admission and the building was well crowded, the Reverend Andrew Btuzkueben, O.F.M., of Quincy delivered an impressive sermon in German. Solemn High Mass was then celebrated, with Reverend John Storp as celebrant, Reverend Thomas Masterson as deacon and Very Reverend Patrick J. Carroll as sub-deacon; Very Reverend F. H. Zabel, D.D., and Very Reverend Ferdinand Stik assisting at the throne. After the gospel, Bishop Ryan addressed the congregation in English.

In the afternoon a class of 39 males and 27 females was confirmed by Bishop Ryan, and in the evening Father William Heffernan of Shelbyville delivered a lecture, taking for his subject "The Church," which was treated in an able manner. At each service the new church was filled to its capacity, and at the dedicatory service not all who wished to attend could get in.

On August 25th, St. Louis' Day of the same year, a peal of three bells was blessed by the Very Reverend Ferdinand Stick, D.D., after a Solemn High Mass celebrated by the Very Reverend Francis H. Zabel, D.D., as-

sisted by Fathers William Weigand and Henry Eggenstein as deacon and sub-deacon respectively. The largest bell, weighing 1,100 pounds, was blessed in honor of St. Louis; the second, weight 600 pounds, in honor of St. Patrick, and the smallest, weighing 350 pounds, in honor of St. Boniface.

On Sunday, August 24, 1902, our beautiful stations were blessed and erected by Reverend Andrew Butzkueben, O.F.M., then pastor of St. Francis Church, Quincy, Illinois. In the afternoon of the same day the same Father blessed a large iron crucifix in the cemetery. On both occasions he also delivered the sermon.

During the course of the year 1904, the old church was torn down and rebuilt at Witt, where it was given the name St. Barbara.

On August 6, 1907, a cyclone struck Nokomis and tore away the steeple of the church as also a part of the main roof; but the damage was fully covered by insurance, and soon a more beautiful and more substantial steeple replaced the old one. Together with the erection of a new steeple was also begun the building of a new rectory for which plans had already been accepted. It was completed towards the end of 1908 at a cost of $10,000.00, exclusive of contents.

As a result of the sinking of two mines in the neighborhood of Nokomis, one in 1906, and the other in 1912, the congregation, and especially the number of children, had grown to such an extent that a school became imperative. Plans for a school and Sisters' residence combined were submitted by the architect, F. A. Ludewig of St. Louis, with the understanding that the building was not to be much in excess of $25,000. The contract was let to Mr. H. Wardein of Alton for some $26,000.00. Work was begun in the Spring of 1916 with the intention of having the school ready for September, but it was soon evident that this could not be done. The opening of the school did not take place until September, 1917, in which year the School Sisters of Notre Dame took charge. The present school enrollment is 161.

On August 20, 1918, it was 25 years since Sister Superioress had made her profession. In order to celebrate the day of her Silver Jubilee in a worthy manner, Miss Bertha J. Singer and the pastor had the chapel of the convent, which was still bare, furnished with a beautiful little altar and the necessary pews. On the day itself the first Mass—a High Mass—was celebrated there by the pastor who also congratulated the jubilarian in a short address delivered after the Mass.

On May 30, 1920, the Golden Jubilee of the parish was celebrated with Solemn High Mass. A grand sermon was delivered on the occasion by Father Fridolin, O.M.C., and a splendid entertainment given in the afternoon and the next day in the school hall.

On September 19, of the same year, the institution of Nokomis Council No. 2189, Knights of Columbus, took place with a big initiation. This was followed by a banquet under a tent put up on the lawn back of the church.

On May 26, 1922, a surprise was sprung on the pastor. It being twenty-five years since his appointment to Nokomis, a Solemn High Mass was celebrated to commemorate the occasion and Reverend John P. Moroney preached an appropriate sermon. On the same day an entertainment was given in the school hall at which a purse of about $3,000.00 was presented to the Reverend Jubilarian who at once placed it to the church account.

On the following June 15, Corpus Christi Day, Reverend Jerome L. Marley, a child of the congregation, celebrated his first Solemn High Mass, Father O'Malley of the Kenrick Seminary preaching an eloquent sermon on the occasion. Dinner for the visiting clergy and the relatives was served in the school hall.

Church of the Immaculate Conception, Carlinville, Macoupin County, Illinois

Established in 1859

Present Pastor: Reverend George P. Hensey

The marshes of this part of the State were drained and cultivated by emigrants from Ireland, England, and Germany, coming here as early as 1820. A small struggling village was started in the midst of these swamps, and took the proud name of Carlinville in honor of Thomas Carlin, then Governor of Illinois.

There were about fifteen Catholic families in and around this village without a church or the consolations of religion. The exiles from Erin yearned for a temple of God, be it ever so humble, where they might feel at home even in the midst of poverty and trackless prairies. Mr. John Dohony, a pious pioneer, opened his doors and fitted up a room in his log cabin for the missionary to offer the Holy Sacrifice of Mass and to administer the Sacraments. Thus, in 1857-58, the few children of the Church would assemble at the home of Mr. Dohony before a rude altar, in a home of poverty, to honor and thank God, and to keep the Faith they received on the hallowed soil of Ireland.

The Reverend Patrick Kerren collected four hundred dollars after many heartaches and weeks of patient toil ,and in the summer of 1859 a small brick building planned under the fostering care of Fathers Kerren and Schreiber was completed in a month. This building, though small and bearing the evidence of time, still stands on the west part of the parish property as a silent memorial of the piety and apostolic zeal of pioneer priests and people. This was the first Temple of God in the village of Carlinville.

Soon the scattered children of the Church assembled in larger numbers and invited the exiles of Germany to enjoy the blessings of religion. In a few years, the congregation increased to thirty families and children were in evidence everywhere.

Reverend John Janssen, afterwards Bishop of Belleville, saw the necessity of a larger and more elaborate structure. In November, 1867, Father Janssen planned and collected funds for the magnificent building of today. March 5, 1868, Right Reverend Henry Damian Juncker, D.D., then Bishop of Alton, laid the corner stone of St. Mary's before the largest throng ever assembled in the history of the village. It is a historical fact that many of the faithful in spite of their poor facilities of transportation came a distance of 50 miles to be present at the ceremony.

In the summer of 1869, a cyclone passed over Carlinville, and tested the faith of the pious people by leveling the Church to the ground. After this catastrophe, that might shake the faith in any heart, we find the exiles of Erin with the patience of Job and the faith of St. Peter gathering the fragments together and rebuilding their Temple of God.

The Catholics of German descent, however, decided to separate from the Parish and to build a church of their own. Bishop Baltes, gave approval, and soon the church of St. Joseph was erected, and still claims the children of those that abandoned St. Mary's in 1859.

The present magnificent structure was ready for divine worship in a few months, and the saintly Father Hoven offered the first Mass, August 15, 1860.

The Church of St. Mary is indeed a beautiful specimen of the Gothic Architecture with harmony all around. The interior is devotional and beautified by masterpieces of art. The three altars are in keeping

Nokomis—St. Louis Church, Rev. C. Johannes, Pastor, Old Church, School . . . Litchfield—Interior of St. Mary's Church, St. Mary's School, Rectory . . . New Berlin—Sacred Heart of Mary Church, School, Rectory . . . Winchester—St. Mark's Church, Rev. M. J. O'Mullane, Pastor.

with the Gothic taste, and the sanctuary, gorgeous and spacious, will accommodate one hundred people. The large pipe organ is the latest in organ building and one of the finest in the diocese.

At present the parish has 85 families and the following societies which contribute much to its social life: Altar Society, Young Ladies' Sodality, Knights of Columbus, Catholic Daughters of America, Catholic Boys Brigade, and Holy Name Society.

The following is a list of priests who, from the earliest records, labored in St. Mary's Parish: Reverend Patrick Kerren, 1858-59; Reverend John J. Brennan, 1859-61; Reverend Francis Schreiber, 1861-67; Reverend John Janssen, 1867-68; Reverend Henry Hoven, 1868-78; Reverend Lawrence Hoey, 1879-88; Reverend John Patrick Kerr, 1889-93; Reverend John C. Daw, 1893-95; Reverend Thomas Masterson, 1895-99; Reverend Thomas Costello, 1899-1909; Reverend Andrew A. McDonnell, 1909-25; Reverend William A. Toomey, Reverend Andrew Robinson, 1925; Reverend George Hensey, 1925——.

Church of St. Fidelis, Arenzville, Cass County, Illinois

Established in 1859

Present Pastor: Reverend Joseph O'Dwyer

The first organization of the town of Arenzville occurred July 9, 1853, when the first election for Town Trustees was held. A Catholic, Francis Avery, was elected the first president.

Father Heimerling visited Arenzville in the year 1859. He made arrangements to say Mass twice a year for the seven Catholic families there. It is probable that he attended it from Beardstown. From 1866 to 1868, the people were without Mass. Reverend Albert C. Busch attended them from 1868 to 1873, but only about three times a year and then Mass was celebrated on a week day.

The following are the old settlers from 1864 to 1871: Mr. and Mrs. Stauf, Mr. and Mrs. Sewalt, Mr. and Mrs. Hites, Mr. and Mrs. Stephan, Mrs. Edward Hienz, Mr. and Mrs. Yeek and Mr. Francis Arenz.

From 1859 to 1882, Mass was said in various houses. In the year 1882, a few Catholic members came from Germany. One was Valentine Habling, who proved a very valuable addition to the church. He was instrumental in buying a home, consisting of two rooms, which was situated on the site of the present church. It was well calculated to provide a house of worship for the little congregation. Reverend William Weigand was pastor at this time. He was succeeded by Father Gesenhues, who, realizing that the little building was too small for the congregation, built the present church which was dedicated on October 13, 1899. It was attended from Beardstown during those years until in the year 1902, Right Reverend James Ryan, Bishop of Alton, Illinois, attached it to Virginia.

From 1902-06, and from 1906-15, it was attended by Reverend Michael J. Davis, and Reverend Jeremiah Cronin, respectively. The present pastor, Reverend Joseph O'Dwyer, has been in charge since 1915.

The congregation at this writing consists of sixteen families, and is attended from Virginia.

Church of the Assumption of the Blessed Virgin Mary, Litchfield, Montgomery County, Illinois

Established in 1859

Present Pastor: Very Reverend Patrick F. Carroll, R.D.

When the engineers of the Terre Haute and Alton railroad were laying out the line of that road, they indicated, in a general way, the spots

where prospective towns might be located. The site of what is now Litchfield was recommended and chosen for a town where the undulating prairie merges into the broken ground approaching the channel through which Shoal Creek runs, as affording good drainage and possibly a good water supply. A syndicate composed of Josiah Hunt, Chief Engineer of the Railroad, Honorable Joseph Gillespie of Edwardsville, and others, bought out the original owners and proceeded to lay out the town. This work was done in October, 1853 by the County Surveyor, Thomas A. Gray, who marked the main streets as well as the boundary lines by furrows plowed through the corn fields. The interests of the syndicate were finally sold to E. B. Litchfield of Brooklyn, New York, and it was his name that was given to the town. On November 24, 1854, the railroad construction reached the western lines of Litchfield and was made the occasion of a joyous celebration on the part of the people of the surrounding country, and the workmen—the builders of the road. The rumor that the railroad would build shops here caused quite a rise in real estate values and lots which had formerly sold for Ten Dollars now advanced to Fifty Dollars. At the close of 1854 there had been erected six small frame dwellings and by the close of 1855 their number had increased to ten. In 1855, toward the close of the year, ground was broken for the new railroad shops and the place began to assume the proportions of a real city.

Very many of the men employed in the construction of the railroad were Irishmen—strong, brainy, and vigorous in body and mind, and above all firm in the love of their religion and the utmost fidelity in the practice of their Faith. Such was the character of the founders of St. Mary's Parish. They soon won and then retained the respect and esteem of their fellow citizens. The greatest good will and helpful harmony prevailed everywhere. This has been maintained among the representative people of the community down to the present time. There was a happy, glad, buoyant spirit everywhere, "And the resonant Irish brogue could be heard on every hand." About this time also some immigrants from Ireland bought land and proceeded to establish their homes in this community. Among them were Michael Kelly, David Flynn, Timothy Dinkins, John Doran, Michael Cleary and others.

In 1856 the Catholics began to build homes and contributed their share to the substantial advancement of the city. In 1857 Reverend P. Cody from Paris, Illinois, came to minister to their spiritual needs. He arrived in Litchfield on November 7, 1857, and the next day Mass was celebrated for the first time in Litchfield, in the home of John Timmons on the corner of Fourth and Jackson Streets. The first baptism took place on November 8, 1857, when James, the son of Michael and Catherine O'Neil, was baptized in their home. Father Cody continued to come to Litchfield about once a month and celebrated Mass in various homes, particularly in those of Owen McShane and Martin Lynch. Beginning about the middle of June, 1858, Father James J. Brennan of Alton, looked after the mission until February, 1859. About March 1, 1859, Reverend Michael Colton was appointed the first resident pastor of Litchfield and at once began the work of providing a place of worship for the people. His efforts were gladly seconded by the people and within a year a modest brick church was erected on the corner of Columbia and Jackson Streets. The pastor was able to collect about one-half of the cost as well as look after the providing of materials and other necessary details of the work. The other half was taken care of by loans made by the members out of their little savings, among them was one by Martin Lynch for Seven Hundred Dollars, which he aft-

erwards generously cancelled, thus making a very large contribution to the Church. In November, 1860, Father Colton was succeeded by Reverend C. Gonant, who took up his residence in the small dwelling near the church, rented for his use by the congregation. He at once set about liquidating the debt which the congregation had incurred in building the church and also raised a fund for a more commodious dwelling. He was soon able to erect a neat, substantial, two-story brick residence. This he paid for as well as the balance due on the church.

The congregation now grew by leaps and bounds, for a considerable number of families had settled on the land in that vicinity, and from Mt. Olive and as far south as Staunton, from Clyde now known as Hornsby, from Gillespie and from Raymond, came people to St. Mary's as their parish church. These with the large number of workmen in the shops, on the railroad, and in the Planet Mill, constituted a large parish. This will be evident when we note that the number of baptisms in the year 1869 had risen to eighty-eight, and the Easter Communions to Seven Hundred Sixty. In January, 1870, Father Gonant was succeeded by Reverend Leopold Moczygemba, O.M.C., who seeing the large number of children that thronged the church on Sundays, for Catechism and Instructions, set about building a school. He moved out from the dwelling erected by his predecessor and made it the central part of a new building, placing an addition on each end, one for the school and the other for the convent. The school and convent formed quite an imposing building for that time and held the honor, for many years, of being the best building in Litchfield. The Ursuline Sisters, from Alton, were the teachers and conducted a very successful parish school, as well as an academy for young ladies. The school and academy were patronized by considerable numbers of Protestants, especially those of German nationality who were then coming to this locality in large numbers.

Hardly had the school building been finished when the city and congregation suffered a very severe setback in the removal of the railroad shops to Mattoon. A very large number of the people who worked in the shops moved with them to that city, among them many Catholics. The congregation, however, met the crisis with fortitude, and with the building of the new car works in 1872 the town resumed its normal condition of prosperity. On April 10, 1873, Father Moczygemba was succeeded by the Reverend Anthony Vogt who continued the work of his predecessor until August, 1874, when he in turn was succeeded by the Reverend J. Meckel.

The principal event occurring during Father Meckel's administration was the coming of the Hospital Sisters of St. Francis, from Springfield, to establish a hospital in Litchfield. They occupied a small building, formerly a dwelling on the corner of Columbia and Jackson Streets opposite the church and from this modest beginning has developed the magnificent Hospital now located on State Street, and which is the second largest institution of its kind in the Diocese. The congregation is indeed indebted to the sisters of the Hospital for their faithful assistance in the upbuilding of the parish and the coming of the institution marked a red letter day in the history of the city, whether it be considered as a center radiating Catholic faith and life, or as exhibiting the power of Catholic Charity or as a financial asset in the city's development.

On January 1, 1876, Father William Cluse succeeded Father Meckel, continuing his pastorate until October 1, 1881. His name is still held in benediction in the parish by all who knew him. During his administration the new cemetery, five acres in extent and beautifully located, was purchased and laid out at the

cost of nearly $1,000.00. It was consecrated by Bishop Baltes in June, 1876, named Holy Cross Cemetery, and into it are now gathered all the pioneer settlers with scarcely an exception and their memory is cherished with profoundest respect and grateful admiration. In October, 1881, Father Cluse was transferred to Germantown and Reverend Michael Weis was appointed to succeed him. He remained only a few months being sent on May 1, as pastor to SS. Peter and Paul Church in Springfield.

On the 21st of June, 1882, Reverend Patrick F. Carroll was appointed pastor of St. Mary Church and on August 1st of that year entered upon his duties. He was accorded a very hearty welcome by the community at large. The November following his arrival, a fair was held which netted $1,102.10, an amount exceptionally large for the time, which gave the people the greatest hope that they would be able to build the new church which Bishop Baltes had declared to be a "really urgent necessity".

In accordance with the wish of the pastor, a meeting was called in May, 1883, to apportion among the members the amount each should pay to raise the first $10,000.00. A few minutes before the hour appointed for the meeting a committee representing the German portion of the congregation called on Father Carroll and announced their determination to build a church for themselves. This withdrawal of a little more than one-third of the congregation, already diminished in numbers by the establishment of parishes in the neighboring towns, caused some apprehension. Nevertheless, the morale and efficiency of St. Mary's remained unimpaired by the defection. Preliminary steps to building the new church were taken as if nothing had happened. Two years were devoted to collecting funds and providing material for the building. Six lots, facing on State Street where the church now stands, were purchased from Father Cluse, C. J. Ludeman, and Peter Kane at a cost of $1,800.00. On the 16th of May, 1886, the corner stone was laid by the Very Reverend John Jannsen, Administrator of the Diocese. Very Reverend Monsignor Timothy Hickey, V.G., preached the sermon, which was a masterpiece of earnest, inspiring eloquence. On Christmas morning, in 1886, the first Mass was celebrated in the new church in the presence of a great throng of people, happy and joyous to see their dream of a new church realized. On July 1, 1888, the church was dedicated by Right Reverend James Ryan, while Bishop Spaulding of Peoria, with characteristic eloquence, preached the sermon of the occasion to a large and representative audience.

The cost of the church without any furnishings was $26,700.00. This, with the cost of the lots upon which it stands, brings the total, not including furnishings, to $28,500.00.

In 1890 a new and commodious pastoral residence costing $8,700 was erected beside the church and facing State Street.

After nearly twenty years, the walls and ceiling of the church had become a little dingy and a renovation was thought desirable. Lieber Brothers of Louisville, Kentucky, did the work and made the interior of the church beautiful indeed. Mr. C. Lieber also painted the figures of the four Evangelists which adorn the sides of the sanctuary. In 1902 electric lights were installed in the church and house at a cost of $312.00.

That same year the interior beauty of the church was further enhanced by the installation of new altars, stations of the cross, statuary, etc. These furnishings were all donations by the pastor and the people.

In 1892 the Dominican Sisters from Springfield took charge of St. Mary School. Mother Thomasina was superior and with her were Sister Mary Lawrence and Sister

Regina. They were industrious, devout religious who took up their work with a sympathetic interest in their precious charges. Their work has been eminently successful. In 1925 a new steam heating plant was installed in the convent and school, and a new and beautiful chapel arranged for the Sisters, and other improvements made at a cost of $5,300.00. The hope had been cherished that an entirely new school building could be erected to take the place of the old one and for this purpose a fund of $20,000.00 was very generously subscribed. However, prices of material and the cost of construction had increased to such a figure that it was thought best not to incur a heavy debt in carrying out the work immediately. Accordingly, the money was invested in Government Bonds at a rate of interest which will increase it to $30,000.00 in ten years. This will enable the congregation to build a beautiful and well appointed new school without having to contract a heavy indebtedness. In the meantime the old school building will serve its purpose very well.

The following gentlemen have had the honor of being Trustees of St. Mary Church: D. J. Allman, B. McShane, Daniel Ganey, P. Kelly, D. McInerney, R. McElligott, C. B. Munday, and M. W. Kniery.

A Cemetery organization established in 1925, and composed of twelve lay members and Fathers Carroll and Stengel, see to it that God's Acre is kept neat and trim as becomes the last resting place of the dear departed dead.

The parish at present consists of 115 families totaling about 426 souls, and a school enrollment of 115 pupils.

From this history of St. Mary's Parish it must not be inferred that the brick and mortar period engaged all the energy of the congregation for the spiritual part has been truly vital. The Holy Name Society claims nearly every man in the congregation. The League of the Sacred Heart draws large numbers of men and women, boys and girls, to Communion every First Friday. The Sodality of the Blessed Virgin is indeed a select group of the best young ladies in the parish. The Society of the Propagation of the Faith has a large membership, and the children's Auxiliary to this organization includes all the children in the parish. The Litchfield Council of the Knights of Columbus has a large membership and their strong influence is always for good. From out of the parish have come six priests. Twelve young ladies have entered religious communities of Sisters.

On May 18, 1924, Bishop Griffin made his first visit to Litchfield and was given an enthusiastic welcome by the members of both St. Mary's and St. Aloysius Parishes, while a parade of about 100 automobiles led by the Hillsboro band conveyed him to St. Mary's where a great throng of people, Catholic and Protestant, had assembled on the lawn. Father Carroll introduced Judge Harry C. Stuttle who made a fine address of welcome, and the Bishop fittingly acknowledged the sentiments expressed and the welcome given him.

On Sunday morning, May 19, Bishop Griffin offered the first Pontifical High Mass ever celebrated in this section, with Father Carroll as assistant priest, Father Oppenheim and Father Weigand as deacons of honor, and Fathers Tarrent and Stengel as deacon and sub-deacon respectively. Special music was rendered by the choir which was augmented for the service by an orchestra composed of Mrs. C. F. Bartling, Mrs. L. A. Hussey, and Carl H. Zuber. The Bishop preached a beautiful sermon and confirmed 124 persons, making the day one long to be remembered as an occasion of joyous solemnity and inspiring interest.

At the country's call, 36 young men of the congregation enlisted in the late war, one of whom, Edward A. Kniery, died in action while two

others died as a direct result of ailments contracted in the service.

A history of St. Mary's Parish would indeed be incomplete without a few words of appreciation of the untiring and self-sacrificing labor of our zealous and saintly pastor, Very Reverend Dean P. E. Carroll, unselfishly expended during his forty-four years as our spiritual director. Coming to St. Mary in the flower of his youth, a strong, vigorous, young priest, he immediately took up the heavy task which awaited him and in the face of numerous obstacles reared an edifice that would do credit to a much larger congregation than that of which he is the pastor. His school has always been a source of inspiration to his people, and every year his Novena to the Sacred Heart, with its brilliant closing service, is looked forward to with joyous anticipation, not only by the people of his own parish, but by the priests and people in all the surrounding towns.

Of the congregation of sturdy Irish immigrants who received Father Carroll as their pastor upon his coming to Litchfield, only a few remain, but the great love he won from them he now gives back in fullest measure to their children and their children's children. His brilliant mind and keen intellect, his dignity and reserve, and his steadfast fidelity to the principles of righteousness command for him the respect and esteem of his neighbors of all classes and creeds. No pastor in the Diocese is more loved and respected and none more worthy of honor.

A beautiful and co-operative spirit of good will exists between the Catholics and the non-Catholics of Litchfield—a spirit in no small measure due to the benign influence of the venerable Dean Carroll.

Since this manuscript of the history of St. Mary's Church has been written, the fund started in 1920 for improving the school and convent, amounting to $21,000.00, has encouraged the pastor and his people to go forward with the prospective improvements.

Plans were prepared by E. A. Felix formerly of Litchfield, now of St. Louis. A beautiful new community hall and auditorium has been erected. The front is particularly imposing consisting of four fine columns of classic form of fine Bedford stone. The dimensions are seventy-five feet long and thirty-four feet wide. The height of the ceiling is twenty-two feet. The building has a fine stage and seating capacity of about three hundred.

The convent building has been veneered with Alton buff brick to harmonize with the new building and together they present a very fine appearance. The school rooms have been remodeled, new floors and new ceiling, giving it the appearance of a new structure.

The steeple of the church will be started at once generally adding to the beauty of the buildings.

These improvements when complete will approximate $27,000.00.

The veteran Pastor, Dean Carroll, is very happy over the successful completion of this work, which represents the culmination of many and varied building activities sponsored by him during his long and fruitful pastorate of forty-six years in Litchfield.

Church of All Saints, White Hall, Greene County, Illinois

Established in 1859

Present Pastor: Reverend Frank Lawler

As early as 1859 Whitehall had an organized Catholic mission which was then attended from Jerseyville, and continued so to be attended for a number of years afterwards. In 1883 a church building, dedicated to All Saints, was erected by Reverend Joseph Metzler, the then incumbent of Brighton. A resident priest in the person of the Reverend John Die-

trick was now sent to take charge of the parish. It must have been quite a flourishing parish at this time since only important congregations were given resident pastors in an age when priests were so scarce. It is evident, however, that All Saints did not long remain independent, for in 1886 we find it annexed to Murrayville from which place it was administered during the following few years by Fathers Patrick Fallon and Jeremiah Murphy, successively. They were succeeded by Reverend James O'Connell of Jacksonville who remained in charge only a short time.

In 1890 Whitehall was made a mission of St. Athanasius, Roodhouse, its nearest neighboring parish which was but four miles distant. During the five years of its annexation to Roodhouse it was attended, first by Father O'Brien from 1890 to 1892, and from 1892 to 1895 by his successor, Reverend Michael J. Davis. After this Father O'Brien of Greenfield had charge for a number of years, and later Father Fanning of Carrollton who continued to take pastoral care of it until 1914 when it was again made a mission of Jerseyville to which it originally belonged.

Reverend Francis Shields, Assistant Pastor at Jerseyville, had charge from 1915-1925. During this decade of years he ministered faithfully to the spiritual needs of the congregation of Whitehall, and made many improvements on the church which enhanced its appearance considerably. He was replaced by Reverend Richard McKeogh, who remained until May, 1926.

All Saints Parish, like many other small town country parishes, has suffered a sad declension with the passage of years. Many Catholic families moved away, others died out, and not a few grew careless in the practice of their religion and so were lost to the congregation. At one time it had a resident pastor; today it is reduced to half a dozen families or so, with little hope of future increase. Nevertheless, the present congregation, although only a remnant of its former self, is making a gallant effort to survive even as a mission fondly hoping for the day when other Catholics may settle in the neighborhood and thus increase their number.

All Saints church—it was built by Father Metzler in 1883—is quite a substantial structure with a seating capacity many times greater than the needs of the congregation. Though erected many years, it is still in a fine state of preservation, and reminds us of a day when the faithful in Whitehall were more numerous and prosperous than they are at this writing.

Whitehall itself is a pretty little town of slightly less than 2,000 inhabitants, situated in Greene County about 25 miles south of Jacksonville. Hard Road Route 3, from Jacksonville to St. Louis runs through the center of town skirting All Saints Church on the right thus affording an easy means of approach. The population largely consists of retired farmers. There is one industry in town—a tile factory—but it does not employ many.

All Saints Mission is still under the jurisdiction of Jerseyville, and is now being attended by Reverend Francis Lawler.

Church of St. Mark, Winchester, Scott County, Illinois

Established in 1860

Present Pastor: Reverend Michael O'Mullane.

The earliest record we have of Catholic service in this locality is at Meredosia, where the first attempt was made to build a Catholic church. After this we hear of the Jesuits holding services at Naples for the scattered Catholics along the Illinois river.

In the year 1835 Scott was declared a county by the General Assembly, and Winchester, Illinois, was chosen as the county seat. Gradually there

was an influx of settlers from Virginia and Kentucky. Among the early pioneers we meet the names of many Irish Catholics. The roll call reads: Woods, Riordan, Dwyer, Moore, Bentler, O'Donnell, Guinanne, Metzger, Kelley, Callans, McKeevers, Lyons, Ryan, O'Neal, McAsey, O'Grady, Ring, Brady, Robinson and O'Brien.

Nearly seventy years ago the pioneer Catholics of Winchester attended Mass at the hospitable home of John Riordan. This service was conducted by Reverend Michael Hurley, who traveled over the State of Illinois ministering to the spiritual needs of the Catholic people. Some years later Mass was celebrated at the home of James Woods in Winchester. Before the Civil War, owing to the increase in the number of Catholics, it was necessary to build a church or purchase a suitable hall for the accommodation of the people. In the meantime Mass was celebrated at irregular intervals in the Court-house by Fathers Thomas Cusack, Thomas Quigley, D.D., and Michael Prendergast. Through the agency of James Woods and Timothy Dwyer, the old Christian church was purchased and remodeled, and Reverend Thomas Cusack was installed as resident pastor. His succesors have been: Fathers D. Byrne, Thomas F. Mangan, Michael Clifford, J. Carter, C. G. Mangien, Patrick Kearney, R. Grant, H. Welltake, Francis Hickey, Daniel Toomey and Julian Turmell. These were followed by Fathers Gratza, John J. Boyle, Jeremiah Murphy who(built the present splendid edifice), Thomas Masterson, John C. Daw, Daniel J. Ryan, Thomas Cusack, Christopher S. Bell and Michael J. O'Mullane the present pastor. During the pastorate of Father O'Mullane the rectory and church have been remodeled, and a hall built with all conveniences for entertainment, and an up-to-date system of heating installed in each.

The Parish Societies are: Holy Name, Altar and Purgatorial Society, Sacred Heart League and Children's Sodality. These organizations do excellent work along their several lines and practically every member of the parish is enrolled in one or other of them.

Seventy years ago twenty-one Catholics gathered at the banks of "Big Sandy" river to be present at the adorable Sacrifice of the Mass. Today, in Winchester the Catholics are fairly numerous (80 families), active and prosperous.

Many were the difficulties and obstacles met by the early pioneers of St. Mark's parish, but they were never submerged. Lightly then may the earth rest on their bosom, and revered be the mention of their names in the Book of Life. To their survivors and co-workers it is gratifying and consoling to see the Christian work begun by them, reaching perfection. In half a century the few of the past have become the many of the present, so that strengthened by Catholic instruction, the sons and daughters of St. Mark may go forth, as many have done, into the busy world, strong in faith, and full of love for God and their fellow man.

Church of the Sacred Heart of Mary, New Berlin, Sangamon County, Illinois

Established in 1860

Present Pastor: Reverend William M. Costello.

The old State Road, in the pre-railroad days one of the principal avenues of east and west traffic, runs through Sangamon County in a westerly direction, leaning somewhat to the south. About half way between Springfield and Jacksonville may be seen the village of Berlin, once a place of considerable commercial importance, and an active contender for the

Quincy—St. Francis Solanus Church, School, College and Rectory, Rev. Optatus Loefler, O.F.M., Pastor . . . Shelbyville—Immaculate Conception Church and Rectory . . . Camp Point—St. Thomas' Church and groups of Holy Name and Altar Societies . . . Greenfield—St. Michael's Church, Rectory, Rev. Michael Enright, Pastor . . Bloomfield—St. Joseph's Church.

State Capitol before its removal from Vandalia to Springfield.

On the coming of the Wabash, Berlin lost most of its importance, and the nearest railroad station two miles south was called New Berlin. Tradition has lost the names of the early settlers, but their origin is sufficiently indicated in the name they gave. A flourishing German Lutheran Church still attests the loyalty with which their descendants cling to the Faith.

Like most rural congregations, the Catholics in this district first looked to the larger neighboring towns for spiritual guidance, and the itinerant missionaries at first, and the resident priests of Springfield later, looked after their welfare.

The first name on the register is Father John Janssen, then pastor of SS. Peter and Paul Church, Springfield, and later Bishop of Belleville. His visits began January, 1859, and continued four years. At first Mass was said in the residence of Mr. John Haugh, a building still to be seen, but it must have been rather crowded and occasionally noisy, as Father Janssen sometimes baptized as many as seven children of various ages on the monthly visits.

At this time the parish embraced, in addition to its present limits, much of the territory now included in the Ashland, Alexander, Franklin, Petersburg and Waverly parishes, and the building of a church became a necessity. On October 26, 1860, the foundation of the new church was laid. It was ready for Christmas Mass of the same year. Later on it was used as a school, and finally sold and moved off the parish grounds.

New Berlin was still attended from Springfield by Father Janssen and his successor, Father Busch. It received its first resident pastor, Father Gustavus Mittinger, in the beginning of 1866. In the summer of the next year he was succeeded by Father Francis Schreiber whose last baptismal record is dated October 6, 1872. The frame church having become too small, the corner stone of the present church, a large brick structure seating 400 was laid in the summer of 1871. The old church was converted into a school.

Father Schreiber was succeeded by Reverend John F. Mohr, who, for thirty-five years ministered to the wants of New Berlin and surrounding country. Father Mohr's first care was to plaster and decorate the church left unfinished by his predecessor. Later on he built the pastor's residence and introduced the Dominican Sisters in place of lay teachers for his school. He passed to his reward in 1908 and is buried in the Catholic cemetery of New Berlin among those he served so loyally and so long.

After the death of Father Mohr, Reverend Adolph F. Schneider had charge until the appointment of Father Wiliam Weigand in July, 1908. About this time Alexander was made a mission of New Berlin, and an assistant to take care of it was given to Father Weigand, Father Oscar J. Wernet, and later Father Francis A. Lucius. In 1911 the latter was named resident pastor of Alexander which under his leadership has since prospered.

Under the pastorate of Father Weigand the new brick Catholic school was built in 1915 and a residence for the sisters purchased about the same time. Because of ill health, Father Weigand retired in 1918 to be succeeded for a year by Father Leo J. McDonald, who was succeeded in turn by the present pastor Father William Costello.

Father Costello's contribution to the material interests of the parish was the remodeling and rather extensive repairing of the church, the pastor's residence and the Sisters' House, making the parish plant up-to-date and modern.

Besides the names of these priests, the records show the names of Fathers Anselm and Samuel, O.F.M., Father Timothy Hickey, Father Theodore Bruener, Father Daniel J. Ryan, Father Charles Manuel and others, and the well-known *Vidi et approbavi* Petrus Joseph Episcopus.

The service flag of this parish in the late war had forty-five stars, with four gold ones at the end.

The parish has ninety-nine families, and fifty-six children in school under the care of the Dominican Sisters of the Sacred Heart Convent, Springfield. It has also the following flourishing societies: Altar Society, League of the Sacred Heart, Holy Name Society, and the Progagation of the Faith.

Church of St. Francis Solanus, Quincy, Adams County, Illinois

Established in 1860

Present Pastor: Reverend Optatus Loeffler, O.F.M.

Right Reverend Henry Damian Juncker, first Bishop of Alton, requested the Franciscan Fathers to establish a parish and an institution of higher learning in Quincy. In accordance with this request Reverend Servatius Altmix, O.F.M., arrived at Quincy on December 2, 1859. At that time there was but one parish in Quincy, St. Boniface, numbering about 2,000 souls. For the time being Father Servatius rented the three story brick house belonging to John Mast, on the southeast corner of Maine and Eighth Street, which served as church, monastery and school.

In 1860 a church and monastery were erected on the northeast corner off Vine and Eighteenth streets, a section of Quincy at that time very sparsely settled. Part of the monastery served as high-school or college. In the same year the St. Aloysius Orphan Society of St. Boniface parish erected an orphanage on the northwest corner of Twentieth and Vine Streets and turned this building over to the Franciscan Fathers free of charge, to be used as a parochial school. Father Mauritius Klostermann, O.F.M., volunteered to be its first teacher until 1865, when the Notre Dame Sisters took charge of school as well as orphanage.

In the fall of 1862, Reverend Ferdinand Bergmeyer, O.F.M., succeeded Father Servatius as pastor of the new parish. During his pastorate more pews were installed in the church on account of the rapidly increasing families. An organ was also bought and the church decorated. Brother Adrian, O.F.M., assisted by other brothers of the monastery built new altars for the church.

In 1870 Reverend Nazarius Kommerscheidt, O.F.M., was appointed pastor. In 1871 he organized the Young Ladies' Sodality, and in 1874 the Men's Society already existing was converted into the St. Francis Solanus Building Society. Next he devoted his attention to the married women, re-organizing their society as a branch of the Confraternity of Christian Mothers. Above all, however, the splendor of divine worship was dear to his heart. He exacted strict observance of the rubrics, and a large number of vestments and sacred vessels were procured during his rectorship. At his death in 1883 the St. Francis Building Society had collected a fund of $30,000 for a new and more spacious church.

Reverend Andrew Butzkueben, O. F.M., succeeded Father Nazarius. His first care was the realization of Father Nazarius' long cherished wish to build a larger church. The cornerstone for the present church was laid April 26, 1885, by Bishop Baltes, and the church was dedicated October 24, 1886, by the Very Reverend John Janssen, Administrator. Within a few years the old school built in 1884 also became inadequate for the ever growing number of children, so that in May, 1892, the corner stone was laid for the present parochial school which was ready for occupancy in the following spring. The plans and specifications for church and school were made by Venerable Brother Adrian Wewers, O.F.M. The four bells which still call the faithful of St. Francis' parish to divine service,

were dedicated in January, 1892. In November, 1908, Father Andrew celebrated his Silver Pastoral Jubilee in the midst of his dearly beloved flock, and in the space of the following year obedience called him to the rectorship of Sacred Heart Parish, Indianapolis, Indiana.

During the short pastorate of Reverend Florentius Kurzer, O.F.M., successor to Father Andrew, a spacious home was erected for the school sisters, who up to this time had made their home at the Orphanage.

In the beginning of 1911 Reverend Paulus Teroerde, O.F.M., succeeded Father Florentius. His health failing him, however, he went to Armstrong Springs, Arkansas, in the fall of the same year, where he died on December 18th of the same year. Until the appointment of a new pastor in the course of the following year, Reverend P. Columban Valentine, O. F. M., assistant to Father Paul, acted as administrator of the parish.

During the summer of 1912, Reverend Didacus Gruenholz, O.F.M., was appointed pastor of the parish. To his musical ears the old organ seemed antiquated, and in consequence a fine new organ with electric action was purchased. He also pulled the parish "out of the mud" by paving Vine Street between 17th and 18th Streets, and 17th Street between the Sisters' Home and the church. Also a new boiler house and up-to-date toilet rooms were built in connection with the school.

In July, 1918, Father Didacus, an eloquent and forceful speaker, was appointed a member of the Mission Staff of the Franciscan Province of the Sacred Heart and his successor, the present pastor, Reverend Optatus Loeffler, O.F.M., was selected, and he is trying to follow in the footsteps of his predecessors.

Of Catholic societies there are in the parish: the Holy Name Society, senior and junior branches the Christian Mothers' Society; the Young Ladies' Sodality and the Third Order of St. Francis. Of Fraternal Societies there are represented the Western Catholic Union, with two branches for men and one for women, and the Catholic Order of Foresters with one court for men and one for women.

Besides these there are established in the parish societies and confraternities for various purposes, viz: the Confraternity of the Immaculate Heart of Mary for the Conversion of Sinners; the Society of the Holy Childhood and the Franciscan Missionary Union as branches of the Society for the Propagation of the Faith; the Confraternity of the Holy Rosary.

During all these years the people of St. Francis parish have shown themselves zealous and docile, ever ready to co-operate with their pastor in any good work.

No history of the parish, however brief, would be complete without mention of some of the Fathers of the Monastery who assisted the pastors at the altar, in the confessional and in the pulpit. Most prominent among these were: P. P. Mauritius Baukholt, Benignus Schuetz, Arsenius Fahle, Seraphine Lampe, George Wehmeyer, Germain Heinrichs, Raymond Holte, Francis Werhand and Benice Aschenbach as assistants proper, besides Irenaeus Bierbaum and Michael Richard, as well as many others too numerous to mention.

As a fruit of the spiritual work of the Fathers we can point to quite a few vocations to the priesthood, secular and regular, as well as many to the sisterhoods. Out of St. Francis parish to date have come fifteen priests; ten clerics and advanced students are preparing for the priesthood; five young men have entered the religious life as Brothers, and about eighty young ladies have renounced the world and its enticements and have found peace and happiness in the cloister.

The Franciscan Fathers did not confine their activities to St. Francis parish, but throughout these years have ministered to the spiritual wants of the personnel of St. Mary's Acad-

emy, St. Mary's Hospital, St. Aloysius' Orphan Home, and for awhile also to St. Vincent's Home for the aged. Outside of Quincy the Franciscan Fathers had charge at one time or another for shorter or longer periods, of the following missions:

St. Anthony's Church, Melrose Township, Adams County, Illinois; St. Joseph's Church, Palmyra, Marion County, Missouri; St. Joseph's Church, Columbus Road, Adams County, Illinois; Sacred Heart Church, Warsaw, Illinois; St. Joseph's Church, Louisiana, Pike County, Missouri; Immaculate Conception Church, Ewing, Missouri; St. Joseph's Church, Mt. Sterling, Brown County, Illinois; Bloomfield, Illinois; Westwoods, Illinois; Roodhouse, Illinois; West Point, Illinois; Mount St. Mary's Missouri; Hagers Grove, Missouri; Bowling Green, Missouri; Clarksville, Missouri; St. Clements, Missouri.

Church of St. Michael, Greenfield, Greene County, Illinois

Established in 1860

Present Pastor: Reverend Michael Enright

Catholics began to settle in and around the present city of Greenfield, Illinois, about the year 1854. Among the first were the Peuters, Scotts, Fitzsimmons, Cafferys, Erthals and McCarthys. Priests from Jerseyville and later from Carrollton would occasionally visit them and administer the sacraments and offer Mass in private homes. In the year 1860, efforts were made to erect a church, although this intention was not carried out. However, a piece of ground, the so-called "flat-iron lot" was bought in the southeastern part of the town and lay waste there for twenty years.

In the meantime, Catholics settled on the banks of the Macoupin Creek, south of the present town of Rockbridge and erected a small church. The resident priest of Jerseyville, and after 1865, the pastor of Carrollton, visited this place of worship on a week day once every month. The Catholics of and around Greenfield availed themselves of this opportunity to comply with their religious duties. In the fall of 1877, Reverend Thomas Cusack, located at Shipman, Illinois, took charge of both Rockbridge and Greenfield Missions. Now services were held regularly in the Rockbridge church by the venerable pioneer every first Sunday of the month.

In December, 1878, Father Cusack was succeeded by Reverend Joseph D. Metzler, who a short time before had taken charge of the Brighton, White Hall, and Roodhouse Missions. Services were held at Rockbridge church the third Sunday of every month until April, 1881, and after that time discontinued.

In the latter part of the year 1879, Catholic citizens of Greenfield, foremost among them—Captain Thomas Doyle, Bernard Bird, Leo Siegel, Joseph Madden and Caffery Brothers, again considered erecting a church in their town. This time their efforts were crowned with success, and the first step was taken by incorporating the congregation under the State Law of March 8, 1869. A meeting of the people was held in the first days of March, 1880, and the congregation was placed under the protection of St. Michael the Archangel. Mr. Patrick Peuter and Patrick Joseph Madden were elected and appointed as trustees of the newly organized congregation.

At a meeting of the trustees held March 21, 1880, it was unanimously resolved to sell the old lots in the southeastern part of the town and to purchase new lots in the western part, since every one considered the old property insufficient for the erection of a good building. So the lots at the corner of Chestnut and Sheffield Streets were bought from W. P. Burroughs and G. T. W. Sheffield for $300.00 on March 22, 1880, the deed

being drawn up in the name of Right Reverend Peter Joseph Baltes, Bishop of the Diocese of Alton, Illinois. The deed was recorded at Carrollton County Court of Greene County, August 21, 1880, in book 57, page 257, and sent to the Chancery Office at Alton, December 28, 1880. The old lots in the Lemasters Addition to the town of Greenfield were sold for $100.

During the Spring months of 1880, a collection was started for the purpose of securing funds for the building of the church. The people subscribed liberally and were generously assisted by those who were not of the Faith. Nearly $1,650.00 was collected. In the month of June, the Rector, Father Metzler, ordered Lucas Pfeiffenberger, architect of Alton, Illinois, to draw the plans for the new church. These plans were adopted by the trustees, approved by Right Reverend Bishop Baltes of Alton, and bids for the work were called for. On September 2, 1880, Reverend Joseph Daniel Metzler being authorized by Bishop Baltes, blessed and laid the cornerstone of the church; Reverend William Cluse, Rector of Litchfield Church assisting and preaching the sermon in English. A large number of Catholics and those of other denominations were present. On April 24, 1881, Father Metzler blessed the church in honor of St. Michael the Archangel, and on the same day Mass was offered in the church for the first time.

In June, 1885, Right Reverend Peter Joseph Baltes visited St. Michael's Church and administered Confirmation to 81 children and adults. On the same day the Bishop formally dedicated the church. The following priests were present at the ceremony: Fathers Augustine J. Sauer, Charles J. Zwiesler, Clement Aloys Sommer, Peter Kaenders, Patrick Fallon, and the Pastor Reverend Joseph Daniel Metzler. The sermon was delivered in English by Reverend Augustine Sauer.

The fine church bell now in use was blessed on October 24, 1893, by Right Reverend James Ryan in honor of St. Joseph.

Father Metzler continued to minister to the people until 1896. He was succeeded by Reverend Francis X. Smith. Reverend Henry Becker took charge of St. Michael's congregation April 1, 1899. In 1902, Father Kehoe became rector of St. Michael and administered until 1907. Until the year 1903, St. Michael was an out mission. There was no residence for a priest save a little structure of two rooms erected by Father Metzler intended to accommodate a priest staying over night for Sunday Mass. The present rectory was built by Father Kehoe who, in 1907, took up his residence here.

The congregation of St. Michael's up to the year 1905, embraced not only the Catholic population living within the present day limits of Greenfield Parish, but also many of those living in and around Hagaman and all those living around Kemper. The former separated when St. Catherine's church was built in Hagaman by Father Kehoe in 1905, the latter forming their own congregation when Father Denis O'Brien built the church of St. John the Evangelist at Medora in 1915. St. John's was then served as a mission church by the rector of Greenfield until December, 1924.

After Father Kehoe, Reverend E. J. McAuley followed as pastor from 1907 to 1909; Reverend George Hensey from 1909 to 1910; Reverend Denis O'Brien from 1910 to 1920. Following Father O'Brien as rector came Reverend Michael Costello, who, in the short stay from November, 1920, to July, 1922, accomplished much in introducing modern improvements into the residence and church. The present rector, Reverend Michael Enright, took charge on July 1, 1922.

On September 7, 1924, Right Reverend James A. Griffin, D.D., made his first official visit to St. Michael's Parish, Greenfield, and administered

the Sacrament of Confirmation to seven adults and sixteen children. On that happy occasion, the Right Reverend Bishop delivered a very appropriate and eloquent sermon to a capacity congregation of Catholics and non-Catholics. In attendance on the Bishop, besides the pastor, were: Fathers Michael Enright, Michael A. Tarrent, Thomas Cusack, Dennis J. Ryan, and many others of the neighboring clergy.

The following vigorous societies do much good work in the parish: Altar Society, League of the Sacred Heart, Holy Name Society and the Propagation of the Faith.

At present the congregation consists of 42 families of Irish and German ancestry, the Irish predominating. The majority of these families belong to the farming class and live in the neighborhood of Greenfield.

Church of St. Thomas, Camp Point, Adams County, Illinois

Established in 1860

Present Pastor: Reverend Edmund J. Scanlan

When the Chicago, Burlington & Quincy railroad was being built from Quincy to Chicago, the Irish laborers employed on the work at the little town of Camp Point, built a church which was placed under the patronage of St. Patrick. This building was erected in 1860. There were about sixty families in this neighborhood at that time.

As the laying of the tracks progressed the Irish laborers left Camp Point and the Catholic population dwindled until now there are only ten families in the parish. Meantime the name of the church was changed from St. Patrick to St. Thomas. The Church at Camp Point is now an outmission attended once a month from Liberty.

The first pastor of St. Patrick, now St. Thomas, was the Reverend A. B. Rinckes. When Father Thomas Cusack founded the parish of St. Brigid at Liberty he took care of the Camp Point parish also. Since Father Cusack's time this custom has been followed by the pastor of the Liberty Church.

Church of the Immaculate Conception, Shelbyville, Shelby County, Illinois

Established in 1862

Present Pastor: Reverend Lawrence K. Winking

In the decades following the foundation of Shelbyville, County seat of Shelby County in Central Illinois, a few Catholic families moved in at various times. For quite a while these pioneers seem to have been without any spiritual ministration. In 1859 Reverend Anthony Vogt visited them for the first time. He came from Decatur, via Mattoon, and gave the Catholics at Shelbyville intermittent service in private homes, until 1862, when the first church, a frame structure on South First Street was built. From 1862 to 1865 Father Vogt assisted by Father Thomas Cusack, who seems to have resided in Shelbyville at least for a time, continued to serve these good folks in their little church dedicated under the title "Church of the Immaculate Conception B. V. M." If Father Cusack was not the first resident pastor, Reverend Julian Turmel, who came in 1865 to minister to the fifteen families, certainly was.

This little frame structure was sufficient for the needs of the Shelbyville parish until the late '70's. In 1877, when the parish had grown to the number of thirty-five families, the pastor, Reverend John Storp, suggested building a new church to accommodate the growing parish. His

suggestion was well taken and all the parish put forth their best efforts, so that in 1879, Right Reverend Peter J. Baltes, D.D., Bishop of Alton, dedicated the present church on North Washington Street. It is a splendidly built edifice, and bids fair to house the Catholics of Shelbyville for many a year to come. While not a large church, it is convenient and substantial, giving every promise of being sufficient for all needs for many years.

The parish house was built at the same time, connected with the church, and is also fit for many years of service.

Father Storp also opened a school conducted by the Sisters of the Poor Handmaids of Jesus Christ, which unfortunately was short-lived, closing in 1880 or 1881. Since that time the parish has remained almost stationary in numbers, neither growing nor decreasing to any appreciable extent. At the present time there are some forty families scattered in and about Shelbyville attending the Immaculate Conception Church.

In 1912 during the pastorate of Reverend Herman Gesenhues, the roof of the church was set on fire by sparks from a burning structure in the neighborhood, destroying the tower and the roof. The church was promptly repaired, however, losing only the tower, which was considerably shortened. With the intercession of the Immaculate Virgin, it is to be hoped that the parish placed under her protection may continue to do good work in Shelbyville and the surrounding country.

Since its inception, the following priests have labored in the parish: Fathers Anthony Vogt, 1859-63, 1864-65 (coming regularly from Decatur to the missions); Thomas Cusack, 1863-64; Julian Turmel, 1865-72 (probably the first resident pastor); M. Quinlan, 1872-73; John Adolphus Jacque, 1873-75; (lived for a while at Assumption); John Storp, 1875-81 (builder of the present church); Henry Joseph Hoven, 1881-91; August J. Sauer, 1891-93; John R. Mahoney, 1893-95; James Joseph Dougherty, 1895-97; J. M. J. Reade, 1897-98; Francis B. Kehoe, 1898-99; William A. Heffernan, 1899-1901; James Vincent Martin, 1901-03; Patrick Loughney, 1903-05; Herman Gesenhues, 1905-13; John M. Heslin, 1913-19; Michael Crowley, 1919; Timothy McKeogh, 1919-24, and Lawrence H. Winking, 1924——.

The parish has three well-organized societies: Holy Name, St. Rita's and Altar Societies.

Among the first families of the early days were the Brophys, Currans, Donnellys, Earps (who donated the first church property), Delaneys, Fitzgeralds, Gaffneys, Junckers, Kellys, Kingstons, Pollards, Sullivans, and Whalens. All these pioneers have gone the way of all flesh. Honor to these folks of bygone days who built well because they built upon a sound foundation.

While there never was a mission as such served by the priests of Shelbyville, these men did at times hold services in nearby towns, such as Sullivan, Tower Hill, and Windsor. To this day Catholics in out-lying towns come to Shelbyville, in fact they number approximately one-third of the forty families now constituting the parish.

Shelbyville itself, situated on the Okaw River one hundred miles northeast of St. Louis, dates its first settlement to 1825 or '26, when the first cabin was built in the confines of the present town. In the Fall of 1827 the first store was opened. Very soon the little town played an important part in the life of central Illinois by reason of its prominent men, such as the Thorntons and S. W. Moulton. It is a typically American town with a history of patriotism and sacrifice, conservative and consequently sound in a business way. The early settlers were for the most part Methodists, Presbyterians and Campbellites by creed, and these three sects are still the most prominent in the religious

life of the community. It is but fair to state, however, that though Catholics are a very decided minority, bigotry, once so rampant here, is now fast dying out to the great good of the community at large.

Church of St. Joseph, Bloomfield, Adams County, Illinois

Established in 1862

Present Pastor: Reverend Charles John Flori

The exact beginnings of St. Joseph's congregation, Bloomfield, are shrouded in obscurity. The available records selected from an old sketch of St. Peter's, Quincy, disclose that Reverend Peter McGirr who was sent to Quincy in 1862 had recorded one page of baptisms in the Bloomfield church records, signed by Reverend Thomas Cusack, C.P., thus indicating that it was either an out mission at the time, or that the Catholics of the vicinity of Bloomfield were receiving spiritual attention from St. Lawrence O'Toole's, by which name the present St. Peter's was then known.

Father McGirr's parents and other immediate relatives of his family had settled down at Bloomfield at this time after their arrival from Ireland. With them, or soon after, others of the Irish race settled down on the farm lands to clear the timber and prepare the soil for cultivation. When their numbers had increased sufficiently, they agreed on a church property and decided to erect a church building of their own. (Whoever wishes may read in the county records of Adams County a minute description of the location of this church property, dated January 11, 1871.) Soon a frame church and rectory were erected and a cemetery plot secured. The same church building stands today in a fairly preserved condition, but the parish house which had become a dilapidated wreck was cleared away in the fall of 1918. A beautiful grove of oak and cedar trees still adorns the location and traces of gravel walks and a gravel road leading from the main highway tell the story of a once well-kept church grounds.

The once beautiful kept hedge fences that surrounded the entire property were uprooted in the fall of 1923 on account of unsightliness. These are all reminders of a parish, once vigorous, now in decay.

Had it been possible for Father McGirr to extend his indomitable zeal to the establishment of a parochial school in, or near Bloomfield, the parish would not now be struggling for existence in the face of great odds. But with the gigantic task he had on his hands at St. Peter's Quincy, he had very little time to give to our missions. This fact, however, is evident, that he loved the peaceful life and the reposeful surroundings of Bloomfield, as his dying request was to be buried, after life's fitful fever, in the beautiful plot of St. Joseph's Cemetery, where a large tombstone of glazed granite marks his last resting place.

From the records dating back to 1863, it appears the following families were old settlers: Smith, Dempsey, Donacho, Quinn, Miles, Tenford, Brady, Carolan, McLaughlin, Martin, McCane, Gleason, Kelly, Hogan, Curran, Rone, Eagen, Grant, Carroll, Conners, Shaffer, Rogers, Ward, Tully, Clark, Morrison, McClean Daugherty, Gunn, Rudden, Nolan, Lynch, Brennan, Peterson, Fitzgerald, Campbell, Flick and Gold. Many of the descendants of these families are scattered throughout the states.

The glorious days of Bloomfield were under the administration of Reverend P. J. Kerr, who was resident there from 1875 to 1885, when Reverend Clement Johannes took charge. Father Johannes remained until the fall of 1888, when he was succeeded by Reverend Herman Gesenhues. These priests did not have an easy life. Besides attending to Bloomfield, which was then a substantial parish, they looked after such

Quincy—Rev. J. J. Driscoll, Pastor St. Peter's Church, Rev. Peter McGirr (Dec'd), and Rev. John P. Kerr (Dec'd), former Pastors, School and Sisters' Residence . . . Bethany—St. Isidore Church and Rectory, Rev. C. J. Fanning, Pastor . . . Meppen—St. Joseph's Church, Rev. S. C. Schawwecker, Pastor, Rectory, Sisters' Residence.

distant places as Mt. Sterling, Buston, Liberty and Camp Point on the Columbus Road. These places were not actually far distant as estimated at the present time, but in those days of impassable roads such journeys were long and tedious ones. Many of the old parishioners still living recall how often these priests said Holy Mass in private homes and braved the hardships of travel on sick-calls, hardships that the priests of this, a softer age, would scarcely be able to endure. It is said that these pioneer priests of Adams County were great lovers of fine horses, and that nearly all their long-distance trips were made on horseback. Warsaw, Lorraine and Clayton are also mentioned among the places visited by these old missionaries.

The following pastors of Bloomfield came in succession: Fathers John Dieterich, George Pesch, T. J. Butler, Francis J. Hussey, John McVeigh who was the last resident pastor of Bloomfield; Paul Reinfels, and Charles J. Flori. Father McVeigh left Bloomfiield in 1903 when St. Joseph's on the Columbus road gave promise of being the most thriving parish in the northern part of Adams County. The promise, however, was never realized for all too soon decay set in until today the parish is almost negligible in numbers. Catholic influence, however, is still felt in the Bloomfield territory, and no one could force the few members left there today to abandon their little church and cemetery. It is to be regretted, however, that there is no oncoming generation and this almost spells doom.

So the life of St. Joseph's, Bloomfield, was just exactly 43 years. The first announcement in its records is the baptism of Mary Jane Smith on June 4, 1863. The latest record as a parish with resident pastor is Anna Mary Hummel, dated September 1, 1906, by Reverend John McVeigh.

During the administration of Reverend Paul Reinfels some improvements were made on the church building, a new roof, interior decorations of walls and altars and sacred vessels, but since 1915 little substantial improvement has been made due to the fewness of members left to defray such expenses. Today there are only seven families left, and all within a stone's throw of the hard state road leading to Quincy.

In 1921 the pastor, Reverend Charles J. Flori, urged by repeated requests, isued a printed call to all available former members of the Bloomfield parish to contribute towards a fund for the permanent maintenance of St. Joseph's Cemetery, but the response was disappointing, only one third of the known living survivors answering the call. A little over $300.00 was received to meet a planned outlay of at least $1,000.00, according to the present price of work and material. A beautiful new cross and corpus were donated by a relative of Father McGirr, and a basis for it was donated by the trustee, John Carolan, and permanently placed by him.

The Ladies' Altar Society have a bank account of several hundred dollars which they pledge to use only in case of urgent parish necessity.

Church of St. Peter, Quincy, Adams County, Illinois

Established in 1862.

Present Pastor: Reverend Joseph J. Driscoll

Before his consecration as Bishop of Detroit, Michigan, the Reverend Peter Paul Lefevre visited Quincy periodically and held services for both the English and German speaking Catholics. The formation of parishes and their division along national lines began with the arrival of Father Brickwedde from Germany who was appointed to organize a German parish, and Father St. Cyr, who was appointed pastor of the English

speaking people by the Bishop of St. Louis. He was succeeded by Father Hilary Tucker, the first resident pastor of the English speaking people.

Father Tucker began the erection of a brick church (St. Lawrence) on the site now occupied by St. Peters on Eighth and Main streets. He was transferred in 1846. From this year until 1862, the congregation had for its pastors: Reverend Francis Derwin, Reverend Patrick McElhearn, Reverend James Dempsey, Reverend M. McLoughlin. During this period the congregation was numerically weak and financially embarrassed by the bankruptcy of the Northern Cross railroad on which many of its members depended for employment. The tireless energy of self-sacrificing pastors and people enabled it to survive those perilous times until the year of 1862, when it took on a new life and from that time on kept apace with the growth of the city.

Father Peter McGirr was appointed pastor in the year 1862. In him his congregation soon recognized an able and learned leader. He was a man of powerful physique, of indomitable will power and apostolic zeal, an indefatigable worker with tact and prudence and with a kind heart that endeared him to his people. He visioned the future needs of the congregation with its ever increasing membership and planned accordingly. He purchased a rectory, opened a parochial school and in the year 1868 commenced work on the spacious edifice of St. Peters. When complete a church one hundred and fifty feet long, sixty-four feet wide with a tower two hundred and twelve feet high, stood before him as a monument to his zeal. With much material and labor donated, he was able to build this magnificent church at the low figures of $20,000. Later he built the new rectory adjoining the church. For over thirty years God blessed St. Peters congregation through the zeal and sanctity of Father McGirr. He was called to his reward in 1893. His good work was successfully continued by Father Kerr who was appointed irremovable rector by the late Bishop Ryan. Father Kerr did much spiritually and financially for the congregation. As a recognition of his splendid work, he was appointed Dean of the Quincy Deanery. He died March 2, 1914, and is buried in the priests' lot in St. Peter's Cemetery.

Father John Joseph Driscoll was appointed irremovable rector of St. Peters and assumed the duties of pastor October 1, 1914. Like his predecessors, he has made many improvements, notably the church tower, new organ, and the purchase of the Governor Wood property on Eleventh and State for a parochial school, chapel, convent, and club house.

From every viewpoint, the Governor Wood property is considered among the most desirable and valuable property in Quincy for school purposes. At present 190 parochial school children enjoy the benefits of space and location which it affords. St. Peter's congregation is to be congratulated on having acquired it.

Reverend Daniel J. O'Hanlon is the present assistant.

The following priests have served as assistants at St. Peter's: Reverend John Brennan, 1889 to 1890; Reverend William Joseph McGuire, 1890 to 1893; Reverend C. Brady, 1894 to 1895; Reverend Francis J. Hussey, 1896 to 1898; Reverend Michael Blooman, 1899 to 1903; Reverend Jeremiah Cronin, 1905 to 1906; Reverend Michael J. Foley, 1907 to 1913; Reverend Thomas Calnan, Adm., 1913 to 1914; Reverend Amos E. Giusti, 1913 to 1919; Reverend Edmund Scanlan, 1919 to 1927.

Reverend John Joseph Driscoll, J. L. Flynn and Emmett Corcoran form the Board of Trustees of the parish.

St. Peter's parish was prominently identified with patriotic activities in Quincy during the World War. Many of its boys went to fight over seas; some of them never to return.

The parish has these serviceable and progressive societies: Holy Name Society, Altar Society, Young Ladies' Sodality, League of the Sacred Heart.

Church of St. Patrick, Trowbridge, Shelby County, Illinois

Established in 1863

Present Pastor: Reverend Michael J. Crowley

St. Patrick's Church, near Trowbridge, was erected in the year 1863, under the supervision of Reverend Father Schloesser, O.F.M., of Teutopolis, from which place it was attended. It was dedicated in 1864 by Right Reverend Bishop Henry Damian Juncker, Bishop of the Diocese.

Seven acres of timber land were donated by Patrick McAndrew as a site for the church. The building was 54x30 feet. In 1866, the church was made larger. During the pastorship of Reverend Francis Moening, O. F. M., 1869-70, a school was built.

The first members of the congregation were the families of Cornelius Barrett, Edward Barrett, Michael Barrett, and Patrick McAndrews. The first subscription list shows the names of the following: Patrick McAndrew, William Teaters, Edward Barrett, Mr. Constant, Mr. Gehant, Mr. Leopold, Mr. Robihan, Michael Barrett, Cornelius Barrett, Danile Sims, Mr. Weisbrick, Mr. Leserer, John Cabbes, and James Ryan. Later lists show the following names: Nicholas Hiffman, John McClory, John Hunk, Chris Doran, Owen McVey, William Coulter, Arthur Quinn, Edward Quinn, John Donahoe, James Donahoe, Godfrey Doll, Jeremiah Sheehan, Thomas McRan, Joseph Mihlbachler, Michael Volkman and Patrick Whalen.

Many members of the congregation were Irish or of Irish descent. There were four French families, several German families, and two Bohemian families. Most of the families came from Ohio, Missouri, Kentucky, and Tennessee.

Former and present pastors: Franciscan Fathers—Killian Schloesser, 1862-69; Paulinus Weis, 1868; Francis Moening, 1869-70; Ustace Niemoller, 1870-71; Francis Albers, 1871-73; John Ring, 1873-74; Herman Wirtz, 1874-76; Victor Aertker, 1876-77; Clementine Lohrbacher, 1877; Father Theodore, 1877-79; Pacificus Kohnen, 1879; Bonaventure Faulhaber, 1880-81; Norbert Wilhelm, 1881-85; Beninus Schultz, 1885-86; Stephen Schols, 1886; and Fidelis Kaercher, 1886-88. Secular priests: Fathers John Gratza, 1888-89; James Vincent Martin, 1889-91; Patrick Lyons, 1891-93; J. T. Butler, 1893-96; William Murphy, 1896-1901; Francis Kehoe, 1901-02; John J. Corcoran, 1902-06; Thomas McGrath, 1906-08; Francis Curran, 1908-17; Patrick J. Beary, 1917-26, and Michael J. Crowley, present pastor.

St. Patrick's Parish gave to religion the following: Reverend Augustine McClory, O.F.M., who for a time engaged in missionary work and later figured in the spreading of the Franciscan missions in California.

Sisters from the congregation: Mother Mary Vincent Hunk, Superior General of the Franciscan Sisters of Mary Immaculate, St. Francis Academy, Joliet, Illinois; Margaret Hunk, Sister Xavier; Mary Hoffman, Sister Paul; Catherine Hoffman, Sister Monica, and Elizabeth Moran, Sister Isabel; all of the Franciscan Order; Maria Wilson, Sister Mansoetta, and Jane Wilson, Sister Odona both of the Notre Dame Order; Mary Otter, Sister Antonio, Ursuline Order; Winifred Moran, Sister M. Patricia, Mercy Order, and Anna McClory, Sister M. Josephine, Charity Order.

Old parishioners still living are: Mrs. Jane McClory, and Mrs. Margaret Wilson.

Shelby County was created by an act of the assembly in 1827. Big Spring Township, in which Trowbridge is located, takes its name from

a spring called Big Spring which is about a mile from St. Patrick's Church. Around this spring the early settlers built their homes. Here was built the first water mill where corn and wheat were ground and lumber sawed. In this locality the first school made its appearance and the first post office, Big Spring, was established.

A priest from Vandalia occasionally visited the scattered families until 1862, when the few Catholics sought and obtained permission to establish a mission under the care of the Franciscan Fathers of Teutopolis. The building of St. Patrick's Church led several Catholic families to settle near. The Clover Leaf (now called Nickel Plate) Railroad was built through Big Spring near the church in 1881 and 1882. Soon a store was built and a post office established and called Clover Leaf. Several years later, railroad officials changed the name to Trowbridge because it is located between two branches of the Little Wabash, hence the bridges.

Until the Franciscan Fathers began in 1862 to hold services the only opportunity the Catholics had to hear Mass and receive the sacraments was when a priest made an occasional visit or it was possible for them to go to Teutopolis or Green Creek, a distance of about 15 miles.

Father Killian Schloesser advertised in Catholic papers that land was to be had here and a Catholic church built. In 1863, a sufficient number of Catholics had settled to begin the erection of a church which was completed and dedicated the following year. Before the church was built, Mass was celebrated in the McAndrew home. St. Patrick's was attended by the Franciscan Fathers of Teutopolis until 1888.

Since 1889, it has been attended from Neoga. Mass is now celebrated there every Sunday and Holyday at 8:00 and 10 o'clock alternately. It has a membership at present of 115 souls. The church is in good repair. In September of the present year, 1925, a new roof was put on, the interior of the church neatly frescoed, pews and wood-work varnished and equipped with new lights.

Father Crowley, present pastor of Neoga, attends the spiritual needs of Trowbridge.

Church of St. Anne, Edgewood, Effingham County, Illinois

Established in 1864

Present Pastor: Reverend John Marion

In the Spring of the year 1864, about eleven families living within a radius of fifteen miles of Edgewood appealed to the Right Reverend Peter Joseph Baltes of Alton, Illinois, for permission to organize a parish. Permission was granted and the work of organizing the new parish was intrusted to the Franciscan Fathers of Teutopolis, Illinois, who proceeded with the work by calling a meeting of the few Catholics around Edgewood. The wishes of the Bishop were made known, and those assembled, among whom were Louis Schoen and John Casey who were active participants, at once organized and pledged $400.00 as a beginning of the work.

Mr. Schoen and Mr. Casey secured a site in the west end of the little village of Edgewood and there a small frame church was erected at a cost of $1,000. From the year 1864 until 1879, the mission was in charge of the Franciscan Fathers of Teutopolis. Then it was given to the pastoral care of secular priests. From 1879-86 it was attended by Father Reisen from Flora; from 1886-90, by Reverend J. B. Schnelton, and from 1890-93 by Reverend P. A. Lyons, of Altamont.

In the year 1893, the care of this mission was entrusted to Neoga parish, and from that time to 1907, Fathers William Murphy, J. J. Corcoran, B. Keogh, and T. F. McGrath attended twice a month in the given order.

In the Autumn of 1917, Right

Reverend James Ryan, D.D., appointed Reverend Edmond Flynn as the first resident pastor. At once provisions were made for a parochial residence, and one was erected in 1908 to serve the reverend pastor.

In 1910, Reverend Edmund Flynn was appointed pastor of Shipman and Reverend Adolph Schneider became his successor at Edgewood where he remained in charge until his death in 1918. Father Montruchio succeeded Father Schneider but remained in charge only a few months. Reverend Daniel Doyle then took charge of the parish September 30, 1914, and in 1915 erected the present church at a cost of $8,000. A fine high altar and new stained glass windows added much to the appearance of the new church.

During his stay, Father Doyle did a great deal for the congregation both spiritually and materially. He was succeeded by Reverend Edmund Butler, who, however, remained only a few months.

The present pastor, Reverend J. Marion was appointed in July, 1919. Under his leadership the remaining debts on the parsonage and the new church were paid off and many needed improvements were made. He organized the Holy Name Society to which every young man and every married man in the parish belongs. The young and married ladies all belong to the Altar Society. The Society for the Propagation of the Faith also has a branch established here.

The congregation once numbered forty-eight families, but owing to deaths and the general tendency to move to more prosperous neighborhoods the congregation has been reduced almost one half. Although most of them are of modest means and have to work hard for a living, nevertheless they are always willing to do their utmost for their church.

In 1924 Right Reverend James A. Griffin, D.D., Bishop of the Diocese, visited the parish and confirmed a class of forty-six children.

The religious standing of the parish is excellent. The people approach the sacraments frequently, and though many of them live a great distance from the church, yet so long as the roads remain good they are faithful in attending and fill the church on Sundays and Holydays of Obligation.

Church of St. Isidore, Bethany, Moultrie County, Illinois

Established in 1864

Present Pastor: Reverend Charles J. Fanning

St. Isidore church is situated three miles north and one half mile west of the town of Bethany, and about twenty miles southeast of Decatur, Illinois. As early as 1857 a few Catholic families, mostly of Irish extraction, had migrated west and settled in what is now Dora Township, Moultrie County. Those families managed to visit Decatur or Mattoon a few times a year to hear Holy Mass and receive the Sacraments.

Father Anthony Vogt who was appointed pastor of St. Patrick church in Decatur and surrounding country in 1859 labored untiringly for the spiritual welfare of the early settlers. Hearing of the difficulties which the people of this community had to encounter in getting to Decatur, it being a journey of two days for the round trip, Father Vogt volunteered to visit the settlers at stated times in order to minister to their spiritual wants, having made arrangements to that effect in the summer of 1863. Mr. Edmund Bresnan, though not the first settler, took advantage of this opportunity to invite Father Vogt to make use of his humble home for the celebration of holy Mass. In the meantime, Mr. Bresnan notified the families in the surrounding country. When the blessed day arrived there was a gathering of eleven families to assist at

the first Mass celebrated in Moultrie County.

After Mass and a practical sermon on the beauty of the faith and the reward for those who persevere therein, he advised the men to consult among themselves about the erection of a small church. Beyond all expectations, they imediately pledged themselves to a sum of over six hundred dollars. Encouraged by this interest, Father Vogt purchased a forty acre tract of railroad property on which was built a frame church. This church was finished in 1864 and dedicated to St. Isidore, patron of farmers.

Father Vogt continued to attend St. Isidore from Decatur once a month on a week day until his transfer to Macon in 1870 from which place he visited it twice a month on Sunday until 1873.

Father Timothy Hickey attended St. Isidore from Decatur for a short time until Father Manasses Kane became pastor of Macon in succession to Father Vogt. Following is the list of priests who attended St. Isidore's from its beginning until the present time: Fathers Anthony Vogt, 1863-73; Timothy Hickey, 1873-74; M. Kane, 1874-75; E. McGowan, 1875-98; William Costello, 1898-1900; J. J. Corcoran, 1900-02; J. V. Martin, 1903-04; J. J. Dougherty, 1904-09; J. M. Davis, 1909-19; and C. J. Fanning, 1919, to the present time.

Reverend Edward McGowan who attended it as a mission from Macon from 1875 to 1883 built the present parochial residence and was the first resident pastor. He enlarged the church at this time as the members of the congregation came from all over Moultrie County.

In 1891 Father McGowan saw the need of a larger and more substantial building to accommodate the people. There was a division of opinion among them as to where the church should be built. The congregation being divided, a church was built at Dalton City, four miles west of here. Father McGowan constructed a brick church on the site of the old building to accommodate the people in the eastern part of the county. A few years later he built a frame church at Sullivan which he attended once a month for about two years.

In the year 1910 a coal mine was opened at Lovington, a town about eight miles east of St. Isidore, and so many Catholic families, principally from Scotland and Austria-Hungary, moved there to seek employment that in 1914 the late Bishop Ryan was petitioned and permission was granted to build a church at Lovington. Reverend M. J. Davis built a small frame church which was dedicated to St. Mary, Mother of God, on August 15, 1915.

Reverend J. V. Martin was the only pastor of St. Isidore who died here, and his pastorate was from 1903 to January, 1904. In 1910 Reverend M. J. Davis enlarged the parochial residence by the addition of two rooms, and in 1916 a lighting system was installed for the house and church. In 1920, the basement of the house was enlarged and cemented and made more convenient and comfortable by the addition of modern improvements. The congregation, realizing the need of a suitable place for socials and entertainments, donated their services in digging the basement under the entire church. All were very generous in giving their hand to the work, and in a very short time a commodious basement was the result with little or no expense. A larger furnace was installed, and in the same year, 1921, the church was redecorated by William Kloer of St. Louis. At the present time the church and house are in a good state of preservation.

Of the early settlers, Mrs. Cornelius McCarthy and Mrs. Michael Griffin are the only two living in this community. Mother Teresa of the Ursuline Academy of Decatur, Illinois, supplied the dates for the early history of St. Isidore. It was in her father's house that the first Mass was celebrated in this community. Sister Helen Madigan, now deceased, was also a member of the Ursuline Or-

der and one of the early settlers. Sister M. Eleanor, Sister Munda, and Sister Thedocia are members of the Dominican Order and formerly belonged to this parish.

Ten young men from this parish answered their country's call during the World War, eight serving in the army and two in the navy.

This part of the Country prior to 1859 was a virgin prairie owned by the Illinois Central Railroad Company. Irish settlers came to the locality and acquired some property. The land was unimproved, undrained and because of its low marshy condition there was little hope for immediate profitable production. This condition was relieved later by the construction of a drainage system; splendid yields resulted and the value of the land was notably enhanced. Farms which sold for five dollars per acre in 1861 gradually grew in valuation until the present day they are priced at $250 per acre.

The members of the congregation as it stands today are almost without exception direct descendants of the early settlers so that the property passed from father to son and grandson.

Death has claimed some, while others have answered the call of the cities, so that the families are fewer and their farm holdings more extensive. There are now only thirty families with a total of one hundred and forty-two souls, men, women and children.

Church of the Forty Martyrs, Tuscola, Douglas County, Illinois

Established in 1865

Present Pastor: Reverend Joseph P. Jordan

Tuscola, in the heart of the corn belt, is an agricultural city and the County seat of Douglas County. The present census is very close to three thousand. The original town was laid out by Messrs. Terry, Mulhallan and Cornelius, July 9, 1857.

There were very few Catholics in Douglas County, and it was not until 1865, that Father Thomas Mangan, located at Paris, fifty miles distant, came to Tuscola at infrequent intervals, and then not on Sunday, to look after the spiritual needs of the four or five families scattered over the country. This hardy missionary ministered to the people for some years, offering Holy Mass in the homes of Martin Cogley, Brian Roche, and Thomas, Patrick, and Michael Cummings. Father Michael Quinlan succeeded Father Mangan and continued the visits into Douglas County, stopping at Arcola to the south, where he performed a like service to a little larger congregation. About this time the McGinis family donated a site for a church, but the families were so few and the visits of the priests so infrequent that the hoped-for church was never built on that site, and the property was bought in for taxes.

Reverend J. B. Diepenbrock, who became in 1875, the first resident pastor at Arcola, eight miles south, was able to give Tuscola a little more attention because he was nearer and had not so large a territory to cover. He also offered the Holy Sacrifice of the Mass in the homes of the faithful. The county authorities were kind enough on certain occasions to give the use of the County court room for worship.

The earliest Catholic settlers in this locality were Irish and came here with the building of the Illinois Central and C. I. & W. Railroads, which gave them employment. As they were not farmers they had no horses to carry them to Arcola, where Father Diepenbrock was having Mass each Sunday, so they either walked the entire distance of eight miles or rode on hand cars.

The zealous Father Diepenbrock called the little flock of ten families together at the Court House and sug-

gested the building of a church. Enthusiastically, they went to work and through the efforts of the late Congressman Joseph G. Cannon, non-Catholic, and president of the First National Bank ,and Patrick Sloan, two lots were donated for church purposes. The lots were ideally located at Vanallen and Center streets, just opposite the Court House. A subscription of $500.00 was taken up, and in 1880 the first Catholic Church in Tuscola and the second in Douglas County, was dedicated to its sublime purpose, under the name and patronage of the Forty Martyrs.

Most of the work was done by the men of the parish and the building was erected at a cost of seven or eight hundred dollars. To this little frame structure of 20x40 feet, Father Diepenbrock came once a month until 1884, when Reverend P. M. O'Donohoe became pastor at Arcola. This service was continued through the pastorates of Fathers D. J. Moroney, 1887 to 1891, and J. V. Martin, who was the last pastor at Arcola to serve the parish at Tuscola.

In 1901, Reverend Thomas Moore, pastor at Hume, Illinois, was given charge of the Tuscola Mission. Father Moore made the long trip of twenty miles every other Sunday. During his pastorate, the church was enlarged by the addition of a sanctuary and a sacristy. The latter room also served as a lodging place when the priest remained over night. A choir loft was added to the building through the generosity of the Frank Cabalak family of Villa Grove.

An effort was made at this time by Father Moore to purchase an adjoining lot for the purpose of erecting a parsonage in the hope that a resident pastor might be secured, but the project failed for various reasons, principally because the price was held to be rather high for the struggling parish. Reverend George Hensey succeeded Father Moore at Hume in the year 1905, and continued the work at Tuscola. About this time railroad shops were located at Villa Grove, four miles north and seven miles east of Tuscola. Father Hensey found that quite a few Catholics were employed there and so informed the Bishop of the Diocese. The Bishop thereupon sent Reverend William Quattman to Tuscola in the year, 1906, and instructed him to build a church at Villa Grove and attend it as a mission from Tuscola. Father Quattman met with much success and soon obtained the donation of two lots as a site and built a church there. He attended Villa Grove each Sunday and soon had a very fine little congregation. During this time and until 1908, there being no parsonage at Tuscola, Father Quattman lodged at the hotel. He now began an active campaign for a parsonage and this materialized in 1908 in a fine priest's home, costing $3,000.00 which were paid off in a very few years.

Father Quattman continued to serve Tuscola and Villa Grove until November, 1917, when he was transferred to Sigel, Illinois, and Reverend August M. Hohl, who had been an assistant at St. John's, Quincy, was sent to Tuscola. At this time the parish numbered about 30 families.

The old frame church was beginning to show the ravages of time and also found to be too small for the congregation. In the Fall of 1920, Father Hohl, at a meeting of the congregation suggested that a building fund be started which should culminate in the building of a new house of God. He met with the co-operation of the parish and after five years, over $23,000.00 had been accumulated for the new church. In September, 1924, the farmers of the parish who could spare the time volunteered to help with the work.

A place had to be found for the old church so that services might be held while the building was being erected. It was decided to purchase three lots just west of the church and located on the southwest corner of Vanallen and Center Streets for that purpose. Edwin F. Meister, the present City Attorney and a member of

Tuscola—Rev. J. P. Jordan, Pastor, Forty Martyrs, Church, Rectory . . . Shipman—Rectory, Rev. Joseph McKeogh, Pastor, St. Denis Church . . . Michael—Rev. Michael Sheehy, Pastor, St. Michael's Church, First Church Building, Rectory.

Arcola—St. John's Church . . . Charleston—Rectory, Rev. J. J. Connolly, Pastor, St. Charles Church . . . Bishop Creek—Rev. Eugene Hagedorn, O.F.M., Pastor, St. Aloysius Church, Rectory, School . . . Virden—St. Catherine's Church and Rectory, Rev. Geo. J. Kenney, Pastor . . . Illiopolis—Visitation B. V. M. Church, Rectory.

the congregation, obtained the lots for the parish at the very reasonable figure of $1,500. It is the hope of the congregation to be able to build a school on this site when it is no longer needed for a church; there being a real need for a school in this community.

Under the direction of J. P. Moorehead, who charged nothing for his work, the farmers moved the old building to the other site just purchased and put in the concrete foundation for the new church. Thomas Francis Imbs, St. Louis, Missouri, was chosen as the architect for the new church. He drew plans for a clerestory Lombardic Romanesque brick church, which pleased the congregation. The new church was to cost something like $30,000.00 without equipment and was to seat 350. In May, 1925, the building committee composed of the Trustees, A. S. Hartmann, Richard Powers and James Kennedy and James Melody gave the contract to J. P. Moorehead. Work was at once begun and it is hoped that the building will be ready for occupancy by Christmas of this year, 1925.

The parish at present numbers 200 souls and the people are of Irish and German parentage. The Catholics of this city have enthusiastically contributed their share toward the upbuilding of the city and county. The parish cherishes its service flag with nine stars, the number of her young men who went to war at the country's call in the recent great conflict. They all returned but not unscathed. One was terribly injured and remains a cripple for life, and two were so badly gassed that they are forever banished from their home to live in a more salutary climate.

Father Hohl had the happiness of seeing his new church dedicated on May 12, 1926, by the Right Reverend James A. Griffin, D.D., assisted by several priests, in the presence of one of the largest and most representative gatherings that Tuscola has ever witnessed.

In September, 1927, Father Hohl was promoted to the important parish of St. Paul in Highland, Illinois, and Reverend Joseph Jordan was transferred from Grafton to the church of Tuscola.

Church of St. Denis, Shipman, Macoupin County, Illinois

Established in 1865

Present Pastor: Reverend Joseph McKeogh

St. Denis' congregation was organized in the beginning of the year 1865. Reverend A. B. Rinkes came once a month from Bunker Hill, Illinois, and said Mass for the people in the home of John Lunstead, an Irish immigrant. For three years, until the church was built, Mass was offered up once a month in this house .

In July, 1865, Reverend A. B. Rinkes was succeeded by Reverend P. O'Halloran, who also came from Bunker Hill for about a year.

In 1866, Reverend P. O'Halloran was succeeded by Reverend Denis O'Sullivan who came from Alton, Illinois. For nearly two years he said Mass in the same house. Towards the end of the year, 1867, he procured a lot, the gift of a Protestant, Mr. Shultz, and in 1868 he built St. Denis' Church. The men of the congregation did much of the work, and as a consequence the church cost but little. It was a small church without any straining after beauty or architecture, but was sufficiently large to accommodate the congregation. The people were proud of their little church, because it filled a long felt want in their lives.

The congregation was composed almost wholly of Irish immigrants who left Ireland in the dark days of the famine years to seek the freedom and fortune denied them in their own land by a tyrant invader.

They did not possess much of the

wealth of the world, but their hearts were aflame with the fire of Divine Love, and they considered no sacrifice too great to be made for their faith. Theirs was a noble heritage and they were determined to pass it on to future generations. They were loyal and devout Catholics, faithful to God and true to their church.

The southwestern part of Macoupin County, Illinois, in which Shipman is located was at that time for the most part a wooded wilderness, and these immigrants cut the trees, cleared the ground, cultivated the land and turned the barren wastes into food producing soil. Such were the people that built the Catholic church in Shipman, Illinois—about forty families in all.

Reverend Denis O'Sullivan was succeeded in 1870 by Father Clifford. In 1874, Father Clifford was succeeded by Father Tearney who remained about two years.

In the Spring of 1876, the congregation purchased a small house next to the church, and in the Summer of the same year, Reverend Thomas E. Cusack came to live in Shipman—the first resident pastor of St. Denis Church. Up to this time Mass was said only once a month, but now Mass was to be said every Sunday and the people were happy.

For eleven years Father Cusack labored zealously for his little flock. He faithfully ministered to their spiritual needs; he was their friend and counsellor in their trials and difficulties and he shared in their joys and sorrows. In 1887 he surrendered his soul into the hands of his Maker after a life of long and faithful service in the Master's vineyard. He was an uncle of Reverend Thomas Cusack, present pastor of the Immaculate Conception Church, Mattoon, Illinois.

Immediately after the death of Father Cusack, Reverend James V. Martin was appointed to take charge of St. Denis church. In 1889, he was succeeded by Reverend John J. Smith, who in turn was succeeded by Reverend William O'Keefe in 1891. During the year 1891 Father O'Keefe repaired the rectory, built an addition to it and made it much more comfortable. The repairs cost about $1,700.00.

From 1892 to 1924, Shipman saw the following succession of pastors: Fathers M. J. Davis, pastor for a few months in 1892; Charles Carr, from 1892 to 1894, (later he went west for the good of his health and is now pastor of a flourishing parish in Denver); P. N. Bourke, 1894 to his death in 1896; Thomas O'Reilly, 1896 to 1902; D. J. Ryan, for a short period in 1902, till the appointment of E. B. Kehoe who was succeeded by A. A. McDonald in the following year. In 1904, Father McDonald enlarged the church and decorated the interior, the whole improvements costing about $1,000. July of 1909 saw Reverend A. F. Schneider as pastor and December the same year, Reverend E. F. Flynn. The latter was succeeded by Reverend I. Kershevich, who, after a few months stay, was replaced by Father P. P. McGuinness. During his incumbency, Father McGuinness extensively remodelled the rectory by adding to it four rooms and making it modern in every respect. The cost was $2700.00. In 1922 Father McGuinness was promoted to Murrayville and the vacancy made by his departure was filled by Reverend Joseph McKeogh who has continued as pastor up to the present time.

Shipman has a population of about 330 people, and the C. & A. Railroad runs through it. There are no factories in town except a canning factory, and that has not worked for nearly two years. The chief industry is agriculture.

During the past seventy years nothing of any historical importance has taken place in the little town, and the people for the most part "have kept the even tenor of their ways."

Mrs. Tunstead, now moving on to her ninetieth year, but still able to

attend Mass every Sunday, is the oldest member of the congregation. It was in the house of her brother-in-law that Mass was first celebrated in Shipman. She is the connecting link between the past and present.

Church of St. Michael, Michael, Calhoun County, Illinois

Established in 1865

Present Pastor: Reverend Michael Sheehy

Calhoun County, often spoken of as "The Kingdom" and "The Apple Orchard of Illinois," was established in 1825, was settled by woodmen who cleared the land and transformed it into fertile farms. The first record we have of a Catholic Service was at Brussels in 1845, when it was visited by Father Carroll of St. Matthew's Church, Alton. He continued to visit the scattered Catholics of Calhoun at stated times until the end of 1849. The old cemetery at Michael was used for the first time that year; the old monuments show that it was used at first as a public cemetery, as many of them bear the names of non-Catholics. As time went on, Michael became a Catholic settlement and the cemetery was used exclusively for Catholic purposes.

The Jesuit fathers from St. Charles, Missouri, served the spiritual needs of the Catholics of Calhoun from 1850 to 1852, as it is a matter of record that they ministered to an Irish colony between Hardin and Hamburg, known as the Gleeson settlement. This colony has long since disappeared.

In 1852, Father John Molitor was appointed pastor of Brussels by Bishop Vandevelde of Chicago, and it is a matter of record that he celebrated Mass at the home of Mr. Degerlia, now occupied by John Godar near the present "Degerlia Landing," (three miles south of Michael). Father Molitor died a few months after his appointment and the Jesuit Fathers again took charge until the appointment of Father Regal to Brussels in 1853. He served the spiritual needs of the Catholics of the county until 1859, when he was succeeded by Father Raphael who celebrated Mass in the homes of Leonard Ewen, Mr. Bomkamp, and the aforesaid Mr. Degerlia.

In 1861 he built a little log church at Michael which still stands. The land, three and three-fourths acres, was donated by Andrew Ulrich, who then owned the farm now in possession of John Stelbrink. Up to 1864 this congregation had Mass every two months.

In 1864, Meppen received its first resident pastor, and from that time until 1871, this congregation was attended twice a month by the Fathers from Meppen and Brussels. During 1871 Father Quitter of Fieldon was in charge. From 1872 to 1877, it was again attended from Brussels and Meppen. In 1877, Father Freimuth was appointed resident pastor of Michael. He set to work and built churches at Kampsville and Hardin.

Reverend Clement Aloys Sommers took charge December 8, 1878, and attended all three churches on alternate Sundays. He built the present church at Michael in 1882, and on April 18, of the same year, purchased from Samuel Weisman the property on which the present parsonage stands. The old cemetery was abandoned for the one at the back of the present parsonage in 1883. On May 29, 1884, the church was dedicated by Bishop Baltes, and on the following day the cemetery was consecrated and the bells blessed. Father Sommers remained thirteen years at Michael, and his long stay so wove his personality into the lives of the people, that his name shall abide in their memories as long as life remains.

Reverend Clement Johannes came here July 4, 1892. He built the present parsonage a few months after his arrival, as the old one was destroyed by a wind storm.

He built the parsonage at Kampsville in 1894, and was appointed the first resident pastor in 1895. His name is still held in benediction at Michael as a true priest and a loving friend.

Father Connelly became rector in November, 1895. Father Dougherty was sent here as assistant to take care of Hardin in 1899, and was succeeded by Father McGrath in March, 1900. His successor, Father Kelly, remained from 1902 until 1904. In the same year Father Connelly built a parsonage at Hardin and a resident pastor was appointed there the following year.

Father Connelly was an enthusiast about his work, and he had the talent of spreading sacred fire. Plain and simple in his own life, kind and hospitable to others, he endeared himself to all. In him the poor and afflicted always found a friend.

Reverend J. B. Wardein was appointed as successor to Father Connelly in 1905. He was in poor health at the time, and to add to his misery, had to contend against the pretentions of some restless members. Nevertheless, his humility, zeal and piety won for him the admiration and respect of the cream of the congregation. He left Michael in August, 1910, and Father Hickey of Hardin attended to the spiritual wants of the people until the appointment of Father Kipping in March, 1911.

Among the many improvements made by Father Kipping may be mentioned the frescoing of the church and the placing of an artistic iron fence around same. Great indeed was the sorrow when, in November, 1912, he had to bid his adieu and leave for a larger field.

Father O'Mullane was appointed as Father Kipping's successor. For nine years he labored zealously for the welfare of the congregation, making many improvements both in the church and parsonage.

The present incumbent, Father Michael Sheehy, (a priest he is to all the country dear) took charge November 1, 1921, and his work has been abundantly blessed by God. In 1922 he purchased a site for a new cemetery. During his stay at Michael, the parishioners have shown themselves to be loyal and truly devoted Catholics—loyal to God, to His Church, and to the priests. He made the Holy Year pilgrimage to Rome in 1925, and on his return the parishioners presented him with a purse of $500.00 as a token of appreciation of his labors among them.

Among the early settlers whose names are recorded may be mentioned the following: Bellms, Roths, Roentz, Traufiers, Ewens, Klunks, Schneiders, Baumans, Upprichs, Fischers, Gress, Roehls, Days, Hughes, McGuires, Condons, Kellys, Corbetts and Campbells. The only surviving settlers are Mr. Corbett and Mr. Campbell. The other first settlers have gone to their reward, but their children are now reaping the fruits of their labors and are as devoted to the Church as were their fathers. The present trustees are Frank Traufler and Martin Bauman.

Church of St. Charles, Charleston, Coles County, Illinois

Established in 1865

Present Pastor: Reverend John J. Connolly

The history of the Faith in Charleston goes back to the year 1854. Charleston at that time was a small country town, with no waterworks, no electric lights, no telephones, no paved streets, no sidewalks, no improvements of any kind. Travel was hard and uncertain, and it was a long journey for a man to come from his farm to town to transact business or to attend Mass on Sundays. Today Charleston is a thriving modern city of about 7,000 inhabitants. Among its many interesting institutions is a

large State Normal School which trains boys and girls for the teaching profession.

Prior to 1865 there was no Catholic church building in Charleston, but services were held in private homes and in halls over buildings on the public square. History tells us that the Holy Sacrifice was offered in the store-room of Cornelius Owens, now the J. B. Mitchell Grocery Store. Reverend Thomas Ryan of North Arm, Edgar County, ministered to the spiritual wants of his little pioneer flock, composed of a few immigrants from Ireland and Germany, all of whom have passed away years ago to their eternal reward.

In 1865 Reverend Denis Tierney was sent to Charleston to become its resident priest, and on his arrival the congregation purchased the old Christian Church which they used until it was destroyed by the storm in 1868. During the following four years services were held in the courthouse. Father Mangan of Mattoon, and Father Sullivan of Paris were in charge. In 1872 Reverend Sylvester Wegner of Paris, erected a small brick church on the same lot, which was dedicated by Bishop Baltes the following year. In 1884, Reverend David Moroney became pastor; in 1888 Reverend M. O'Donoghue; in 1892, Reverend Joseph Finnegan; in 1894, Reverend C. A. Snyder, and on October 16, 1897, Reverend J. J. Driscoll.

During the incumbency of Father Snyder, the increase of the congregation made it necessary to erect a new building, of which the above named built the foundation, and Father Driscoll, the superstructure of the splendid pressed-brick church, which now raises aloft its tall spire emblematic of the high and courageous spirit of Catholic pride inherent in our forefathers. On June 27, 1898, the corner-stone of the present beautiful structure was laid, and in October, one year afterward, Bishop James Ryan of Alton dedicated the church.

In the Spring of 1900 the old parsonage was moved and a commodious two-story building with slate roof and all modern conveniences took its place. The old church was remodeled and converted into a hall.

When Father Driscoll left in 1903, Reverend William Costello was appointed pastor, and for sixteen years guided the destinies of the congregation. The debt was cleared; new altars were installed; windows depicting the mysteries of the Faith made their appearance and the interior was newly decorated.

In 1919 Father John J. Connolly became pastor. In 1924, the old hall now in its "sear and yellow leaf" gave place to a beautiful scenic garden pool and Grotto of the Virgin. In 1923, was installed a magnificent pipe organ, long a dream of the church, now a reality; a replica of the Grotto at Lourdes serves as a constant inspiration, and the white marble topped Communion rail, flanked by Victory Angels, serves as a fitting symbol of the church militant and the church triumphant.

There are about 120 families now—seventy-five Catholic, and the rest mixed and single persons. Our war record can stand comparison with that of any other denomination: eighteen of our boys joined the colors, twelve of whom went overseas and saw action. Fortunately all came home, strong and hearty, after doing "their bit." In the recent drive for the Cathedral fund, the parish contributed more than its quota.

The Altar, Holy Name, and Sacred Heart Societies must be credited with fine parish work in a financial and spiritual way.

The successors of the Catholic pioneers that established the little parish for the honor and glory of God are as follows: Allwells, Bachmanns, Driscolls, Downers, Daughertys, Guineys, Jacobs, Kanes, Malones, McCarthys, McGurtys, McMahons, Pendergasts, Tahans and Whalens.

Church of St. John the Baptist, Arcola, Edgar County, Illinois

Established in 1865

Present Pastor: Reverend William Pietsch

Reverend Thomas Ryan, Pastor of Baldwinville or North Arm, Edgar County, attended the spiritual wants of the few Catholics of Arcola as early as 1853. In 1861 he moved to Mattoon and continued his visitations. In 1865 with Reverend Thomas Mangan as pastor, subscriptions were taken for a church and the new church, a frame structure, was dedicated to the honor of St. John the Baptist January 22, 1871.

Father Mangan was also instrumental in having a church built in Humbolt six miles to the south, in 1870. It was dedicated to the Holy Angels and was a mission of Arcola until 1900, when it was sold, owing to the small numbers and its proximity to other parishes, the parishioners attaching themselves to Arcola, principally, a few to Charleston.

Father Mangan was succeeded June, 1871, by Reverend Charles Gonant. In the spring of 1872 Reverend Michael Quinlan was appointed to the charge, and remained three years. Then Reverend A. J. Pennartz stationed at Paris, attended for six months. Reverend John B. Diepenbrock became the pastor in 1875, and continued in office until 1884, during which time a commodious frame parsonage was erected. A church was also built in Tuscola eight miles to the north in 1880, which remained a mission of Arcola until 1901 when it was attached to Hume in Edgar County with Reverend Thomas Moore the pastor. Father Diepenbrock left in 1884 to become chaplain in St. John's Hospital, Springfield, and was succeeded by Reverend P. M. Donohoe who was followed in 1887 by Reverend D. J. Moroney. Father Moroney remained in charge until 1891. That year Reverend J. V. Martin was appointed. His pastorate ended November 1, 1901. Reverend William A. Heffernan followed and soon steps were taken to build a new church, something long contemplated. The present brick structure—one of the most beautiful churches in the diocese and which today could not be duplicated for thrice the amount—was erected in 1902 at a cost of twenty-five thousand dollars. Father Heffernan was succeeded in office by Reverend Thomas Costello July 1, 1907, during whose pastorate many improvements were made.

In 1915 a new pipe organ and new stations of the cross were installed. The parsonage built by Father Diepenbrock was destroyed by fire December 3, 1917 and was replaced by a brick veneer structure. The year 1925 saw considerable improvements on the interior of the church in the way of decoration, a new system of lighting and minor improvements.

After eighteen years of faithful service, Father Costello in 1925 was promoted to Carrollton and his place at Arcola filled by Reverend William Toomey whose pastorate continued up to July, 1927, when Reverend William Peitsch became incumbent.

As early as 1856 Catholics of Irish stock settled here, many of whom took an active part in the development of the community. Patrick H. Monahan was one of the first broomcorn brokers of this section. His son Thomas is prominent in the business today. Thomas Lyons also a broomcorn broker, organized the Arcola State Bank in 1894 and remained at its head until his death in 1917. He was a prime mover in giving Arcola its water-works, its first street pavement and its library. Patrick James and Michael Lyons, Michael Coan, J. H. Sullivan and Andrew Schneider were among the early business men. Mr. Schneider engaged in the bakery business in 1877 and Schneider's Bread is still famous over this part of the state to this day. Although he died in 1917, the bakery is run by the Schneider family. Mr. Schneider

served as Mayor two terms, 1911-1915 when considerable public improvements took place. Thomas J. Monahan was Mayor two terms, 1907-1911. Present Catholics in business: T. E. Lyons, President State Bank; P J. Goggin, lumber dealer; John Haley, jeweler; J. J. Melody, Ford agent; Hugh Cunningham, Dry Goods; Healy & Healy, Publishers of the Arcolian, a weekly; Albert McLane, Post-master; Kennedy Brothers, Grocers.

More than one half of the parish is engaged in agriculture, most of the farmers owning their farms. And what farms too! Perhaps in the whole country there is no finer or more productive soil than that to be found within the limits of St. John the Baptist parish.

At the present writing the parish has seventy-three families and three societies—Holy Name, Altar and Sacred Heart—which supply leadership to all parish activities.

During the World War the parish Service Flag showed fifteen blue stars with one of gold.

Church of St. Aloysius, Bishop Creek, Effingham County, Illinois

Established in 1865

Present Pastor: Reverend Eugene Hagedorn, O.F.M.

Samuel Bishop settled here in 1838. The next settler was Mr. Christian Riemann a German and a Catholic, A. D. 1838. With characteristic German industry and patience he entered and tilled the land now owned by Mr. Henry Voss. Mr. Riemann died in 1868. The next Catholic settlers were: Franz Westendorff (1839), Joseph H. Brummer, Dieterich Kremer, Herman Vonderheide, Henry Mette, Bernard Sietmann, (January, 1847), Bernard Sandscheuper, Henry Probst, John Beckman, George Boeckenhold, (1846), Bernard Bierman, Dieterich Repking, Barney Niemerg, and others. Messrs. Jacob Fuelle, Clem Brumleve, the Mindrups and Hawickhorsts at first lived at Bishop Creek. Most of these came here from Cincinnati, Ohio, others came directly from Germany, Westphalia, Hannover and Oldenburg, via New Orleans, St. Louis and Vandalia. The first teacher known was Mr. S. Field, before 1852. The first grist mill was owned by Mr. Armstrong.

At first the Catholic pioneers had to go to Teutopolis, about six or more miles away, in order to satisfy their religious needs. Yet even amid the greatest privations and hardships these sturdy men realized the need of educational advantages, and in 1852 organized a "School Society" to build a log or block school. Mr. Theodore Repking was authorized to borrow $80.00 for erecting a school. It seems to have cost about $49.00. The first teacher they engaged was Mr. H. H. Huels who enjoyed the benefits of a classical education and had taught in a higher institution in England. He had to write his own Certificate, probably because the official in question was incompetent. His salary is said to have been $15.00 per year. His residence was under the same roof as the school, separated only by an open corridor. This school gave way to the present brick structure in 1877. It caused an expenditure of $1,000. The teacher and organist's residence was partly built by the parish, partly by the district, according to Mr. William Dust. As early as 1853 did the Bishopers think of erecting a church of their own. About twenty-five horsemen escorted the Reverend Joseph Zoegel, (pastor at Teutopolis November, 1850-June, 1854) to the 40 acres they had purchased for church and school purposes from Mr. Barney Niemerg in January, 1852, for the consideration of $120.00. Some lumber had already been bought, but the execution of the plan struck a snag. According to Charles Eversman, ("History of Effingham

County") in 1883 the Right Reverend Bishop wanted a solid brick church or none. Others think that the unfinished church at Teutopolis may have delayed it. The black walnut weatherboards were sold to Mr. Niemerg and are still to be seen on the old home. The money was put on interest. Fathers Zoegel and Charles Raphael did however come out occasionally to say Mass. Father Mathias Hiltermann, O.F.M., seems to have come about once a month to say Mass, and give instructions for young and old. In 1862, St. Joseph's Men's Society was founded.

Following is the list of teachers as usually given though the sequence is not entirely correct: Messrs. H. H. Huels, 1852 54; Theodore Repking, Henry Nienaber, John Borgmann, 1856; Henry Klinkhammer, Bernard Wernsing, Henry Kempker, Henry Peters, Henry Ackersmann, Gotesleben (Peter?), Leo Baltenwick, Ferdinand Heimeier, 1863-73; Christopher Guithues, 1872-80; Theodore Guithues, 1880-90; Joseph Hotze, 1890-05; Rudolph Merz, 1905-07; Miss Margaret Thoele, 1907-08; Mr. John Weber, 1908-10; Charles H. Wormann, 1910-17; H. C. Weirich, 1917-19; George Hentschel, 1919-23, and William J. Duerr, 1923——.

One time Very Reverend Killian, O.F.M., had a very difficult sick call to Bishop Creek. The roads in those days must have beggared description to judge from present conditions in bad weather. He therefore declared: "Now the Bishopers shall have their own church." The Building Committee consisted of Messrs. John H. Westendorff, John Joseph Hartke, Bernard Sietmann, Joseph H. Mette and A. Repking. Reverend Raynerius, O.F.M., had obtained permission from the Ordinary of the Diocese to "build where priest and people saw fit."

Father Nazarius Kommerscheid, O.F.M., was appointed the first pastor and probably built the church. On April 20, 1865, the corner stone was laid by the Very Reverend Killian Schloesser, O.F.M. He enclosed in it a newspaper containing the news of the dastardly murder of President Lincoln. The first Mass in the still unfinished church was said by the Reverend P. Kroeger, who had been formerly a clerk in the F. J. Waschefort store, and who was now collecting for his poor church in this vicinity. The dimensions of this church were 60x40 feet, and the cost about $7,000. In the spring of 1866 Very Reverend Killian Schloesser dedicated the church under the invocation of St. Aloysius. The sermon was likewise preached by Father Killian.

January 12, 1867, Right Reverend Bishop H. D. Juncker visited St. Aloysius church at Bishop Creek. After the ceremony Bishop Juncker spoke a few heartfelt words.

The brick church erected in 1865-66 soon threatened to collapse and had to be braced, owing to the poor sandstone used in its construction. Father Paulinus Tolksdorf, O.F.M., (September 1888-1891) realized the necessity of a new structure and began to take up a house to house collection for this purpose. The result was $595.00. This proved that the parishioners realized the need of a new structure and were willing to make sacrifices for it. His successor, Father Nazarius Kaiser, O.F.M. worked for the same end. When the preparations were advanced so far, the superiors ordered the pastor to exchange place with the Reverend Alardus Andrescheck, O.F.M., rector of the Sacred Heart parish at Lillyville, Cumberland County, where the elderly father had just displayed great skill in building a new church at a low cost.

After much deliberation the present site was agreed upon. The mooted second question of how the church should face was decided by Father Alardus according to the rubric which calls for the altar facing east.

The designs for the new house of God were drawn by the well known Franciscan Architect, Brother Adrian

Wewer. The edifice proved to be one of the most beautiful churches in this section and well may the Bishop people be proud of their place of worship built in the impressive Romanesque style. It is about 130 feet long by 55 feet wide. The steeple rises to a height of 140 feet, and the cross is 6 feet high. On the west side several rooms were added; the one on the northwest serves as a sacristy, the other on the southwest side as the pastor's office; the two rooms above them as bedrooms.

The windows of plain colored glass are from the firm of G. A. Misch of Chicago, Illinois, most of them costing $55.00 each. The one east of the organ cost probably $80.00. They were donated by the four societies of the parish, by Mr. Anthony Repking, Joseph Mette, Sr., Joseph Hartke, Sr., the building committee, the Joseph Worman family. The two smaller ones of the facade bear the names of Mr. John Tappehorn.

On April 8, 1893, the Very Reverend Michael, O.F.M., Provincial of the Franciscan Province of the Sacred Heart, laid the corner stone and preached in German and English. From December 8, 1894, when the church was finished and had been privately blessed with episcopal permission, Father Alardus regularly held divine service therein. On the following September 8, 1895, Right Reverend James Ryan, D|D., dedicated the new church. The solemn High Mass was sung by Reverend Polycarp Rhode, O.F.M., pastor and guardian at Teutopolis, Illinois. At the departure of Father Alardus the expenditures for the new church amounted to $14,500. Its present value is at least $75,000.00.

When Father Alardus left, Father Marcus Thienel, O.F.M., was again sent to take charge of St. Aloysius church for a few months, till Reverend Eusebius Helle, O.F.M., arrived. During his administration (August, 1899-September, 1903), the old church was torn down and the material sold. An addition was built to the teacher's house; a pavement was laid to the church. In 1900 St. Aloysius congregation numbered about 86 families (German, 77, English, 9) with 88 pupils in school; First Communicants, 9; marriages, 10; funerals, 2. A Mission was held in 1902, and in 1903 Mrs. Mary Burghardt bequeathed $122.00 to the church.

Father Eusebius found a worthy successor in the Reverend Clete Gierschewski, O.F.M., (September, 1903-September, 1905). During his administration "the debts began to vanish like fog before the rays of the sun." And yet he said little about money and made considerable improvements. Thus he installed the confessional ($105.00) and the steam heating plant ($1,032.55) and paid off about $2,350, leaving an indebtedness of $1,215.

When obedience called, Father Clete elsewhere, the genial Father Ivo Beu, O.F.M., came in September, 1905, to fill the vacancy. He invited Mr. Hepfinger of Chicago, Illinois, to decorate St. Aloysius church. The work was done in a very creditable manner for the consideration of $700. While putting up the scaffolding for the painter, Mr. Henry Voss, one of the trustees met with a very regrettable accident. He had the misfortune of running a pine sliver into his right hand. Unable to find it, he worked till evening, when he was unable to continue. Despite medical care he remained an invalid for the rest of his days, being unable to make use of his forearm.

Instead of a fixed salary, the Franciscan Fathers took up a "spring and a fall Termin" or collection of victuals, the value of which till about 1892 averaged about $170.00 to $200.00; later on cash payments were accepted to be more like other parishes. In 1905 the Dieterich church of Mary Immaculate was ready and Reverend Bede Carberry at St. Joseph's College was appointed first pastor until the Bishop could provide

a resident pastor. In 1905 the Bishop parish numbered only 65 families with 60 pupils. Father Ivo installed two side altars at a cost of $600.00, and a sidewalk for $129.00.

His successor was the Reverend Didacus Gruenholz, O.F.M. who after several weeks had to exchange places with the Reverend Edmund Roediger, O.F.M., a former missionary to China. The new pastor purchased some banners, new statues, and above all a fine pneumatic pipe organ of the Wick Brothers Pipe Organ Company, which cost $1,650, including freight. After the dedication, Mr. Wick gave a sacred concert in the afternoon. In 1907 the pastor's salary had been raised to $400.00. Mr. John Weber was teacher and organist at this time.

Reverend Adjutus Budde, O.F.M., the successor of Father Edmund remained only half a year, when Reverend Albert Bruesermann, O.F.M., assumed the burden of the pastorate, (1910, September, 1912). Another Pyxis had been given by Mr. John Beckmann and a chalice by the relatives of Reverend Christopher Guithues, O.F.M., on the occasion of the latter's first Mass in the spring of 1887. Father Albert also introduced the Nine Fridays with remarkable success. To give a more artistic appearance to the church, the pastor solicited donations for a number of statues, mostly of great value in art and adorned two of the middle nave pillars with them. The expenditure was $600.00.

In September, 1912, Father Faustin Hack, O.F.M., was appointed pastor of St. Aloysius and ably guided its destinies until January, 1917. As the old boiler had gone out of commission, he installed a new Prox boiler at a cost of $427.90, in 1916, erected a temporary hall for the golden jubilee celebration, and had the high altar shipped to St. Louis, Missouri, and rebuilt by the J. C. Weber Company. The result is an artistic altar worthy of the beautiful church.

The 50th anniversary of building the first church at Bishop Creek was duly commemorated September 25-27, 1915. A temporary hall had been built for this occasion. A successful mission was preached from October 22 to 29, 1916, by the Reverend John Joseph Brogger, O.F.M., with Father Linus Koenmund, O.F.M., assisting at the solemn services. Father Faustin also installed a new boiler. After administering to the parish for four years he was assigned to the "Franciscan Herald" staff, and Reverend Paschal Foerster, O.F.M., was sent to replace him. (January, 1917-September, 1918). He sold a number of fine trees and purchased three paintings: "The Good Shepherd," "The Agony in the Garden," and "The Annunciation." The temporary hall was torn down and sold. Mr. John Mette donated a pulpit and the group of the Death of St. Joseph, a very artistic work. Mrs. Catherine Cremer nee Mette, donated $100.00 and again $600.00 to the parish. The latter sum was used to pay the pastor's salary.

In September, 1918, Reverend Paschal left for Hermann, Missouri, and Reverend Benedict Pfeifer, O.F.M., took charge of St. Aloysius parish at Bishop Creek. In the summer of 1920, Father Isadore Fosselmann, O.F.M., was appointed his successor. During his incumbency the tool-shed with much lumber, a fine old pulpit, etc., burned. When the Provincial Chapter in 1921 elected Father Isadore guardian at Teutopolis, Reverend Wolfgang Kraus, O.F.M., was sent to attend St. Aloysius from the summer of 1921 to the end of July, 1924. He made extensive repairs on the organist's and teacher's residences, renewed the gutters of the church, and bought several copes and sets of green vestments for Forty Hours Adoration. Right Reverend Adalbert Schuecker, O.F.M., Vicar Apostolic in China, administered Confirmation to a class of forty children on May 10, 1923.

Father Wolfgang's successor is the

Reverend Eugene Hagedorn, O.F.M., since July 29, 1924. To provide recreation for the young people, he organized a baseball club and gave the boys a playground near the church. Besides a number of minor improvements made, he sought to put the parish on a sound financial basis. The plan of building a hall as a community center met with much opposition and was postponed owing to the almost complete failure of crops in 1925.

In November, 1925, the congregation numbered 66 families and about 350 souls. The 80 children attend four district schools. The priest comes from Teutopolis on Friday, gives instructions on Saturday, Sunday and Monday. The parish societies are: St. Joseph's Men and Holy Name; St. Mary's Christian Mother's Society; St. Aloysius Young Men and Holy Name; St. Teresa's Young Ladies' Sodality; the Holy Childhood Association, and the Franciscan Missionary Union.

Confirmation was administered at Bishop Creek Church by Right Reverend Bishop Baltes on April 30, 1883; by Right Reverend Bishop James Ryan, on October 26, 1888; by the same at Effingham on October 12, 1919; by Bishop Ad. Schmuecker, O.F.M., in Bishop Creek. At all other times the Sacrament of Confirmation was administered at Teutopolis.

Reverend Christopher Guithues is the only priest the parish can claim, and he was born at Carlisle, Illinois. His father, however, taught school at Bishop Creek for ten years. At the same time he was sexton and organist while William (such was Father Christopher's baptismal name) studied there or at St. Joseph's College.

Sister Mary Repking, now at Wichita, Kansas, was for twelve or more years Provincial of the Sisters of the Precious Blood at Ruma, Illinois. Sister Eustacia (Ida) Goeckner; Sister M. Maurita (Helen) Probst; Sister M. Prudentia (Helen) Niemerg; Sister M. Cosma (Lena) Beckman. All these are Sisters of the Precious Blood.

Some of the oldest settlers are: Mrs. Elizabeth Repking nee Sandschafer, born in Germany and came with her parents to Bishop Creek in 1846, at the age of nine years. Mrs. Phil Sandschafer nee Uptmor, is slightly younger; Mr. Barney Goeckner is about 85 years old and came about 55 years ago to Bishop Creek. Mr. Joseph Hartke came with his father from Cincinnati, Ohio, his native place, about 1856. Mr. Joseph Worman, Sr., in 1869 came from Green Creek, Illinois, where his father settled, about 1840. Mr. Barney Probst, age 77 years, whose parents came from Germany in 1846.

Church of St. Catherine, Virden, Macoupin County, Illinois

Established in 1866

Present Pastor: Reverend George J. Kenney

Virden, Illinois, a small mining center in Macoupin County, one of the oldest Catholic settlements in the diocese of Springfield, received its early spiritual attention from the Church of the Immaculate Conception, Springfield, Illinois. Later it was attached to St. Mary's Parish, Carlinville. Reverend Francis Schreiber, then pastor of St. Mary's Church, attended it regularly from 1864 to 1866, saying Mass in the McCabe and Mark Kelley homes. The first resident pastor, Reverend J. Henderson, was appointed in April, 1866.

During the sixty years of its existence, St. Catherine's parish has had twenty resident pastors:

1866–67, J. Henderson; 1867–68, R. Grant; 1868–69, Michael Clifford; 1869–70, Dennis Tierney and D. Tumey; 1870–73, T. Hickey; 1873–77, Laurence Ryan; 1877–81, Daniel

Ryan; from 1881 to 1884 the pastors resided elsewhere; 1881–82, Jeremiah Murphy, Auburn; 1882–83, Joseph Finnegan, Auburn; 1883–84, L. Hinssen, Springfield; 1884–87, P. J. O'Reilley; 1887–88, James Howard; 1888–90, M. J. McCormack; 1890–91, Wm. McGuire; 1891–94, Thomas J. Morrow; 1894–99, J. J. Clancy; 1899–1903, Francis Hussey; 1903–04, C. Nell; 1904–13, Thomas J. Carroll; 1913–24, P. J. Masterson; 1924–25, William Sloan, and the present pastor, Reverend George J. Kenney, was appointed in January, 1925.

The original church, a good sized frame building, is still in use. When it was erected it was considered a very large church and was called the "Cathedral of the Prairies." To Reverend J. Henderson, the first pastor, belongs the credit for the erection of St. Catherine Church in 1866.

In 1904 Reverend C. Bell, present pastor of Murrayville, added the tower and bell. During the pastorate of Reverend Thomas Carroll, 1904–13, the sacristy was built. Reverend P. J. Masterson, now of Staunton, had the old church painted, redecorated and refurnished in 1923. The rectory connected with the church was built by Reverend Laurence Ryan, pastor, 1877–81. Reverend J. J. Clancy, Reverend Thomas J. Carroll and Reverend P. J. Masterson made many improvements on the residence. The parish hall on Henderson Street became the property of the parish in 1910. Reverend Thomas Carroll was the purchaser.

At the time the parish was organized there were about twenty families of mostly Irish and German extraction. It grew slowly until 1908, when owing to the mines a great number of Slovak people settled in Virden. This unexpected increase in Catholic population taxed the church to the limit. After long and persistent appeals for a separate church and a priest of their own tongue, Bishop Ryan acceded to their wishes. The cornerstone of the new church, known as the Sacred Heart Church, was laid in 1914, and a short time later the building was ready for services.

With the opening of the Sacred Heart Church, St. Catherine's found its congregation back to normal. At present the congregation consists of about eighty-five families of Irish, German and Italian birth or lineage.

It is but just to record here the names of the old parishoners who have labored long in the service of this venerable church: Mrs. Margaret Delehanty, Mrs. Mary Doyle, Mrs. Jacob Noll, Mrs. Ellen Cody, Mr. and Mrs. Robert Moffitt, Mr. and Mrs. Peter Sadones, Miss Kate Whalen, Mr. and Mrs. Andrew McWhinnie, Mrs. Margaret Muhlenbeck, Mr. and Mrs. Thomas Curran, Misses Mae and Kate Curran, Mrs. Mary Meyers, Mr. D. Whalen, Mr. and Mrs. Joseph Ebers, Mr. and Mrs. Henry Ebers, Mr. and Mrs. John Ebers, Miss Elizabeth Ebers, John McCarthy, Mrs. Agnes Kane, Mrs. James Curvin, Mrs. James H. Murphy, Mrs. Margaret Bishop, Mrs. Walter Skehan, Mr. and Mrs. Steve Streble, Mr. and Mrs. William McCready, Albert Vincent, Mrs. Elizabeth Summers and Mrs. Philip Mullen.

At the time of the world war there were thirty-one young men of this parish who served the colors, one of whom, Charles Perks, made the supreme sacrifice for his country.

The early records of the church show that the pastor of St. Catherine's attended a great number of places that now have more flourishing and prosperous parishes, namely: Morrisonville, Raymond, Farmersville and Auburn. He likewise looked after the spiritual needs of Girard, Nilwood, "Sugar Creek" now Chatham, and many other small settlements of pioneers.

At the present time St. Patrick's church, Girard, Illinois, is the only old mission left to the care of St.

Catherine's. The church at Girard, a small frame structure, was built in 1886 by Reverend P. J. O'Reilly, now pastor of St. Joseph's, Springfield.

In October, 1924, Reverend William Sloan added the station of Standard City to the care of Virden. Standard City is a small mining town near Carlinville controlled by the Standard Oil Company.

Church of the Visitation of the Blessed Virgin Mary, Illiopolis, Sangamon County, Illinois

Established in 1866

Present Pastor: Reverend Thomas F. McGrath

Before the Civil War, few Catholics were to be found in or near Illiopolis. After its close and for the next ten or twelve years, many families, mostly of Irish extraction, settled on farms north of the town along the Sangamon and Logan County lines. Mass was celebrated for the first time in the village at the home of Doctor Bernard Stuve in the spring of 1866. Later the home of Patrick Murphy was used and in the autumn of the same year the first church building was completed, a small frame structure forty-two feet by twenty-four feet, to accommodate the few Catholics living between Springfield and Decatur. Father Vogt of Decatur attended the wants of the congregation most of the time and occasionally priests from Taylorville, Macon and Springfield came.

In 1876, while Reverend Manasses Kane was in charge, the little church was enlarged by an addition to meet the needs of the increasing congregation, which at the time numbered seventy-five or eighty families.

In December, 1877, Father Charles Manuel was assigned to Illiopolis and remained there for twenty-four years until his death in 1901. His remains lie near the entrance in the Catholic Cemetery, one mile south of the village. During his incumbency, Father Manuel organized congregations and built churches at Buffalo, Riverton, and Niantic, small towns along the Wabash Railroad between Springfield and Decatur. He also built a two-story structure adjoining the church and secured some additional lots to the west with a view to the erection of a new church thereon when the congregation felt better able to bear the expense. In 1895, the work was undertaken and a fine brick building with a towering belfry and steeple was begun and completed. This is indeed a monument to the zeal and taste of the Rector and to the generosity of the congregation. Reverend W. A. Pachlhoffer, newly ordained, assisted Father Manuel in the last months of his illness and remained as pastor for another year.

In October, 1902, Reverend J. C. Daw took charge of the Illiopolis and Niantic congregations and had administered to the parishes for seventeen years when in 1919 he was transferred to Vandalia in the southern part of the Diocese. A few years after his assignment to Illiopolis, the old parsonage, while being raised to replace the crumbling foundation, collapsed and the pastor and congregation decided to abandon it and build on a line with the church. A modern rectory in keeping with the new church adjoining was the result.

Father Daw's administration was one of progress in every way. In 1890, the parish was divided, a new congregation having been organized and a new church erected at Niantic less than five miles away.

There are at the present time (1927) fifty-five families in the Illiopolis parish, nearly all of them farmers and most of them land owners. They are mostly of Irish descent and are far and favorably known for their intense devotion to religion and love of the priesthood. Many boys from this parish enlisted in the late war, one of whom, Andrew J. Blair, died as the result of injuries sustained in

action over seas. Many of its daughters too, are to be found laboring in the fields of the religious life. Two healthy, active organizations—the Altar and Holy Name Societies—flourish within its confines.

On the first day of May, 1919, the Reverend Thomas F. McGrath succeeded Father Daw and is the present pastor. Under Father McGrath's wise and practical leadership, many church improvements have been made and many more are in contemplation. A heavy debt too, which burdened the parish when he came, has been considerably reduced.

Church of St. Joseph, Meppen, Calhoun County, Illinois

Established in 1867

Present Pastor: Reverend Stephen C. Schauwecker

St. Joseph Church, Meppen, Illinois, Calhoun County, was built in the year 1864. It is located four miles north of Brussels, and twelve miles south of Hardin, Illinois. The first pastor of Meppen was Reverend Francis Witthaut, who was born in the year 1831, ordained to the holy priesthood April 17, 1864, and was assistant priest at St. Boniface Church, Quincy, Illinois, until he came to Meppen, December 23, 1864. The new and first church of Meppen not being entirely completed when Father Witthaut came, Mass was said in Henry Kiel's house. The first members of St. Joseph's Church were the following:

Henry Kiel, Barney Baalman, Peter Haselhorst, Henry Hillen, Henry Osterman, Herman Osterman, William Fuller, Lucas Tepen, Lucas Flanigan, William Behrens, Lucas Lenbes, Frank Duennebach, Barney Kotte, Severine Santen, William Pehn, Herman H. Pohlman, Matthias Breer, Herman Imming, Martin Haselhorst, Nicholaus Siemer, Meinard Siemer, Barney Hegger, Lucas Klass, Henry Weigman, Gerhard Kohn, John B. Droege, Manus Boeing, Anton Westerman, Gerhard Grueter, Barney Sievers, Gerhard Hagen, Joseph Wallendorf.

None of the above mentioned is living at the present time.

A two story rectory of eight rooms was built by Father Witthaut in 1866, and the parochial school in 1874. In 1890 the roof of the church was slated and the tower completed. In 1895 the interior of the church was painted. After having been pastor of Meppen for about 38 years, Father Witthaut resigned on account of old age in the year 1902, and spent the rest of his life in St. Mary's hospital, Quincy, Illinois, where he died in the year 1910. His remains were brought to Meppen and laid to rest in St. Joseph's cemetery.

After the resignation of Father Witthaut in 1902, Reverend Henry Becker was appointed pastor of Meppen. It was through him that the large pipe organ was installed in 1903. During his pastorate the sister's residence was built in 1905. Up to this time the children of the parochial school were taught by the following lay teachers: Martin Dekinder, Anton Anders, Edward Reineker, Joseph Schenbel, John Kieffer, J. C. Karlin, J. V. Schiffer and John Haas. Since the arrival of the Sisters of the Most Precious Blood, whose mother-house was in Alton, Illinois, at the time, (now in Pennsylvania) the children have been taught by the sisters. The present enrollment of pupils is 66.

Reverend Henry Becker was pastor until 1908, when Reverend J. B. Wand was appointed to be his successor. It was during Reverend J. B. Wand's time that the furnace was installed in the year 1908. The successor to Father Wand was Reverend J. B. Wardein who decorated the church in 1916.

The present pastor, Rev. S. C. Schauwecker, succeeded Father Wardein and has been pastor of Meppen since June 1, 1919.

The first trustees of St. Joseph's Church were: Henry Kiel and John B. Droege. The trustees at the present time are: Henry M. Siemer and Ben Kiel.

Calhoun County, sometimes humorously called "The Kingdom," was established in 1825. It lies in beautiful but unhappy isolation in the sharp angle formed by the confluence of the rivers, Mississippi and Illinois. Because of the natural difficulties presented by its peculiar situation it has never been able to attract railroads within its borders. As a result, its growth has been considerably retarded in the past. But its transportation outlook for the future is much brighter, for by a recent act of the State Legislature a bridge is to be built within the next two years over the Illinois River at Hardin, which, when completed, will greatly facilitate communication and commerce with the outside world.

From all that has been said it must not be inferred that Calhoun is a poor and altogether undesirable county in which to live. As a matter of fact many of its inhabitants are well-to-do and practically everyone of them has enough to live in at least frugal plenty. The Illinois Blue Book for 1925-26 gives the following interesting data with regard to Calhoun's revenue for 1924: Total crop value, $1,462,270; total live stock value, $786,640. Its principal source of revenue is its far-famed apple orchards. The inhabitants there are plain, industrious and religious people among whom it is a pleasure to labor.

Church of St. Joseph, Carlinville, Macoupin County, Illinois

Present Pastor: Reverend William Michael

Carlinville, the county seat of Macoupin County, has a population of about six thousand and is situated on the Chicago & Alton Railroad, forty miles southwest of Springfield.

In the year 1867, the German element of the local St. Mary Church (till then the only Catholic congregation in Carlinville) petitioned Bishop Juncker for permission to establish a new parish and build a church of their own. This they did largely on the advice of Father Ostrop who was then stationed at St. Mary Church, Alton, and who, on certain occasions, ministered to their spiritual needs. On receiving episcopal approbation, two trustees, John Mueller and Michael Boehm, were selected, and a building committee consisting of Peter Schaefer, Michael Boehm, Adam Becker, Frank Link, Adam Flori, John Schaefer, Conrad Dietz, John Eiter, Joseph Link, William Mees, Ferdinand Knitzer, and John Mueller, was appointed to devise ways and means for carrying into execution the new project. Under the leadership of the building committee a collection was taken up which netted $7,276.00—a comparatively large sum at that time.

A suitable location having been secured, the building was begun in 1868, and on July 7 of that year the corner stone was laid by Bishop Juncker, Ordinary of the Diocese. For some time after the parish was irregularly attended by Father H. J. Hoover, the then pastor of St. Mary until it received a resident priest in the person of Reverend Henry Eggenstein, a newly ordained priest who had made his studies in Muenster, Germany.

Among the many donations made to the new church were two side altars, communion railing, pulpit, one stained-glass window, stations of the cross, pictures, and a note of $1,200.00—all by Mrs. Anna Watermeier. Mr. Cooper Westermeier donated the statues of St. Joseph and the Blessed Virgin.

The name of the first resident pastor and his successors are as follows: Fathers H. Eggenstein, May 5, 1870, to November 1, 1877; F. A. Ostrop,

November 1, 1877, to July, 1892; Clement Sommer, July, 1892, to September 1, 1899; Henry Ader, September 1, 1899, to March 5, 1909; Henry J. Hoover, 1909, to October, 1911, and William Michael, who has had charge from 1911 to the present time.

During the incumbency of Father F. A. Ostrop the parish of St. Joseph (for that was the name given to the new congregation) flourished both spiritually and materially as never before or since. It was he who cleared away an existing debt of $10,000.00 which had heavily burdened the parish for many years, and put an addition of forty feet to the church which gave it the dimensions of 125 by 40 feet, with a tower 110 feet high. In addition he bought three acres of land opposite the rectory with the hope that some day a large parochial school might be built thereon. The good Father saw to it that every two years the parish had a mission—these missions usually resulted in great spiritual profit to the congregation.

The present rectory, a commodious building, was erected during the pastorship of Reverend Henry Ader (1899-1909).

The present trustees are Henry C. Hesseldenz and Joseph Watermeier.

Thirty-four young men of our parish enlisted during the late war, three of whom engaged in battle and one was shell shocked.

The following societies are organized in the parish: Altar Society, Young Ladies' Sodality, Western Catholic Union, and Knights of Columbus.

In October, 1924, Right Reverend James A. Griffin, D.D., made his first episcopal visitation to the parish and confirmed a class of 106.

It may be of interest to note that the remains of General John M. Palmer are buried in our City cemetery. He was a general in the Civil War, was elected Governor of Illinois in 1868, was nominated U. S. Senator in 1890 and nominated for President by the Gold Democrats in 1896, but refused the nomination.

The industrial life of the city is paralyzed at present for our coal mines, our only industry, have been shut down since April, 1925, and nobody seems to know when (if indeed ever) they will be opened again.

But the 110 families which constitute the congregation are for the most part religious and some are very pious. The Mass is always well attended, and at the Forty Hours, regularly held every year, the church can not accommodate the crowds. It is the same with the missions.

Church of St. Agnes, Hillsboro, Montgomery County, Illinois

Established in 1867

Present Pastor: Reverend John M. Heslin

Among the gently sloping hills in the heart of the prairie land in south central Illinois, nestles the thriving and beautiful little city of Hillsboro. A vast and rolling prairie stretches out to the east and southward but on the west and north are the hills; some of them are tall and steep with frowning cliffs crested with trees, and others are great mounds of sloping earth. From the summit of all these hills one can look down upon the red roofs, the spires, towers and factories hidden in the trees of the city of the hills that has seen the progress of a century gather within her realms.

History has it that in the year 1824 two Englishmen were passing through this section of Illinois, and, seeing the beauty of this country saw the possibility of erecting a village on the site of the present city. This they did and the hamlet was named "Hillsborough." If this is merely a legend, no one knows, but Hillsboro can trace her growth from that date, and today her factories, plants, mines, business section, her paved streets and beautiul residential sections have

Carlinville—St. Joseph's School, Rectory, Rev. William Michael, Pastor, St. Joseph's Church . . . Riverton—St. James' Church, Rectory . . . Hillsboro—St. Agnes Church and Rectory, Rev. J. M. Heslin, Pastor . . . Paloma—Rectory, St. Joseph Church and School, Rev. C. J. Flori, Pastor.

attracted much attention and admiration.

Hillsboro is the county seat of Montgomery County. The present court house is the third the county has had. In 1830, a court house was built of logs on the present square. It was a crude building, but it was quite sufficient for the legal business of that day. Judge Roundtree filled all the offices in the court house himself and served the people for forty-nine years. When the first court house proved too small, it was replaced by a larger building and then the present structure, an edifice of stone like an old castle in architecture was built, being reconstructed from the materials of the second building.

Few Catholics were living here when Hillsboro first began, and even to this day Hillsboro remains predominantly non-Catholic. The first Mass in Hillsboro was said about the year 1840, in the house of Richard Tynan, which house still stands on Seward Street Hill, being the present home of Mr. Edward Ludwig, Sr. For some time Mass was said there once a month by Father Gronan who was residing at Litchfield.

Within a few years Catholics began so to increase in number that new and more adequate quarters became an imperative necessity. In the meantime the basement of the Unitarian Church (which then stood where the present post office now stands) was selected as a temporary place of worship, and here Mass was said until 1870, when the new church of St. Agnes was dedicated. In connection with the building of this church, Mr. Robert Stewart, a wealthy convert, deserves special mention. It was he who donated the ground on which the church and parsonage were built.

Father Lohmann, the first pastor of St. Agnes' Church, came here in 1870. At this time he was called from a retreat in Alton to prepare Richard Tynan for death. Father Lohmann was then made pastor of the church.

The first funeral was that of the mother of Edward Ludwig, Sr., a prominent Hillsboro business man. The first marriage to be celebrated was that of Mr. and Mrs. Patrick Murphy of Coffeen, who died but recently. Father Lohmann's first sick call was to the home of Xavier Huber who lived in the country. Father Lohmann was a plain, conservative man. Until 1876 he was pastor here and then he was sent to Clinton, his place being filled by Father Vernich.

Father Vernich was a very charitable priest, a kind and loving father. He remained pastor until 1881 when he was succeeded by Father Storp, who, in turn, remained from 1881 to 1884. Father Storp was succeeded by Father Gesenhues. During the latter's pastorate, Hillsboro saw its hardest times, due to general labor depression. There was no work to be found and money was so scarce in the congregation that even the most necessary church repairs had to be indefinitely postponed. As a result of this, the pastor and people suffered much. It is said of Father Gesenhues that often he would have gone hungry had not good friends from outside given timely assistance.

In 1888, Father Becker took Father Gesenhues' place. Times changed; conditions improved, and fortunately continue improving to this day. Father Becker sold the old parsonage and built a new one modelled on a Swiss home. The house still stands as a parsonage, and though it is not a convenient residence, it is very unique and interesting in structure. In 1889 Father Becker left this community to be succeeded by Reverend Thomas Masterson.

During Father Masterson's twenty-two years here, he did much good work and endeared himself to all, Catholic and non-Catholic, by his winning personality. He greatly improved the church by the addition of a pipe organ and furnace, a new steel ceiling and tabernacle.

The parish grew under his administration from 100 to 300 families. The community also prospered. Stone buildings were replacing the wooden

ones and factories were being built. A mine was dug and a smelter erected in the community a short distance south of Hillsboro. Many foreign Catholics being attracted by the growing industries, settled there. This gave rise to Taylor Springs. Another mine had been dug east of Hillsboro, and the miners were gathered into a little village named Cortcamp. The Catholics in both communities were able to attend Mass easily by car lines running to Hillsboro.

At last Father Masterson's health began to fail; he was advancing in years and there was too much work to be done in such a scattered parish. At his request he was assigned the quiet parish of Holy Trinity in Stonington, Illinois, where he labored faithfully until 1927 when, through serious illness, his resignation became advisable.

Father John Heslin succeeded Father Masterson and it is due to his efforts that St. Agnes Church owes its present condition. The grime and dust of half a century marred the walls of St. Agnes and Father Heslin saw the necessity of redecorating the interior. During the summer of 1925, artists were employed and in a short time a wonderful transformation was effected.

It may be interesting to note that in the early days of St. Agnes Church burials were made either in the Bluff or Cress Hill cemeteries, the bodies being later removed to the newly purchased Catholic cemetery. One of the parishioners, Mr. John Arney, a brother of William and George Arney, was wounded in the Civil War in the retreat of Shiloh. He died and was buried in the Bluff cemetery.

As St. Agnes has no Catholic school, Father Heslin conducts catechism classes at suitable times and suitable places during the week. At present the parish has 155 families, 600 souls in all. One hundred eighty-five received confirmation in May, 1924, at the hands of the Right Reverend James A. Griffin. There are three societies: Altar Society, Young Ladies' Sodality, and Holy Name Society.

It is Father Heslin's hope that within a few years Hillsboro will have a new Catholic school and a new Catholic church. The parishioners and residents of Hillsboro hope that Father Heslin will be in this community long enough to see his hopes realized.

Church of St. Joseph, Paloma, Adams County, Illinois

Established in 1867

Present Pastor: Reverend Charles Flori

At the close of the Civil War, several Catholic veterans settled in what is now the western section of Gilmer Township in Adams County. In a few years their numbers were augmented by some families who had emigrated from Germany. Their industry and frugality soon made them prosperous, and they felt the need of a closer community life. Naturally their thoughts first turned towards the establishment of a congregation.

On March 11, 1867, they sent a petition, accompanied by a subscription of $625.00, to the Vicar General, Very Reverend Herman Joseph Schaefermeyer, to be allowed to establish a new parish on the Columbus Road, ten miles northeast of Quincy. The Bishop, Right Reverend Henry Damian Juncker, gave his approval with a warning not to go too heavily in debt. By October of the same year, the new limestone church of St. Joseph was completed at a cost of $2,135.00. It was dedicated on May 1, 1868, and was henceforth known as "The Rock Church on Columbus Road." The beautiful but simple high altar was donated by Henry Schenk.

In the same year, 1868, a parochial school was built costing $535.00. When the church building was fin-

ished, a debt of $1,000.00 remained to be paid by the little community. Within a few years this debt was wiped out through the untiring efforts of parish societies. The erection of the school left no debts.

When the church was opened, there were twenty-one families in the congregation, and they were making good progress. Unfortunately, however, a conflict arose as to what language should be employed by the priest in his sermons. This continued for many years, doing much harm to the peace of the congregation. In the school the same error was continued for many years. By 1873 the parish had grown to forty families, services were now being held twice a month, but as yet there was no resident priest.

In accordance with the wishes of the Bishop, the Franciscan Fathers took active charge of St. Joseph church, which they faithfully attended from the College in Quincy until the year 1888, when Reverend Herman Gesenhues, a secular priest, was put in charge. Father Gesenhues attended it from Bloomfield until he was sent to Shelbyville, Illinois.

The school when first opened, 1875, had an attendance of only eight children. By 1878, the number had grown to thirty-five. For years lay teachers were employed. In 1919 the old school was condemned as unsanitary by the health authorities, and a new modern school building was erected in conformance to the laws of the State of Illinois, at a cost of $3,500.00. Today, 1926, the attendance of children at school is practically the same as it was in 1878.

In 1903 a cyclone damaged the old "Rock Church" beyond repair and necessitated the erection of a new building. A frame structure was built 90x45 feet, twice the size of the old building, to meet the increasing membership.

The first resident pastor of the parish, Reverend Francis M. McVeigh, under whose supervision the second church was erected, as well as a commodious rectory. Father McVeigh died on July 21, 1906, and was buried in Calvary Cemetery.

During the vacancy, Reverend Clement Moorman and Reverend Anthony Zurbonsen attended to the spiritual wants of the parish. On September 1, Reverend Paul Reinfels was appointed pastor by the Bishop, Right Reverend James Ryan. During Father Reinfels' pastorate many needed improvements were made in the church and school property. Father Reinfels remained here until April, 1919, when Reverend Charles J. Flori was appointed pastor. The new pastor found the people eager to support him in his effort to carry out the instructions of the Bishop. A new, modern and sanitary school building was erected, and the church was decorated in a way befitting a house of God. The two side altars were donated by the Henry Wiewel family and the Ladies' Altar Society.

In 1923 two acres of land were purchased to be used for a new cemetery and also part of it for school recreation and parish festivities.

Among the old parishioners still living are William Rossmiller, Bernard Reckes, George O'Hare, Patrick O'Hare, Joseph Goehl, Wilhelmina Mayer, Conrad Unmissig, Mary Hummel, Catherine Cramsey, Henry Gramke, Joseph and William Starman, Roman Ohnemus, Louisa Wiewel, Elizabeth and Teresa O'Hare, and William Zanger, Sr.

St. Joseph has also contributed to the higher vocations. On the records are found the names of two, Francis Patrick Murphy and John Henry Gramke, who have embraced the priesthood. Emma Mary Ohnemus has become a member of the Sisters of the Poor of St. Francis.

The parish Societies are the Holy Name Society; Ladies' Society; and Association of the Holy Childhood for children.

To Mrs. Elizabeth Enning of Quincy, Illinois, is due much credit for her many generous gifts in various ways to the people of St.

Joseph's congregation. Her exemplary work has been a great help and inspiration to the parish and deserves special mention.

From 1888 to 1928 the following pastor's names appear on the church records: Herman Gesenhues, John Dieterich, George Pesch, Thomas J. Butler, James Hussey, Francis M. McVeigh, Paul Reinfels, Charles J. Flori.

In October, 1925, there were sixty-five families and a healthy growth was assured for the future.

Church of St. James, Riverton, Sangamon County, Illinois

Established in 1867

Present Pastor: Reverend Andrew E. Robinson

The village of Riverton situated on the banks of the Sangamon River some seven miles northeast of Springfield, Illinois, is one of the oldest towns in Sangamon County. It was first known as Jimtown, then Howlett, and now bears the name of Riverton.

In the summer of 1867 a mine was sunk and this brought an increase in population of the then Jimtown. In this same year Reverend John Sullivan, pastor of Immaculate Conception Church of Springfield, came out to Jimtown to organize the Catholics as a mission, to be attended from Springfield. Mass was first said in the private home of Edward Ready and later the use of the school house was obtained for Divine Services. The Mission was named St. James.

Riverton continued to be attended from Springfield by Fathers Sullivan, Hickey and Brady until 1878, when the charge was given to Father Charles Manuel, pastor of Visitation Church, Illiopolis. In 1871 Reverend Patrick Brady built a small frame church wherein Divine Services were held. Father Manuel continued to attend the Mission at Riverton until November, 1884 when it received its first resident pastor, Reverend J. B. Deipenbrock. The residence which is still in use was built by Father Manuel in 1884.

Father Deipenbrock remained until November, 1885, and was succeeded by Reverend J. Higgins. In the spring of 1887, the church burned on a Sunday morning just as the service was closing. The fire was caused by an overheated furnace. The church structure was completely destroyed but some of the furnishings were saved. A new church slightly larger was immediately rebuilt by Father J. Higgins, who remained in charge of the parish until October, 1888, when he was succeeded by Reverend V. O'Keefe.

Father O'Keefe remained until October, 1890 when Father James Sweeney a young but not overly strong man, was sent to take charge. In June, 1892, Father Charles Snyder was appointed pastor of Riverton. During Father Snyder's pastorate many improvements were made in the parish house and church. New pews were installed and a new bell erected. It was also during the regime of Father Snyder that Buffalo became a Mission of Riverton. Father Snyder remained as pastor until the Fall of 1894 when Father Thomas Riley succeeded to the pastorate. He remained in charge for two years and in 1896 Father James O'Boyle was appointed pastor.

Father O'Boyle was forced by ill health to give up the parish and Father John J. Corcoran then assistant to Father Howard in Springfield, was sent to assume charge in 1897. Father Corcoran remained until September, 1899, when he was succeeded by Reverend John J. Clancy who remained in charge until 1914.

In 1906 Father Clancy remodeled and enlarged the church and made many improvements in the church and residence during his fifteen years in the pastorate. In October, 1914, he was transferred to Jerseyville. Father Higgins was appointed to take

his place but was in Ireland at the time and before he returned, Father Flaherty was appointed to Riverton. He remained for eight years and in September, 1922, was moved to Vandalia. From October until December the parish was attended by Father Thomas McGrath of Illiopolis.

In December, 1922, Father Amos Guisti, pastor of Waverly, was transferred to Riverton. Father Guisti remained until August, 1924. He made many improvements in the house and church. In August Reverend Mamul Rua, formerly professor at De Paul University, Chicago, was assigned to the parish. Father Rua remained until October, 1925, making necessary repairs on the church. In October, 1925, Reverend Andrew E. Robinson, S.T.L., was appointed pastor of Riverton.

The first trustees of the parish were Patrick Mullen and Thomas Smith.

The first settlers were chiefly Irish, English and Germans. Some of the early settlers still living in the parish are: Mrs. K. O'Connor, James Flemming and Michael Davern. In 1894 Italians started moving into Riverton, and now the population is chiefly Italian.

The mission church of St. Joseph, Buffalo, was begun in 1882 when Father Manuel of Illiopolis built a small frame church. In 1892 Father Snyder was given charge. Since 1892 the Mission of Buffalo has been attended from Riverton.

Church of St. Michael, Sigel, Shelby County, Illinois

Established in 1867

Present Pastor: Reverend George Faller

Sigel is situated in the southeast part of Shelby County on the Illinois Central Railroad. It is seven miles north of Effingham and twenty miles south of Mattoon. Sigel was laid out in September, 1863 by a Mr. Charles Underwood, surveyor for the Hon. Francis Hoffman who at one time was Lieutenant Governor of Illinois.

The first building in the new town was erected by Martin Gay who became the first store-keeper and postmaster. Originally, the first post-office was known as "Hooker," in honor of "Fighting Joe" Hooker of Civil War fame. Later on, when a post office in Illinois called Sigel was discontinued, the post office in this town succeeded to the name, a name by which the town was known from the beginning.

The early settlers, mostly German-American, bestowed the name on the town in honor of General Franz Sigel, who distinguished himself in the Civil War at the battle of Pea Ridge, Missouri. On October 10, 1891, Sigel was honored by a visit from General Sigel. The occasion was marked by the presence of a large crowd of people from far and near. The distinguished visitor was given a gold headed cane. He afterwards donated his portrait, which now hangs in the town hall.

In 1867 the town of Siegel was incorporated. The town board held its first meeting on July 4, 1867. It consisted of Messrs. Joseph Fruchtl, John Kirn, Adam Kieselback, trustees, John Mumper, secretary, and John Kroes, treasurer. None of the original settlers of Sigel are now living, but many of their descendants are to be found in this vicinity.

Among the early settlers of this community were many Catholics. They attended to their religious duties at Green Creek and Trowbridge. As their numbers increased they resolved to have a church of their own. The first steps in this direction were probably taken in 1866. In an old book we find the minutes of a meeting of the Sigel Catholics held January 10, 1867. At this meeting a committee composed of Jacob Zirngibel, Lubert Husmann and Peter Walzer was instructed to wait on Bishop Juncker

at Teutopolis and request him to send a priest to Sigel to organize a Catholic parish. On May 27, 1868 Father Kilian, O.F.M., by order of the bishop proceeded to Sigel. He at once took charge, appointed a building committee composed of Lubert Husmann, John Nordmann, Simon Bremer and Louis Steger. The site for the new church was donated by Mr. F. A. Hoffman a non-Catholic. The new church was a frame building. On September 29, 1867, the Feast of Saint Michael the dedication took place, Reverend Kilian officiating. The new parish was placed under the patronage of St. Michael the Archangel. On the day of dedication a baptism took place, that of Henry Suingler who is still a member of the parish.

Father Kilian had now finished the task assigned him. His duties as Provincial of the Franciscan Order would not permit him to continue as pastor of Sigel, hence with the approval of Bishop Juncker he assigned the new parish to the care of Reverend Nazarius Kommerscheid who attended it twice a month from Green Creek.

In 1868 a parochial school was built, the first teacher being Mr. John Heller. Secular teachers had charge of the school until the advent of the Franciscan Sisters in 1879. Among the lay teachers was Joseph Nacke, who afterwards entered the priesthood, and who is now chaplain of a Catholic Hospital in Waterloo, Iowa.

Father Nazarius remained pastor of Sigel until December, 1869, when he was succeeded by Reverend Ambrose Janssen, O.F.M., from December, 1869, to September, 1871. In addition to his Sigel charge, Father Ambrose attended a small parish in Spring Point Township, Cumberland County, about five and a half miles east of Sigel. This congregation numbered from twelve to fourteen families. It was the first Catholic parish organized in Cumberland County. Services were discontinued in 1881 and the church, a small frame building, was torn down in 1883.

Father Ambrose was replaced by Father Sebastian, O.F.M., in September, 1871 During his incumbency more ground was bought for church purposes. When Father Sebastian was transferred in September, 1875, to Herman, Missouri, he was succeeded by Reverend Dominic Florian, O.F.M., in September, 1875, who remained until July 2, 1879.

His administration was a notable one. In addition to buying more land he built a spacious two story frame school which was also to serve as residence for the sisters. He made arrangements for the Franciscan Sisters of Joliet, Illinois, to take charge of the school, but before their arrival he was assigned to Teutopolis. His successor was Reverend Andrew Butzkueben, O.F.M., July 21, 1879, to November, 1883. His pastorate proved a most eventful one. The outlook was now most promising.

The good Sisters of St. Francis had arrived in the fall of 1879 and had taken charge of the parish school. The poor people had made many sacrifices in behalf of their religion, but at this time they little realized the greater sacrifices that were in store for them. On December 13, 1879, the frame church that had served them as a place of worship was burned to the ground. They were forced to hold services in an upper room of the spacious school house.

Here again the people of St. Michael's met the situation that confronted them. They decided this time to build a brick church 102x45 feet, with a tower 125 feet high. All entered heart and soul into the project, giving generously of their labor and means. The architect for the new church was the Venerable Brother Adrian Wewer, O.F.M. Father Andrew collected money in various churches in Missouri and in Illinois. One of the members of the building committee, H. W. Gier, is still alive, and faithfully performs his duties as sexton of the church. The corner stone of the

Sigel—Rectory, School, Rev. George E. Faller, Pastor, St. Michael's Church . . . Quincy—St. Mary's Old School, New School, Rev. F. A. Niebling, Pastor, St. Mary's Church, Rectory . . . Staunton—St. Michael's Church, Rev. P. H. Masterson, Pastor, Sisters' Residence, Old Church, School.

new church was laid on May 10, 1880 by the Ordinary of the diocese, Right Reverend Peter Joseph Baltes, assisted by the neighboring priests.

The new church was not yet under roof when on October 23, 1880, the new school house took fire and burned to the ground. This disaster, although a stunning blow to the good people of St. Michael's, did not dishearten them. The good Father Andrew and his faithful flock again bestirred themselves, and made temporary provisions for holding church services and conducting the school. The winter of 1880-1881 will never fade from the memory of the old parishioners of St. Michael. The school was rebuilt and on October 27, 1881, the dedication of the new St. Michael church and school took place with Bishop Baltes officiating. The new church cost $7,000.00 exclusive of the work and materials donated by the parishioners. It was well equipped with altar, pews and statues. Two bells, the large one dedicated to St. Michael the Archangel, the smaller one to the Blessed Virgin Mary call the people to Divine Worship.

There was general regret when Father Andrew was transferred to Quincy in November, 1883. This humble Franciscan had endeared himself to the people of St. Michael; his memory is held in benediction. Father Andrew was followed in Sigel by Reverend Eustachius Bruggemann, O.F.M., who remained until 1884; came Reverend Alexius Bernard, O. F. M., (1884-summer, 1887).

Reverend Florence Kurzer, O.F.M., was the last Franciscan to have charge of St. Michael. His tenure was for but a few months duration, when the Franciscan Fathers gave up the Sigel parish. This congregation is indebted to the Franciscan Fathers for their self-sacrificing labors. All beginnings are usually difficult. When the Franciscan Fathers attended Sigel, they did so under trying circumstances. The journey from Teutopolis to Sigel was over bad roads, especially in the winter and spring, but be it said to their credit that weather conditions never prevented them from performing their duty. How much of the faith of the people of St. Michael is due to the Franciscan Fathers is known but to God.

Reverend L. Reisen, now pastor of St. Peter and Paul Church, Springfield, was the first secular priest to take charge of the St. Michael parish. He came to Sigel on October 21, 1887, and remained till October 14, 1896. During Father Reisen's administration the parochial residence was built in 1892. He busied himself in improving the appearance of the church property. The beautiful trees were planted under his direction. Father Reisen bought many articles for the church and took a special interest in the cemetery. The people of St. Michael were deeply affected when their beloved pastor was transferred to Springfield in October, 1896. The successor to Father Reisen was the Reverend A. J. Pennartz, of SS. Peter and Paul Church, Springfield, Illinois.

A new era dawned for St. Michael parish with the coming of the new pastor. He was a man of superior education, having graduated with high honors from the University of Louvain, Belgium. His judgment carried great weight among his fellow priests, being a wise and prudent counsellor, a true father and friend, and a zealous shepherd of souls. Under his direction many improvements were made in the church, residence, school and cemetery. He also took an active part in the Central Verein of Illinois. At his obsequies it was said of him that he was at once an ideal gentleman and an ideal priest. During Father Pennartz's illness in 1900 he was assisted by the Reverend Eugene Hagedorn, O.F.M., and Reverend William Pachelhofer, new pastor of the Secred Heart church at Lilyville.

On October 28, 1908, St. Michael parish celebrated the twenty-fifth anniversary of the blessing of the

church. September 29, 1917 the Golden Jubilee of the parish was observed. On November 10, 1917, Father Pennartz died in St. Anthony's Hospital, Effingham, Illinois, and on November 14th his funeral was held from St. Michael Church, with burial in the church cemetery near the large crucifix erected there. Right Reverend James Ryan, D.D., Bishop of Alton, presided at the obsequies in the presence of fifty-six priests.

Reverend S. P. Hoffman was appointed administrator of the parish and acted in that capacity until December 1, 1917. Reverend William L. Quatman, for eleven years pastor of Forty Martyrs Church, Tuscola, Illinois, became pastor of St. Michaels Church, December 1, 1917. He is still pastor and carries on with splendid success the good work of his predecessors.

St. Michaels parish can well be proud of its history. From its ranks twenty young ladies have joined religious orders, and one of the members of the parish has entered the priesthood, namely, Reverend F. Hess, now of the Peoria Diocese. Brother Ferdinand Moser, a convert, and a veteran of the World War, is a member of the Holy Cross Community, Notre Dame, Indiana. Twenty young men of the parish joined the army in the World War.

St. Michael's School has a present enrollment of eighty-five children, with three Franciscan Sisters in charge.

The parish boasts of a number of flourishing societies: St. Michael's Society for Married Men, Society of Christian Mothers, Young Ladies' Sodality, St. Aloysius Sodality for Young Men, Children of Mary, Holy Name Society, and the League of the Sacred Heart.

N.S.—Since above was written Father Quatman has been promoted to Sacred Heart Church, Springfield, June, 1927, and was succeeded by Reverend George Faller.

Church of St. Mary, Quincy, Adams County, Illinois

Established in 1867

Present Pastor: Reverend Frederick Niebling

On the advice of Reverend Herman Schaefermeyer, pastor of St. Boniface Church, the Catholics living on the south side of the city met in the year 1865, and erected a school for their children, many of whom had to walk a mile or more to church and school.

The first effort to build a church was made in the following year on the suggestion of Reverend Reinhart, at the time assistant priest at St. Boniface Church. It was named St. Mary in honor of the Immaculate Conception. Good progress was made so that on the 7th of June, 1867, the corner stone was laid. On December 8, 1867, the church was so far completed that the first mass was said in it, the building of the tower being deferred to a later date.

About this time Father Reinhart's health began to fail and he was relieved by Reverend Theodore Bruener, who arrived on December 31, 1867, and took up his work at once.

The second school was built in 1868, and was finished about Christmas of that year. It also served as the parochial residence.

Sad news reached the parishioners when their beloved pastor, Father Bruener was called to the Teachers' Seminary of Milwaukee to succeed Dr. Salzmann, who had died. He departed for his new charge on the evening of April 30, 1874.

The new pastor, Reverend Gerhard Mirbach, arrived in May, 1874, and at once took up the work where his predecessor had left off. The building of the church tower was begun in May, 1878, and in December, 1880, three large new bells were hung in the belfry.

Little can we realize the gloom of

the parishioners, many of whom had worked and contributed for years to complete and beautify their church, when, in some unknown manner the church caught fire on the cold and early morning of February 3, 1891, and was completely destroyed.

Not unduly discouraged by this misfortune, the pastor and his flock immediately set to work, and the blessing of the Lord being with them, it was not long before they had a temporary frame building erected in which they were able to hold services. The new church, as it now stands, was erected in 1891, and designed by the later Brother Adrian, O. F. M., and four years after, a new Sisters' house was built.

Reverend Francis Reinhart was pastor from 1867 to 1868; Reverend Theodore Bruener, from 1868 to 1874; Reverend Gerhard Mirbach, from 1874 to 1895; Reverend Joseph Locher, from 1895 to 1904; Reverend Joseph Maurer, from 1905 to 1906; Reverend Anthony Zurbonsen, from 1906 to 1920; Reverend Frederick A. Niebling, from 1920 to the present time.

Reverend John B. Wand was Assistant Pastor from 1893 to 1895; Reverend Anton Qieneke, from 1895 to 1899; Reverend August Forster, 1899 to 1901; Reverend John Stube, from 1902 to 1904; Reverend A. Hochmiller, 1904; Reverend Paul Reinfels, 1905 to 1906; Reverend Adolph Schneider, 1907 to 1909; Reverend J. Telken, 1909 to 1911; Reverend B. Wubbe, 1911 to 1913; Rev-George Nell, 1913; Reverend Godfrey Guthausen, 1914 to 1915; Reverend Joseph Klaes, from 1915 to 1919; Reverend Lawrence Winking, 1919 to 1920.

The school, which has been in existence from the very foundation of the parish, was in charge of lay teachers until 1897; Sisters of the Poor Handmaids of Christ from 1897 to 1898; Franciscans from Milwaukee from 1898 to 1903 in which last mentioned year it was placed in the care of the Sisters of the Most Precious Blood who still continue its teachers. The new, magnificent structure was erected in 1923 at a cost of $125,000. It has a present debt of $75,000 which, however, is being appreciably reduced every year. At this writing, the school enrollment is 249 children.

Thirty-six boys from the parish fought in the World War, one of whom died in action.

Parish Societies: Married ladies; Young ladies; St. Mary's Society for Young Men; and St. Joseph's Benevolent Society.

Church of St. Michael, Staunton, Macoupin County, Illinois

Established in 1867

Present Pastor: Reverend Patrick H. Masterson

According to the information at hand and the oldest records we can find, St. Michael parish at Staunton was permanently established in the year 1867. It seems that Reverend Patrick J. O'Halloran was the first pastor. Then came Father John Clifford, who in turn was succeeded by Father Frederick Lohmann, who took up three subscriptions for a new church which was partially built by the end of 1867. Father Lohmann was succeeded by Father Kuhlmann in the year 1875, who in turn was replaced by Father Janssen in 1877, and he remained in charge until 1881 when Father Schlegel was appointed pastor. Father Schlegel was succeeded in 1884 by Father Happe who continued in office just a few months and was succeeded by Father Hasse who was pastor until 1885. Father Hasse was replaced by Father Dietrich who held the post until 1888 when Father Zurbonsen became pastor and remained until July, 1898. Father Postner then took up the reins and held them until 1907 when Father Duval became pastor and remained in office until June 29, 1924,

when the present incumbent, Father P. H. Masterson, took charge.

During the pastorate of Father Duval there were four assistant priests in Staunton: Father Stepuncik, Father Kershevich, Father Powell and Father O'Hanlon. The first two were necessitated by the opening of a mission in Livingston; the latter two on account of Father Duval's impaired health.

The first purchase of church property was made in 1867 when three lots were obtained from James Dwyer; the old church, the present rectory and school were built later on these lots. This church no longer fit for use was pulled down some eight years ago. Since then the upper story of the school building has been used for church purposes. The rectory was built by Father Zurbonsen in 1888, and later modernized by Father Postner and Father Duval. The present school, a spacious and handsome building was built by Father Postner in 1904. During Father Duval's pastorate the property on the east and west was purchased by him, so that today it is one of the largest and finest in the diocese. The four room sisters' house was also enlarged and modernized by him in 1923.

On October 13, 1924 ground was broken by the men of the parish for the new St. Michael church which was completed within a year. Right Reverend James A. Griffin, D.D., the Bishop of Springfield in Illinois, with much solemnity dedicated the new edifice in the presence of fifty priests of this and the neighboring dioceses and a lay congregation of one thousand souls. This handsome building of Romanesque architecture was finished at a cost of $110,000.00 and is justly the pride not only of the parish but of the city of Staunton.

In 1888 the Catholic Cemetery was purchased by Father Zurbonsen "after great difficulties" which is being used to this day, though almost filled to its capacity. Later Father Duval bought a track of land east of the town to meet the needs of his flock. This new property has not yet and may never be used for cemetery purposes.

According to the best records we can place our hands upon, this parish was made up of some thirty families to begin with, consisting chiefly of German and Irish. We take this from the subscription list for the first church in 1867, where the names of Cotter, McMullen, Kelly, Gauer, Monohan, Kelly, Hoog, McGrath, Kenefick, Dwyre, Monohan, Newman, Martin, Hoog, Egelhoff, Buerger, Caldwell, Demsey, Schnell, Weber, Wise, Reese, Allen, Bumgartner, Sambach, Weigers, Miller, Larkin, Harword, Coerver, Duffy, Canfield, Dillon, Duggan, Minke, McDonald, Kennedy, Callahan, Haern, Langen, Detten, Monohan, Langen and Buerger still in the parish. The parish at the present time consists of 243 families of different nationalities.

Practically every adult member of the congregation is enrolled in one or other of the parish organizations: St. Ann's, St. Michael's, Holy Name. League of the Sacred Heart, Daughters of Isabella, Knights of Columbus, Western Catholic Union and the Slovak and Croatian Societies of Catholic men and women.

Forty-two young men of the parish served in the World War. Many of them were in the "thick of the fight" and a few were wounded but not one was killed.

In this brief historical sketch we should be remiss if we failed to mention that the home of the late John Coerver was partially used as the first Catholic school in Staunton, with an enrollment of some twenty-five children, which since has increased to two hundred and seventy-eight. The school is taught by five Ursuline Sisters.

Church of St. Peter, Petersburg, Menard County, Illinois

Established in 1868

Present Pastor: Reverend Timothy Michael Moloney

From our little mountaintop we gaze backward over fifty-seven years of time. About us lie the same smiling fertile valleys and wooded hills that so pleased a little band of loyal sons of Holy Mother Church, when they selected this eminence on which to erect their Temple to God. In all probability they remembered that saying of Our Blessed Lord, "A city seated on a mountain cannot be hid." Perchance they thought of the historic background of the picture and so placed St. Peter high on picturesque Petersburg's noblest hill.

Picturesque background indeed it is for such a shrine, fitting pulpit from which the little edifice might preach its silent sermon to the world, and its sweet toned bell send forth across the verdant vales the same message it rings out today, clear and sweet to the re-echoing hills, the welcome of the Saviour, "Come to Me."

Here in little Menard, the beautiful, the patriotic, were spent the plastic years in the young manhood of that magnetic man, our own Abraham Lincoln. In 1842 he surveyed and planned Petersburg, whose towering homes crown its verdant hills. To the southeast lies Old Salem, whose history is so inextricably interwoven with the life of that great emancipator. There is the village store wherein he earned the appellation—"Honest Abe." There, he distinguished himself as postman, indefatigable student and kindly man; there, grew his romance, and it was from Old Salem he went forth a representative man, the pride of the State of Illinois and of our nation.

In such a setting the first Catholic congregation of Petersburg ought to place the jewel of their Faith. Sixty-years ago they chose this site and erected here their little City of God. To them was sent on May 4, 1868, as their first pastor, Father Cluse, now Right Reverend Monsignor Cluse of the Diocese of Belleville, Illinois. Petersburg was his first field of labor, being just ordained by the first Bishop of Alton (now Springfield), Right Reverend Henry Damien Juncker.

Father Cluse was pastor of this little flock for four years, during which time he opened a school in the sacristy of the church, and also began attending the mission of Greenview, where he celebrated Holy Mass once a month in the hall over Marbold's store.

The second pastor of St. Peter was Reverend Theodore Wegman, who succeeded Father Cluse September 8, 1872, and who was transferred to the church of St. Boniface at Quincy, Illinois, in December of the same year.

The financial difficulties of this period may easily be imagined from the fact that the receipts from all sources amount to a total of $228.64.

Reverend Augustus Joseph Sauer took charge of St. Peter's parish on January 1, 1873. During his pastorate of nearly five years, the little Catholic school on the hill was erected. Up to this time school had been held in the sacristy, as before mentioned; then by the Ursuline Sisters of Springfield in the basement of the present home of George Gibson, afterwards in the rectory, and at length the urgent needs of a growing parish made the present building a necessity.

The new Calvary Cemetery was blessed October 19, 1876. The ground had been purchased in 1875 for $575.00.

From Petersburg Father Sauer was transferred to Carrollton, and was succeeded by Reverend Bernard W. Ahns, December 7, 1877.

Reverend Owen O'Hare was appointed to the pastorate of St. Peter

on August 23, 1878, and was transferred to St. Joseph's church, Cairo, Illinois, on June 15, 1880.

The fifth pastor, Reverend Thomas A. Hogan, was destined to end his pastoral duties here. He came to Petersburg on June 24, 1880, and labored there for almost four years. He became seriously ill on January 8, 1884, and died at the parochial residence January 12th. His remains were sent to Wisconsin for burial.

On January 15 Reverend W. J. Merscher became pastor for two years. He was transferred to Ashland, Illinois, in December, 1885. During Father Merscher's pastorate the parochial school was closed owing to lack of funds and to the small number of pupils.

Reverend Bernard Hasse the next pastor, remained in Petersburg thirteen years, until July, 1897. Then Reverend Thomas McGraw, the present pastor of Illiopolis, Illinois, officiated at St. Peter until Reverend William Futterer was appointed by the late Bishop, Right Reverend James Ryan. Meanwhile St. Peter's parish throve, and Father Futterer found it advisable to make many improvements in the little church. A furnace was installed, the church frescoed and the main altar erected. After a long and faithful pastorate, Father Futterer's health failed, and during his vacation abroad he died at Munich, Germany.

After the death of Father Futterer, Reverend Peter Curran, the present pastor of Dalton City, Illinois, was temporary pastor until October, 1910, when Reverend John J. Connolly received the official call to take charge.

In June, 1919, Father Connolly was appointed to Charleston, Illinois, and was succeeded by the present pastor, Reverend T. M. Maloney. Owing to a lingering illness Father Maloney was forced to apply for leave of absence in 1925 and went to San Antonia, Texas, to recuperate. During the absence of Father Maloney, St. Peter's parish was taken care of by Reverend E. J. Powers as Administrator.

The pioneer families and builders of St. Peter's numbered about thirty-six, and were of German and Irish nationality. Petersburg being an agricultural center, the majority of the congregation are farmers.

The oldest settlers were: Michael Kelly, John Rebbe, Patrick Kelly, Cornelius O'Rourke, Frank Luthringer, Edward Gleason, James Fahy, William Kern, Patrick Cronin, Patrick and John Guinan, Mrs. Mary Guinan, Mrs. John Lavin, Mrs. Gorman, Mrs. Kelly, Mrs. C. Scully, Timothy Foley, Daniel Leahy, John Hilderbrandt, Milo Vogt, Charles Duncheon, John Lamberg, Patrick Downey, John Meehan, John Downey, Michael O'Rourke, Charles O'Rourke, Nicholas Fahy, Jeremiah Scully, Phillip Scully, Adam Johns, Bernard Faul, Phillip Miller, Captain Gleason, James Carey, Michael Gleason and Phillip Carroll. Mrs. Mary Guinan and Mrs. John Lavin are the only survivors.

Church of St. Basil, Chandlerville, Cass County, Illinois

Established in 1868

Present Pastor: Reverend Joseph O'Dwyer

Chandlerville lies on the the southern side of the Sangamon River, where a broad strip of bottom land varying from one to two miles in width forms the entire northern boundary of the village.

The first settlers here as in other new countries were at first very poor. They lived in rather poorly constructed log cabins many of which were without windows. They hauled their grain to Beardstown and sold it at a nominal price, and as there were no bridges at that time it was often a dangerous undertaking.

The Catholic settlers of Chandlerville were of Irish and German descent. The names of all the old

Petersburg—St. Peter's Church, Rev. T. M. Moloney, Pastor, Rectory . . . Franklin—Sacred Heart Church, Rev. E. D. Butler, Pastor, Rectory . . . Greenview—St. Mary"s Church . . . Greenville—St. Lawrence Church, Rev. J. J. Enright, Pastor.

Catholic settlers cannot be ascertained, but the following comprised a part of the congregation: Markets, Neffs, McCarthys and Schaffs. About twelve Catholic families composed the congregation when Mass was first said here. Strange to say the parish though small when first organized had twice as many families as it has at this writing; nor is there much hope that it will grow in the immediate future.

The Chandlerville Catholic church was first organized at the residence of John McCarthy in 1868. It was attended by Reverend A. C. Busch from Beardstown. Reverend M. C. Ryan having succeeded Father Busch, served the mission from 1876 to 1892. During Father Ryan's pastorate the members attended Mass in a hall over Neff's store which they rented at $25.00 a year. Pius Neff was instrumental in procuring the hall and paid the rent out of his own income.

In 1892 Reverend P. J. McManus succeeded Father Ryan in Virginia and from there attended also the Chandlerville congregation for whom he celebrated Mass once a month. From 1893 to 1895 it was attended from Jacksonville. Then the following priests had charge of it in succession: Reverend F. J. Nieskel, Reverend T. McGrath, Reverend M. Davis and Reverend J. Cronin. In 1915 Father Cronin was succeeded by Reverend Joseph O'Dwyer who has had charge of it ever since.

Among the early Catholics who figured prominently in the civic life of Chandlerville may be mentioned Pius Neff who settled there in the year of 1864. He was School Treasurer of Chandlerville Township for fifteen years. He held town board offices seven times and acted as President of the Board for four terms. Andrew Market held the position of School Director for a number of years.

The congregation at the present time consists of about six families, with little or no prospect of increasing. The outlook therefore, is not particularly promising.

Church of St. Mary, Greenview, Menard County, Illinois

Established in 1868

Present Pastor: Reverend Timothy Michael Maloney

The little town of Greenview, Illinois is situated twelve miles southeast of Petersburg. A short time after Father Cluse (first pastor) came to Petersburg in 1868, he started a mission station at Greenview, and gave the few Catholics there Holy Mass once a month. For a while they worshipped in a hall over Marbold's store, then in Engle's Hall.

About the year 1881 a coal mine was opened in the vicinity and the little congregation increased considerably. The pastor of Petersburg at the time (Father Hogan) secured a building for $600.00 known as "the old skating rink," which was fitted up as a church in 1883.

After some years the coal mine was worked out, and many Catholics moved away. At the time Father Connolly came to Petersburg, Greenview church was in a very dilapidated condition and was not considered worth repairing. The congregation got together and built the present beautiful little church. While under construction, Mass was celebrated in the home of John McLery. The new church of St. Mary was dedicated on June 4, 1915, and decorated by Father Maloney during the summer of 1923. Since the time when Father Cluse came to minister to the Catholics of Greenview in 1868 up to Father Maloney's arrival in 1919, Holy Mass was celebrated there once a month. The congregation now has Mass every Sunday. It has always been and still remains a mission of Petersburg.

The pioneers were Irish agriculturalists, and were as follows: Mal-

achy Doran, Martin Ryan, M. Hubley, Mike Dorgan, William Looby, Larry Looby, Charlie O'Rourke, James Fahey, Phillip Fahey, Thomas Lehaney, James Looby, and John McLery. James Looby and John McLery are the only survivors.

The following priests have attended St. Mary's mission church from 1868 to the present year, 1927: Father Cluse, 1868 to 1872; Reverend Theodore Wegman, 1872 to 1873; Reverend A. J. Sauer, 1873 to 1877; Reverend Bernard Ahne, 1877 to 1878; Reverend Owen O'Hare, 1878 to 1880; Reverend Thomas A. Jogan, 1880 to 1884, (died there); Reverend W. J. Merscher, 1884 to 1885; Reverend Bernard Hasse, 1885 to 1897; Reverend Thomas McGrath, 1897 to 1898; Reverend William Futterer, 1898 to 1910; Reverend Peter Curran, 1910; Reverend John Connolly, 1910 to 1919; Reverend T. M. Maloney, 1919 to the present.

Church of St. Lawrence, Greenville, Bond County, Illinois

Established in 1868

Present Pastor: Reverend John J. Enright

The Catholic congregation at Greenville, Bond County, Illinois, may be said to date from the time when Mass was first said in a private residence about the year 1868. The congregation then numbered about a half dozen members. From that time Mass was said occasionally by priests from Vandalia until the first church was built and dedicated to St. Lawrence by the Reverend L. Quitter, pastor at Vandalia in the year 1878. Services were then regularly held once a month and the parish still attended from Vandalia by Father Quitter to the year 1881; by Rev. erend Charles Geier from 1881 to 1885; by Reverend John J. Higgins from 1885 to 1886; by Reverend Henry Becker from 1886 to 1888; by Reverend Patrick M. Bourke from 1888 to 1893; by Father Carr from 1893 to 1895; by Reverend B. Lee from May, 1895 to September, 1895.

At the time the sacred edifice was built in 1878 to about the year 1884 the best known members of the congregation and those chiefly interested and instrumental in building the first church were: Frank Parent, Peter Pepin, Louis Lehn, Lawrence McGinnis, Patrick Clare, Joseph Karm, Adam Willman and Mrs. Seewald. Frank Parent by far the oldest member of the congregation living or dead, who resided in Greenville many years before even the first Mass was said in the community, is at this writing still alive, and now makes his home in Texas. Mr. Parent it was, also, who in his home adjacent to the church, always housed and entertained the priests before a parochial residence was built. With the exception of the French Canadians, Frank Parent and Peter Pepin and the Irishmen Lawrence McGinnis and Patrick Clare, the congregation was mainly composed as it is today of those of the German race or origin.

In 1895 Reverend John P. Maroney was appointed the first resident pastor. He built the parochial residence and put an addition to the church. In 1898 he was removed to Vandalia and his successor, Reverend S. P. Hoffman. During his pastorate from 1898 to 1901 he established sodalities and bought about ten acres of ground adjacent to town for a cemetery. Among the first three buried in the new cemetery were the staunch workers, main supporters and oldest members of the church: Lawrence McGinnis and Patrick Clare.

In 1901 Reverend A. Hochmiller succeeded to the parish, and he in turn was succeeded by Reverend William A. Pachelhofer in 1902. For six years Father Pachelhofer was in charge, and added a sacristy to the church and put a bell in the church tower. From 1908 to 1910, Reverend Francis J. Harbe was pastor. After

three months administration of the parish by Reverend J. P. Munday, Reverend John J. Enright became pastor.

No sooner had Father Enright arrived in Greenville in October, 1910, than Greenville's first Catholic church was consumed by fire. The origin of the fire remains a mystery. From October, 1910 to January 14, 1912, Mass was said successively in a derelict bank building, a dance hall and in the court house. In the meantime the corner stone for the new church was laid by Very Reverend E. L. Spalding on August 10, 1911, the Feast of St. Lawrence, and the sermon was preached by Reverend Michael J. Foley of the Western Catholic. The first Mass was said in the new church on January 14, 1912, and the dedication took place July 26, 1912, by Right Reverend James Ryan, Bishop of Alton. The sermon on the occasion being preached by Father Wilson then of Effingham. The new church is a very imposing brick structure, 96x42 feet, trimmed in Bedford stone, with large entertainment hall in basement, representing then an outlay of $20,000.

It called for a big tax on the congregation's resources, poor as it was. The subscribers' list was headed by Ben Lehn with $1,000.00. Other members did their utmost and no small amount was contributed by Greenville's non-Catholic citiens. To the credit of the congregation let it be said that with the exception of about $100.00 nothing was collected from any source outside of Greenville, so that this comparatively gigantic work was undertaken and paid for entirely by a few poor Catholic families.

With the building of the church the parochial residence was thoroughly renovated and modernized, so that the Catholics could now boast they had a church and residence second to none in this,—a city of many churches. Mention must be made of the great moral support given by the Biggane sisters and by the ever faithful trustee, Joseph Potthast.

Looking back to the days when the first church was a mission church, great credit is due to a Catholic gentleman, Valle Harrold, from St. Genevieve, Missouri, who removed to Greenville in Father Becker's and Father Rourke's time. Editor of the Greenville Sun for some years, he organized and taught a Sunday School class and coached the boys in the serving of Mass. He did not stay long enough for the congregation's good, soon leaving for Portsmouth, Ohio, where he also wielded the editorial pen and in later years became postmaster at Portsmouth. And in the struggles of the first resident pastor, the Catholics still revere the memory of Mr. Steven Hoiles and Mr. Charles Watson, two non-Catholic gentlemen who not only gave their material support, but were vitally interested in the success of young Father Maroney.

The last parish report for the year ending 1924 shows fifty-six families in the parish, consisting of forty-three Catholic and thirteen families of mixed religion, embracing a total of one hundred sixty-seven souls, with an average attendance of thirty in the Sunday school class. The last installment of debt was paid off in 1918. In 1922 the congregation purchased a house and two lots adjacent to the church property for the nominal sum of $1,650 in the hope that some day the parish may expand and the new property be used for school purposes. For thirty years now Greenville has had resident pastors, and for more than half of that time the parish has been entrusted to the care of Reverend John J. Enright.

Church of St. Boniface, Edwardsville, Madison County, Illinois

Established in 1869

Present Pastor: Reverend Ernest J. Eckhard

St. Boniface parish of Edwardsville, Illinois, has existed since January 1, 1869. Prior to this date the Catholics of German descent were members of St. Mary parish, which was established in Edwardsville about the year 1841. From 1850 to 1860 a large number of German Catholics immigrated to Madison and surrounding counties. Among the early settlers we find the names of John S. Trares, Lawrence Hellrung, Frank Harles, Henry Epping, William Harmann, Andrew Foehrkolb, Adam Schwartz, Christopher Schwartz, Martin Berber, Andrew Gremer, Joseph Merkel, John Bast, Anton Wieneke, Henry Bange, Balthasar Vogel, Chris Wuchnerpfening, Jacob Grevel and Henry Fischer.

Desirous of having a church of their own, these Germans under the direction of Reverend William Kuchenbuch, pastor of St. Mary, 1865-67, purchased for St. Boniface parish the present property (500x200 feet).

In the spring of 1869 plans and specifications for the new church were submitted by A. Druiding of St. Louis, Missouri, and the contract for the building was awarded to H. Melcher of St. Louis at a cost of $14,000. This did not include plastering. The members of the congregation provided for the excavation and hauling of material.

The cornerstone of the church was laid by Very Reverend Peter Joseph Baltes of Belleville, Illinois, then Administrator of the Diocese of Alton, June 2, 1869. The building was pushed forward so rapidly that by October, 1869, it was ready for occupancy. On August 24, 1873, the new St. Boniface Church was solemnly dedicated by Right Reverend Peter Joseph Baltes, who had been bishop of the diocese, assisted by many of the neighboring clergy. The church is Gothic in structure, and the dimensions are 55x120 feet, with a tower rising to the height of 120 feet.

Reverend Father Rustige was appointed first pastor of St. Boniface Church, January 1, 1869. During his administration, a combination school and rectory were erected in 1871, at a cost of $2,531.50. Sisters of the Precious Blood were the first teachers.

On May 31, 1870, confirmation was administered for the first time in St. Boniface Church by Bishop Baltes, to a class of 142.

It is evident that Father Rustige did much fine work while pastor of St. Boniface, but Providence decreed that he should not long enjoy the fruits of his labors, for on November 6, 1873, broken in health, he signed his name with trembling hand for the last time on the parish records, resigned his charge and retired to St. Mary Infirmary, St. Louis, where he died in 1874, at the early age of 33.

Reverend Charles Oberprantacher succeeded Father Rustige as pastor of St. Boniface, in 1873. During his short administration of eight months, two side altars with statues and a pulpit were installed in the church.

His successor was the Reverend John Mark who remained pastor of St. Boniface until October 1, 1875, when he left the diocese of Alton to labor in the diocese of Fort Wayne.

Reverend Charles Kuhlman stayed but six months. He was succeeded by Reverend Gerhard Janssen whose pastorate continued until January 16, 1881, when, with the sanction of Bishop Baltes, he exchanged pastorates with Reverend Augustine Schlegel of Mt. Carmel, Illinois. Father Schlegel's first care was the building of a new parochial school at a cost of $3,638.10. The school was dedicated on Thanksgiving Day, 1882, by the pastor, assisted by several neighboring priests.

Edwardsville—School, Rev. E. J. Eckhard, Pastor, St. Boniface Church, Rectory, Sisters' Residence, Rev. F. D. Metzler, former Pastor . . . Island Grove—Rev. George M. Nell, Pastor, St. Joseph's Church, Rectory, Group of Old Residents . . . Troy—Rectory, St. Jerome's Church.

The following church improvements were made during the closing years of Father Schlegel's pastorate: A new high altar at the cost of $728.30; a pipe organ at $1,314.00; art glass windows, $398.90; and a steam heating plant at $1,298. A four-room frame house was also built to serve as a temporary dwelling for the sisters and the rectory was remodeled and cement walks laid.

After fifteen strenuous and successful years, Father Schlegel was promoted to the irremovable rectory of St. Paul at Highland where he labored faithfully till his death in 1903.

The next pastor of St. Boniface was Father Metzler, a native of Westphalia, Germany. With his coming in 1896, the Precious Blood Sisters were replaced by three Sisters of St. Dominic of Racine, Wisconsin. In November of the same year, four new bells were placed in the tower of the Church, and in 1899, an electric light system was installed in the church. Next year the church was frescoed and the altars decorated at a cost of $1,284. In 1901, the Sewing Society donated a new set of Stations of the Cross, and a new Communion Rail.

Towards the close of the year 1905, the Sisters of St. Dominic left Edwardsville and their place was taken by the Poor Handmaids of Jesus Christ who have been in charge of the school ever since.

In 1913, a spacious new school (62 x90x40 ft.) was built at a cost of $26,383.80, the basement of which is used for a dining room and kitchen and play rooms. There are four rooms on the ground floor that will easily accommodate 200 pupils. The second floor, with a seating capacity of 600, is equipped for entertainment.

In 1915, the parish purchased twenty-three acres of land north of Edwardsville, just outside the city corporation, ten acres of which are used for cemetery purposes. This cemetery is maintained by a Cemetery Society, of which every member of the parish having an income, automatically becomes a member and is assessed $1.00 per year.

Father Metzler resigned in 1918, his resignation being largely due to the unsettled condition of the community during the war. He was falsely accused of being unpatriotic and as opinion was strong against him, he thought it better to tender his resignation to Bishop Ryan. But the Bishop, convinced of Father Metzler's sterling character as a priest of God and a citizen of Edwardsville, declined to accept his resignation, deeming the whole affair a burst of fanaticism. He advised Father Metzler to take an indefinite leave of absence until the affair would adjust itself. When this advice proved unsatisfactory in its fulfillment, Father Metzler prevailed upon the Bishop to appoint Reverend Clement Stolze as temporary pastor of St. Boniface.

During the short administration of Father Stolze, things quieted down. In the meantime, Father Metzler acted as chaplain to the Poor Handmaids of Jesus Christ at Donaldson, Indiana. Later he returned to his birthplace in Germany where he resided happily with his sisters until his death in 1926.

Reverend Ernest J. Eckhard, the present incumbent, was appointed pastor May 28, 1919. Father Eckhard was born at Alton, 1880, was educated at the Pontifical Josephinium at Columbus, Ohio, and was ordained there in 1906. On his coming, the old system of charging each pupil school fees was abolished and the whole burden of supporting the school was placed on the shoulders of the parish.

In the spring of 1920, the old school was remodeled into a spacious and convenient convent for the sisters. In 1924, Father Eckhard had extensive repairs made in the interior of the church. For some time termites had infested the floor and some of the pillars of the church. Before being detected, these insects had so far progressed in their havoc that the building became unsafe for use. Several

pillars were replaced, a new floor laid, the pews remodeled, and two new exits made. This work was done by A. J. Hoffman of Edwardsville. Max Autenrieb frescoed the church very beautifully and refinished the altars. In addition a new organ was installed at a cost of $5,000. The funds for the organ were furnished by the St. Boniface Choral Club. The total cost of repairs was about $13,000. The debt of the parish, amounting to $10,000.00, was paid off in 1926.

Several daughters from St. Boniface have embraced the religious life in different orders. They are: Mary Hoppe, Mary Levora, Barbara Levora, Ellenora Kellerman, Mary Brabetz, Adela Bosen, and Sister Magna, now deceased. Reverend Clement T. Stolze, present pastor of Bunker Hill, has the distinction of being the first priest ordained from St. Boniface parish.

During the world war, fifty young men of the parish served either in the U. S. A. Army or Navy. Of these, Frank Khatz and John J. Bast died in action. One of our young ladies served as a Red Cross Nurse.

Present status of St. Boniface Parish:

According to the parish census of 1925, there are 734 souls. Of these 326 are married, 165 unmarried over sixteen years of age, and 242 children under sixteen years of age.

Enrollment in St. Boniface school, 86 girls, 66 boys, total 152.

The parish has the following organizations: Holy Name Society, 112 members; St. Boniface Benevolent Society, 74 members; Propagation of Faith, 168 members; Altar Society for married ladies, 118 members; Young Ladies' Sodality, 66 members; Children of Mary, boys and girls, 52 members; Holy Childhood Association, 164 members.

Church of St. Joseph, Island Grove, Jasper County, Illinois.

Established in 1870.

Present Pastor: Reverend George M. Nell.

In the fall of 1864, John Mammoser and family settled on a farm adjoining that of Mr. A. J. Cowell, who had come to this vicinity in 1857, settling on a farm adjoining that of James L. Crews, who had settled here in 1846. The Mammosers were the first Catholic family to settle here. At that time neither Dieterich nor Wheeler was in existence. The neighborhood post office was at A. G. Cowell's, to which place the mail was brought from Teutopolis about once or twice a month. D. B. Crews was the mail carrier for some time. The log school house was still in use when Mr. Mammoser and his family settled at Island Grove.

The next Catholic settler, Mathias Meinhart, the father of Matthew and Michael, came in the spring of 1865. In the course of the next few years the following other Catholic families arrived: Joseph Weishaar, Michael Trapp, Peter Lux, Landelin Koebele, Martin Lustig, Joseph Meyers, John Diekmann, Thomas Mulquin, Francis Dannan and John Grace, so that by the close of 1870 there were 12 Catholic families in this community.

The closest Catholic church being at Teutopolis, these early settlers experienced considerable difficulty in going to Church. For this reason Landelin Koebele in the fall of 1870, offered four acres of land in Section 33, Range 8, Town 8, to be used for Church property, and he personally asked Bishop Baltes for the organization of the new parish. Bishop Baltes commissioned Father Mauritius Klosterman, O.F.M., to examine conditions, and if he considered it expedient, to organize the parish. Father Mauritius came out in 1871 and at once decided the twelve families should have a church of their own. Brother Camillus drew the plan of the Church, following the general plan of the college chapel of that

time. March, 1872 the foundation was started, but although the building was finished in the fall of 1873, it was impossible to finish the interior that year on account of the bad weather.

In the Spring of 1874 Dr. Eversman of Teutopolis donated an altar for the church, and sixteen benches, seating 80 people, were installed. On the 25th of March, 1874, on the Feast of the Annunciation, the first Mass was celebrated in the new church. Father Mauritius held the services. At his suggestion the parish chose St. Joseph as its patron.

An interesting incident in this connection is that on account of the slowness of the mail service at that time, the Bishop for some time did not hear that the parish had chosen St. Joseph as its patron. In the meantime the Bishop had placed the new parish under the patronage of St. Venantius, and had it inscribed in the recorder's office at Newton by this name. Father Meinalphus with the Bishop's consent, had this matter corrected in the recorder's office.

The second Mass was celebrated shortly after Easter, and for a while the new parish had Mass only once a month, the Franciscan Fathers at the college there taking turns in coming out, until in September of 1874, Reverend Meinalphus Schmitz, O.F.M., was appointed first pastor.

Father Meinalphus lived in the sacristy, and it was due to his efforts that most of the early church furnishings were procured. He was especially fortunate in his gifts from the Franciscan Fathers at the college who gave him a number of vestments, a silver chalice, a communion rail, candle sticks, a stove, a bed, a table, chairs, etc. Bishop Baltes also helped the parish with vestments, and Father Meinalphus was able to get numerous presents of necessary articles from friends who requested their names were not to become known. Brother Linus painted the fourteen stations which were canonically erected by Father Meinalphus. One of the parishioners who wished to be left unknown donated a ciborium, while Mr. Joseph Weishaar made a personal collection among the members of the parish to buy the new monstrance.

Father Meinalphus also started a parochial school, the school room being above the sacristy. The first teacher was Joseph Ehrhardt, who in April, 1877, as Brother Onesimus, joined the Franciscans.

In the summer of 1875 Mass was celebrated every three weeks, and from the third Sunday after Pentecost of the same year, every two weeks.

In 1876 the parishioners raised $55.00 with which to buy a bell for the church. About the same time, on June 4th, 1876, the parish also bought a new organ.

On June 4th, 1876, the Young Men's Society was organized with a membership of twelve. The first treasurer being Stephen Koebele, and the secretary, John Ohlendorf. On November 12th, 1876, the Young Ladies were organized, electing Theresia Meinhart, treasurer, and Philomena Koebele, secretary. These societies were both organized under the pastorship of Father Marcus, to whom we also are indebted for starting the chronicle of the parish from which most of the early facts contained in this Souvenir have been taken.

On September 4th, 1876, the parishioners voted to introduce pew rent, making the minimum rental $5.00. At this time Mr. Mathias Meinhart donated three extra benches to the Church to be used for the singers and the school children.

In 1876 Matilda Koebele started to teach school for a salary of $10.00 per month.

The board of the pastor at Landelin Koebele's for the year 1876 was $12.00.

In the year 1876 Father Felix Hossbach, O.F.M., held a three days mission, ending on All Saints. The Irish members of the parish also took part in this mission, Father Francis,

O.F.M., preaching three English sermons for their special benefit. Altogether 80 people went to Holy Communion, of whom eleven were Irish members. Father Marcus was very well satisfied with the results of the mission.

On the 26th of September, 1880, it was decided to build a parish school house, and a subscription was taken, amounting to $159.50. $90.85 was taken out of the Church treasury and $45.00 was borrowed from Mathias Meinhart, which he later donated to the parish. Altogether, the school building cost $295.35. The building committee consisted of Mathias Meinhart, Joseph Meinhart, Joseph Weishaar, Landelin Koebele, N. Schumacher and N. Faber. The building was started on the 21st of October. The roof was placed on the school November 12, but on account of the bad weather the building could not be finished until April of the following year. The school was first opened for use September 19, 1881, with fourteen children. Miss Matilda Koebele was again engaged to teach the children at $10.00 per month.

On the 18th of December 1881 Father Paulus Teroerde, O.F.M., gave a three days mission. Ninety-eight people received the Sacraments.

In October, 1882 the Young Men's Sodality bought their banner, and November 26th, 1882, the Young Ladies' Sodality also bought a banner.

In 1884 under the pastorship of Father Hugolinus Storff, O.F.M., the Church being too small to accommodate all the people, the partition between the sacristy and the church was taken out, and the whole building used for the church. The vestment case was placed on the Gospel side, and the college at Teutopolis presented the parish with nine pews.

In 1884, under the pastorate of Father Francis Haase, O.F.M., the Young Men's Sodality bought an organ costing $50.00. The teacher, Miss Lena Wessel, was the organist. Father Francis had a platform built on the Epistle side at the back of the church for the choir.

On the 19th of March, 1885, Father Francis called a general meeting of all members of the parish at which a building society was organized to raise money to build an addition to the church. Every member of the building society was to pay $6.00 yearly for this purpose. The building committee appointed at this meeting, consisted of Martin Lustig, president; Mathias Meinhart, treasurer; Landelin Koebele and Joseph Schumacher, assistants.

In 1886, under the pastorship of Father Fidelis Kaercher, O.F.M., a 20-foot addition was built to the east end of the church, the same heighth and width as the old building. The size of the whole church now was 22x75 feet, giving the church a new sanctuary and a sacristy, plus a living room for the priest on the second floor over the sacristy. We are now reaping the benefit of this addition, for without it our hall would not be large enough to serve as our Community Hall.

On the 20th of October, 1888, Right Reverend Bishop James Ryan of Alton, visited the parish, confirming twenty people.

On the 20th of September, 1889, Father Leo held a week's mission in the parish, daily preaching two German and one English sermon.

Even with the new addition the church was getting too small, and in the fall of 1889 a meeting was held to decide whether to build a new Church or not. Thirty men were present, and as the vote was 15 for and 15 against, the matter was dropped for the time being.

In the year 1888 a Teutopolis friend of the parish donated $150.00 to buy a new altar at Island Grove. This was done in 1891, the altar being so built that in case a new church was erected, the altar could be altered accordingly.

On the 12th of November, 1899, the parish had its first Thirteen Hours Devotion under the pastorship of

Father Timothy. One hundred thirty-five people went to Holy Communion.

In 1900 the young Men's Sodality bought a new organ for $50.00. At the same time the Mothers' Society bought a new carpet for the sanctuary.

On the 19th of March the old time building society was changed into a Married Men's Society.

On April 22nd, 1900, the Holy Childhood Society was organized.

In November of 1899, Father Timothy took up a subscription for building a new Church. The amount raised was $1932.75, payable in 1900. The new Church was to be of brick, and the old Church was to remain to be used later as a school. Mr. Landelin Koebele donated the acre of land on which the present church stands, and on the 13th of October, 1901, the corner stone of the new church was laid by Father Hugolinus, assisted by Fathers Samuel and Casimir.

The following document was placed in the corner stone:

This 13th day of October A. D. 1901 at 3 P. M. under the reign of Pope Leo XIII, when the Right Reverend James Ryan was bishop of this Diocese of Alton, and Reverend Timothy Magnien, O. F. M. pastor of this Congregation-when Mr. Theodore Roosevelt had succeeded Mr. William McKinley, lately killed, as president of the United States of North America, and Mr. Richard Yates was governor of this State of Illinois: this cornerstone for a new church in honor of St. Joseph was laid in the presence of a great multitude of people by the Very Reverend P. Hugolinus Storff, O. F. M., Provincial of the Province of the Sacred Heart of Jesus, assisted by the Very Reverend P. Samuel Macke, O. F. M., Rector of St. Joseph College at Teutopolis as Subdeacon, and the Reverend P. Maurus Brink, O. F. M., as Master of Ceremonies.

Mrs. Stoeckert of Toledo, Illinois, donated $100.00 for the new Church, and so did Mrs. Burkhardt of Teutopolis. While Father Timothy and his people were busily working on the new church. His successor was Father Apollinarus Johmann who finished building the Church. Brother Leonard drew the plans of the new Church, which was built by A. Fruechtel of Sigel and John Hadaller of the parish. The members of the building committee and their assistants were Michael Lux, Michael Koebele, Joseph Bierman, Victor Lustig, John Mammoser and Leo Jansen. These men daily took turns in helping with the building, and the other men of the parish helped with the work whenever possible. This volunteer work, plus the donations of lumber, sand, etc., made it possible that in spite of the estimated cost being over $15,000.00, the actual cash outlay of the parishioners was only $11,000.00. Father Apollinarus finished the Church and had the first services in it on June 28, 1903. However, before Father Hugolinus dedicated the church on October 4th, 1903, Father Apollinarus was transferred, and Father Cosmos took his place. The size of the new church building was 45x117, the sanctuary being 27 feet deep.

On December 2, 1907, Michael Meinhart released the parish from paying four notes amounting to $368.00.

In 1906 during Father Isidore's pastorate, the parish school was taught by the Sisters of the Precious Blood from O'Fallon, Missouri. The old school building was moved next to the old church building, and a small addition built connecting the

two buildings, giving the sisters a number of small rooms for their dwelling. The body of the old church building was used for two school rooms. This arrangement was continued until about 1913, when the parish found it too difficult to maintain.

Among the sisters who were at Island Grove during this period were: Sisters M. Eulalia, M. Rosalia, M. Gonzaga, M. Georgiana, M. Oralia, M. Canesia and M. Alexia. Among the secular teachers who at various times have taught the Island Grove school are the following: Mr. Joseph Ehrhard, (Brother Onesimus), Matilda Koebele, (at present Sister Ludovica), Anna Hussmann, Lena Wessel, Mary Ordner, Anna Jansen, (at present Sister Michaelis), Anna Mulvaney, Rose Gardiwine, Joe Hellenbacker, Henry Uptmor, Maggie Brey, Dena Abing, Pauline Stockman, Gertrude Kaufman, Marie Green and Bernadette Maginn.

On December 29th, 1917, the Church built in 1901 was destroyed by fire caused by a defective flue. Only $4,000.00 worth of insurance was carried, but the people at once resolutely started to organize for rebuilding their church. Subscriptions were taken up and by December 8, 1918, under the pastorship of Father Vitalis, the rebuilt Church was dedicated by Father Philip.

Brother Christopher had charge of the rebuilding in which the neighboring parishes very generously assisted the unfortunate parish, Teutopolis alone giving $800.00. The parish members themselves subscribed generously, and the remaining money required was borrowed. The rebuilding of the church cost about $13,000.00, exclusive of the work and the donations of material by members of the parish. Under the pastorate of Father Ephrem in June, 1922, the new altar costing $1,375.00 was installed and paid for by popular subscriptions. At the time this altar was secured the parish had fully recovered from the financial set-back of the fire, as practically all the debt occasioned by it had been paid.

Right Reverend James Ryan in June of 1922 appointed Father Nell the first resident pastor of the parish, the change to take place on July 1st. The parish activities since that time are too recent to need more than a mere mention. The following clipping from St. Joseph's Parish Bulletin of July 1st, 1923, gives a good summary of the first year's york:

"Today starts St. Joseph's second year of being a full fledged parish with a resident priest. The outlook for the future is much brighter than it was a year ago, and by continued pulling together during the next few years as we have done in the past year, we can get our parish affairs into first class shape. The following are a few of the many things that have been done during the past year:

Plus the regular parish happenings the house has been remodeled to serve for resident priest's house, and in addition have room for the State Office of the Catholic Union of Illinois, put a roof on the hall, installed electric lights in house, Church, hall and grounds, taken up the census, held a successful picnic without selling chances, had the Fall District Convention of the Effingham District of Catholic Union of Illinois, had numerous parish plays afternoons and evenings during the summer, during fall and winter had many parish parties for the young people, had a number of free moving pictures and a few with paid admission, had several evening stereopticon entertainments, had a three short plays entertainment, organized the Young People's S. A. C. and the monthly Agricultural Meetings, started a parish library and planted an experimental soybean field, had a weekly Parish Bulletin most of the time, nearly doubled the Sunday collection, placed the church finances on a budget basis, etc.

The second year's activities have been very much along the same gen-

eral lines as the first. The following is a short resume of the main events.

Plus the regular parish work, took up a subscription among the members of the parish to pay off all the debts this year, had a Christmas party with a present for every parish member, closely co-operated with the Farm Bureau in changing the type of farming to dairying, organizing milk routes, getting two community registered Holstein sires, making a survey of our community dairy problem, road dragging, use of limestone, planting of legumes, better poultry practice, including a one day school in caponizing, held a soybean demonstration on the experiment field, held a one day Farm Account school, assisted in the Farm Bureau Membership drive, organized a Farm Bureau baseball team, showed some seventy-five educational films free, gave fifteen recreational full evening picture shows on a season ticket costing $1.00, and in addition showed a number of recreational pictures at regular prices, published 'Our Community News,' and took an active part in whatever other community work happened to present itself.

On account of the small number the parish can only hope to accomplish through team work. Perhaps no single other factor has helped as much to bring about this parish solidarity as the Parish Bulletin. It has helped to form a definite, correct, sane, uniform, united parish public opinion on all strictly parish affairs, as also on all other extra parish matters the members were legitimately interested in. It has aroused the spirit of ownership, co-operation, parish enthusiasm, personal emulation, as well as a parish *esprit de corps.* The Parish Bulletin has made the parish 'OUR Parish'; its obligations 'OUR' obligations; its success or failure, 'OUR' successes or failure."

After helping to form an opinion and arousing enthusiasm for it, it has furnished us publicity, making possible united, intelligent parish action based on understanding. Each one knew what was to be done by all, when it was to be done, how it was to be done, and when the work was over with what success it had been done.

It is the strict policy to use no money cleared from moving pictures or dramatic entertainments for strictly parish purposes. All money of this kind is used to pay for social, educational and recreational purposes for the benefit of the entire community. All parish expenses are met direct by the parish members themselves.

Church of St. Jerome, Troy, Madison County, Illinois.

Established in 1870.

Present Pastor: Reverend John J. Klaes.

Though we find in the "Catholic Directory" for 1854 the mention of a church at Troy, Madison county, it is probable that it was only under contemplation. It is stated also that it was attended from Highland and in 1859 from Collinsville.

In 1870 Reverend P. Peters, rector of St. Paul, Highland, bought a piece of land in the vicinity of the present public high school. In 1881 Reverend A. Kersting, his assistant, full of zeal, fervor and enthusiasm, soon brought the scattered Catholics in Troy together. Mass was said in a small rented hall over Burke's blacksmith shop and for a time in the upper part of the building on the northeast corner of Main and Market street, which was destroyed by fire only a few years ago.

In 1883 he built a small frame church where the home of Mrs. Sophia Peter now stands, in such a way as to have it easily removed, should the location chosen become unsuitable. It was incorporated under the name of St. Jerome Church.

Shortly after this, in August, 1884, Reverend Joseph Jele came in his turn to attend the new field. He had charge over it for four years.

After him, in September, 1888, Reverend Wimar Oberdoerster. Like his predecessors, Father Oberdoerster worked hard in Troy. Under his care a better plot was secured. He bought twelve lots from the Highland Brewing Company on Main street, five blocks north from the Pennsylvania railroad depot in the addition to Troy which is known as Brookside. The little frame church, built by Father Kersting was moved to this property. It still stands today and is part of the building which served as a school in later years and is now used for social purposes. Father Oberdoerster built an eight-room rectory at a cost of $1584.00 and in 1892 was appointed the first resident priest and pastor of Troy. After several years of fruitful labor he was transferred to Pierron where he died in 1897. Reverend August Forster (1894-1899) the second pastor of Troy, arrived in July, 1894, and he was directed by Bishop Ryan to build a new church. The good Father Forster at once put forth his best endeavors to accomplish what seemed to many an almost impossible task hopeless of ultimate success. And how he worked day by day, week by week, incessantly and cheerfully for and with the people of Troy. On Thanksgiving day, 1895, the cornerstone for the present church was laid and the church was dedicated in 1896. Mr. Henry J. Schoemaker and Miss Kate Thuron of Glen Carbon was the first couple to be married in the new church.

The church is of Gothic style. It was built by Val Reis & Sons of Belleville, at a cost of $5,700.00. The stained glass windows were imported at a cost of $233.00. With church furniture it came to $10,000.00. There were at this time twenty-two families in Troy who subscribed a total of $1025.00. There were thirty-three families in Black Jack who subscribed $3370.00. Father Forster was a great musician, being able to write music, to play any instrument. He organized a band which helped him materially in financing the affairs of the church.

In August, 1899, he was transferred to Quincy and the Reverend A. Wieneke took charge of the congregation and for the next fifteen years (1899-1914) remained its pastor. In September, 1914, he was transferred to Marine.

The following is a list of pastors who succeeded him: Fathers B. Montruchio, 1914—September, 1915; C. T. Stolze, J.C.D., September, 1915; William A. Pachelbofer, October, 1915—July, 1918; A. M. Jaschke, July, 1918—July, 1920; J. J. Klaes, July, 1920, to the present.

In 1924 the Church was decorated at a cost of $1,000.00 by Mr. M. Autenrieb. Two large paintings, St. Jerome, the Patron of the Church and the Good Shepherd, grace the sanctuary. The Blessed Trinity is represented over the Arch with the inscription: "*Gloria Patri et Filio et Spiritui Sancto.*"

The ceiling on the gospel side has three saints, namely: St. Agnes, St. Anne and St. Cecilia. The ceiling on the opposite side shows St. Francis, St. Lawrence and St. Aloysius. New Gothic lights have been installed. The communion railing has been shortened and is set off by two standing candelabra angels. A new carpet for the sanctuary, three rubber runners, a St. Joseph statue and another votive stand have been procured. For the rectory, a steam boiler, several new rugs, new furniture have been bought and many improvements made. The church cross has been fitted with electric lights, which when turned on at night may be seen for many miles.

Church of St. Alphonsus, Brighton, Macoupin County, Illinois.

Established in 1868.

Present Pastor: Reverend Patrick J. Malloy.

The history of St. Alphonsus Church, Brighton, dates back to 1860, when Father Ostrop said Mass at intervals in the Catholic homes in and

around Brighton. The first evidence of a parish organization is in the fall of 1868. The mission was served between 1868 and 1878 by Fathers Lohman and Eggenstein. About the year 1878 the present site, then occupied by a store building and residence, was purchased. The store building was utilized for services until it was removed to give place to a handsome Gothic brick edifice. In 1878 Reverend Joseph Daniel Metzler was appointed first resident pastor of Brighton and was given Greenfield as a mission. The cornerstone of the church was laid June 1st, 1881 by Father John Janssen, and the church was dedicated by Bishop Baltes, September 26, 1883. The bell was blessed by Bishop Ryan on September 8th, 1892.

Between the years 1896 and 1911 the parish was served by Fathers Smith, McVeigh, Becker and Maurer. In July, 1911 Father John Marion took charge, and during his administration a new residence, replacing the old one which had stood throughout the varying changes, was erected

Succeeding Father Marion were Fathers Telken, Kipping and Speeman successively. In February, 1923, during the administration of the latter, a devastating fire laid Brighton's handsome and completely equipped church in ruins. It was a crisis for the diminished congregation, because it seemed almost impossible ever to replace the structure. Only $4,000 insurance was carried on building and contents, and owing to a successive failure of crops, the farmers who largely make up the thirty families which form the present congregation, were unable to offer any large donations. To meet the emergency of the moment, Father Walter Speeman fitted up rooms in the residence to serve as a temporary chapel.

On June 29, 1924, the present pastor, Reverend Patrick J. Molloy, was appointed. Acting on encouragement from and imbibing some of the enthusiasm of the present energetic Bishop, Right Reverend James A. Griffin, D.D. plans for rebuilding were immediately started. After careful study it was found that the greater portion of the old walls could be utilized, and hence it was advisable to duplicate insofar as was practical the original church, with the exception that a large basement was added. In September, 1924, the contract was let and work was rapidly pushed, so that before the advent of severe weather the building was safely under roof. The first Mass was offered in the new church on March 12, 1925, and the edifice was opened for public worship on Sunday, March 15, 1925. The main altar is a gift of the late T. W. Froelich, and the side altars, stations and windows are all gifts of members of the congregation. The old Baptist church on North Street was purchased and used for services until the new building was ready for occupancy.

June 14, 1925, is a memorable day in Brighton. On that date the new church was dedicated by Right Reverend James A. Griffin, D.D., assisted by many clergy from Alton and surrounding parishes. It was the Bishop's first visit to Brighton, and his discourses delivered at both morning and afternoon services made a deep impression on the vast concourse which had journeyed from far and near to hear and see him.

The little congregation now shoulders a great financial burden, but pastor and people look out upon the future with optimism, and hope and trust in God.

Right Reverend Peter Joseph Baltes, D.D. (*Dec'd*)
Bishop of Alton
1870—1886

CHAPTER IX.

The Episcopate of Right Reverend

Peter Joseph Baltes, D.D.

Readers have noted the remarkable growth of parishes during the administration of Bishop Juncker as detailed in the previous chapter. While much of the growth was attributable to the incoming drift of population, it must also be recognized that the Bishop's promptness in meeting the needs of the various communities, accounts for a great deal of the increase.

Bishop Juncker, as the reader will agree, was a holy man, whose entire life was devoted to his Church, and without regard to exterior facts or circumstances. Nothing is remembered of his life except his never ceasing activities in the Church.

His successor, Right Reverend Peter Joseph Baltes, D.D., was also a man of devotion, but because he was more aggressive in many respects, he occupied a somewhat different position in the public estimation. Because he did things expressively and was decisive and unequivocal in all of his dealings, he had critics and some enmity. He was, nevertheless, a devoted churchman and a Bishop in every particular.

It will be seen that the growth of the parishes, though somewhat fewer numerically, was nevertheless very extensive during his administration, and best of all they were staunch and vigorous organizations, never begun without clear justification, and encouraged and sustained effectively by the Bishop.

From the best available sources the following sketch of Bishop Baltes has been prepared:

Right Reverend Peter Joseph Baltes, D.D.
Second Bishop of Alton,
1870-1886.

Ensheim, in Rhenish Bavaria, claims the honor of being the birthplace of the second Bishop of our diocese, Right Reverend Peter Joseph Baltes, D.D. There he first saw the light of day on April 7, 1824. When six years old he emigrated with his parents to America. The family settled in the State of New York. At the age of sixteen he took private lessons and thereafter continued his classical course at Holy Cross College, Worcester, Massachusetts. He studied philosophy and theology at the Seminary of St. Mary of the Lake, Chicago, whilst he himself was instructor in German and acted as prefect of studies. On May 21, 1853, he was ordained to the priesthood at the Grand Seminary of Montreal.

His first mission was Waterloo, in Monroe County, where he remained until 1855, when he was ordered to Belleville.

In Belleville his first care was to place the parochial school on a solid basis. For this purpose he called in the School Sisters of Notre Dame. His attention was next directed to building a new church. Everything seemingly went well in spite of many oppositions and difficulties when owing to some defects in construction the grand edifice, which was nearing completion, collapsed. Undaunted and undismayed by these reverses, Father Baltes resumed work again only more complete and secure.

The dedication of St. Peter's, now the Belleville cathedral, was a day of triumph for the indomitable rector. Archbishop Kenrick of St. Louis, preached during the Pontifical Mass celebrated by Bishop Juncker, and Reverend Patrick John Ryan, the late Archbishop of Philadelphia, delivered in the evening one of his best lectures, never to be forgotten by those who had the privilege to hear it.

When, in 1866, Bishop Juncker went to Baltimore to attend the Second Plenary Council, his choice fell upon the Belleville rector as his theologian. Upon the suggestion of Archbishop Purcell of Cincinnati, he was, on the way to Baltimore, made Vicar General of the Alton diocese. When Bishop Juncker died, Father Baltes was appointed Administrator of the vacant See. During his administratorship he obtained from the Illinois State Legislature the passage of a law under which the Catholic congregations and institutions of the diocese could be incorporated, entitled: "An Act to provide for the holding of Roman Catholic Churches, Cemeteries, Colleges and other property." It was a wise and prudent move on his part, as was repeatedly demonstrated soon after the law's enactment.

On September 24, 1869, Very Reverend Administrator Baltes was appointed by Pope Pius IX to succeed Bishop Juncker. The consecration of the new Bishop took place in the church built by him, St. Peter's in Belleville, January 23, 1870. As nearly all the Bishops were in Rome attending the Vatican Council, the difficulty was to secure Bishops for the occasion. Right Reverend Bishop Luers of Fort Wayne, one of the few who had remained at home, was the consecrator, assisted by Bishop Toebbe, of Covington—just consecrated himself—and by the Very Reverend P. J. Ryan, Vicar General and Administrator of St. Louis.

Father Baltes had been great as pastor, he became even greater as Bishop. This he proved by submitting the whole diocese in all its varied activities to a thorough reorganization. He established regulations, laws and discipline and demanded, indiscriminately, obedience and respect for Episcopal authority He waged an unrelenting war on some of the foremost and ablest Catholic newspapers of the land, which had again and again assailed his authority in matters of discipline. Ambitious in his work, he aimed at finding himself placed at the head of the finest body of clergymen in the country and a time came when it was deemed an honor to belong to the Diocese of Alton.

He was the first Bishop to be consecrated in the state of Illinois, although the church had flourished there for nearly two centuries. Bishop Baltes took

up his residence in Alton at once as Bishop, and began his work for the advancement of the church in his Diocese.

As his predecessor of pioneer days had placed the Diocese in an excellent material condition, securing priests and sisters, building churches, schools and charitable institutions, the new bishop turned his attention more to the laws, discipline and spiritual government of the church. He himself penned the following lines: "From the time we were placed at the head of the Diocese up to the present moment, our unremitting endeavors have always been directed toward the bringing about as complete a uniformity as possible in matters pertaining to the government of the parishes as well as in the observance of the rites and ceremonies of the church at divine service and the administration of the sacraments."

To this end were directed his Pastoral Instruction, written in three parts, his encyclicals, his private and public remarks and instructions at the annual retreats and elsewhere. In his Pastoral Instruction the chapter on the use of church bells and the chapter on bees-wax candles are characteristic. Whilst engaged in this kind of work, he did not forget the material needs of his Diocese, which advanced with a steady and healthy growth under his able guidance. At the time of his death, there were in the Diocese 190 churches, 169 priests, 100 parochial schools, 11,000 pupils, taught by the Brothers of the Holy Cross and Sisters of various communities.

Right Reverend Peter J. Baltes was a learned, zealous and faithful bishop. He was more staid and dignified than his predecessor, formed in a different mold, with a more commanding mien, more reserved and more difficult of approach. He reigned and ruled, and his Diocese prospered under him.

After a life of great activity, Bishop Baltes died February 15, 1886. His funeral took place February 19, and was attended by Archbishops Feehan of Chicago, Kenrick of St Louis, Heiss of Milwaukee, by Bishop Hogan of Kansas City, by one hundred and sixty priests and vast crowds of the laity. The remains were deposited in the vault under the sanctuary of the Cathedral beside those of his predecessor, Bishop Juncker.

PARISHES ESTABLISHED BY BISHOP BALTES

Church of St. Gertrude, Grantfork, Madison County, Illinois.

Established in 1870.

Present Pastor: Reverend John B. Wardein.

The history of this parish dates back to the year 1870. On September first of that year a meeting of some thirty Catholic men of this vicinity was held under the direction of the Reverend Peter Peters, at that time rector of St. Paul Church, Highland, Illinois.

Preparatory steps were then taken to organize a new parish and to build a church, to be known as St. Gertrude's in the village formerly called Saline, located about six miles north of Highland. Later the name of this town was changed by postal authorities, and called Grantfork.

At the meeting a list of subscriptions was made for the proposed new church and the sum of $3,000.00 was assured. Almost two years elapsed before building was begun. In July, 1871, Nicholas Trautner and Casper

Lauer were duly appointed as the first trustees of the new parish.

Then the loyal townsman, John Bardill, generously donated a whole block on which the church was to be built. In 1872 a brick building 60x40 feet was erected, and during a number of years it remained unfinished outside, and inside unfurnished except what was absolutely necessary for Divine Service.

During the following eight years this new mission was attended once a month from St. Elizabeth Church, Marine; namely, first by Father Albert Busch until November, 1874; then, by Father Gerald Janssen until October, 1875; then by Reverend Bernard Rossmoeller who came only once; thereafter came Reverend Gerald Hoppe until September, 1877, and finally it was attended by Reverend Henry Eggenstein until the end of the year 1879.

Under the direction of Father Eggenstein the rectory was built in the year 1878; a two-story frame building at a cost of about $1500.00. At first, part of the priest's house was used for school purposes, while the mission was yet without a resident pastor.

On January first, 1880, Reverend Michael Weiss took charge of this parish as the first resident pastor. His first care was to erect a new school, a frame building 32 by 24 feet, costing $580.00. Later the church was remodelled. Besides the addition of a new sanctuary, the whole interior of the church was plastered and finished, and the flat top was changed to a vaulted ceiling. All this work and additional, suitable furnishings for the church caused a further expense of about $3,775.00, and thus the parish debt advanced to the amount of about $4,300.00.

After the completion of the church, came the great day of its solemn dedication. For this occasion the Ordinary of the diocese, Right Reverend Peter Joseph Baltes, D.D., Bishop of Alton, came to conduct the solemn services. In the afternoon of the day preceding the dedication, St. Gertrude's Cemetery, which had been laid out in 1874, was solemnly blessed. The Right Reverend Bishop officiated and was assisted by the pastor, Reverend Michael Weiss and the visiting clergy, Fathers Henry Eggenstein, Joseph Meckel and F. Reinhart. On the same afternoon the large bell named in honor of St. Nicholas was consecrated.

On September 15th, 1881, was the Solemn Dedication of the Church. The celebration was concluded with the administration of the Sacrament of Confirmation to thirty-nine persons, for whom Henry Gladbach and Rosalia Lunitz acted as sponsors.

By that time this parish of seventy-five families, mostly German, was pretty well organized and the prospects seemed fairly promising for the future. Some forty children attended the parochial school, which at first was in charge of a lay teacher until the spring of 1891. Father Weiss' pastorate here, was, however, all too brief, lasting not quite two years, so there was not granted him in that short time the opportunity to gather the means for paying off the debt contracted under his administration.

At the end of the next month after the church was dedicated, Father Weiss was called to a new field of labor.

Thenceforth the line of pastors was as follows: Father Bernard Hasse, from October, 1881, till April, 1884; Father Henry Becker, D.D., from April, 1884, till June 1885; Father Anthony Zurbonsen, from August, 1885, to January, 1888; Father William Futterer, from January, 1888, to July, 1892; Father William Michael, from July, 1892, to September, 1897; Father Christian A. Snyder, from September, 1897 to August, 1899; Father Francis X. Strum, from August, 1899 to March, 1901; Father John A. Duval from March, 1901, to June, 1907; Father Anton J. Stengel, from June, 1907, to December, 1910; Father Anton M. Jaschke, from December, 1910, to July, 1918;

Father Henry B. Schnelton from July, 1918 to June, 1919. Then came the present pastor, Father John B. Wardein.

The debt on the old church was finally liquidated in 1900, during the pastorate of Father Strum.

In July, 1903, during the pastorate of Father Duval, it was decided to tear down the old church and build a new one on the same site, using in its construction all suitable material salvaged from the old building. Work on the foundation of the new church was begun early in the spring of 1904. The corner-stone was solemnly blessed and laid Sunday afternoon, August 21, 1904, by Father Ferdinand Stick, then rector of St. Paul Church, Highland, Illinois. Owing to various difficulties and delays the work progressed rather slowly. The building was completed the following spring and the interior neatly finished and decorated.

The solemn dedication of this new edifice took place on the morning of Pentecost, Monday, June 12th, 1905. Right Reverend James Ryan, D.D., Bishop of Alton, Illinois, officiated, assisted by the pastor, Reverend John A. Duval, and several visiting priests from neighboring parishes. On the same day the Sacrament of Confirmation was administered to fifty-one persons. The new church is a handsome and substantial brick building, measuring about 80 by 36 feet. The erection, interior decoration, and equipment with steam heating, together with insurance on the building, and interest on money borrowed, caused an expense of $7,800.00.

The school room having been vacated after the completion of the new church, the parish school was reopened in charge of a lay teacher in the fall of 1905 with an attendance of about 26 pupils.

Finally in the fall of 1918, after so many of the people had been constrained by the prevailing influences of the World War to invest a goodly part of their savings in Liberty Bonds, Father Schnelten, then pastor of the parish, succeeded in inducing a number of the people to donate those bonds to the church in order to get the burdensome debt cleared away. Twelve persons contributed $100.00 each, thirteen $50.00 each, while the rest donated various amounts, ranging from $5.00 to $35.00, everyone giving something in proportion to his means. Thus was made up the sum of $2,492.00 and with this the last outstanding notes amounting to $2,108.00 with interest due thereon, was paid in full. Altogether this final payment amounted to nearly $2,250.00.

Though the history of this parish properly dates back to the year 1870, the church records were started here only in the year 1875. Hence, in this respect, at least, the year 1925, may be regarded as the Golden Jubilee Year of the parish. For this reason, as a worthy commemoration of that happy event St. Gertrude's church was given in the fall of 1925, a fine, new decoration.

The prospects for the future of the parish may have seemed fairly promising in the early years of its history, but unfortunately, like so many other rural parishes, this parish has not only failed to gain in strength, but in course of time a number of families have moved away to places promising a brighter future. It comprises now barely fifty families who prove themselves practical Catholics.

The parochial school, rightly designated the heart of a parish, was started here almost simultaneously with the parish itself. At first, for a number of years, the school was in the hands of various lay teachers but, in 1891, two rooms were added in the rear of the school to accommodate Sisters, and Father Futterer then procured Sisters of the Precious Blood from Ruma, Illinois. The Sisters did splendid work until the Spring of 1902, with one year's interruption from 1898 to 1899. From 1902 until the spring of 1907 with an interruption of two years (1903-1905) during the rebuilding of the

church, the school was again in the hands of several lay teachers. When better quarters for the Sisters had been provided in the Summer of 1907, Father Stengel succeeded in getting Sisters again for teaching the school. This time it was the Sisters of the Precious Blood from Alton, Illinois, that were put in charge of the school. These Sisters likewise did excellent work until the spring of 1910. The school was again reopened in the fall of 1911 in charge of a lay teacher, until the spring of 1915, when economic and other reasons necessitated the closing of the school indefinitely until more favorable conditions return.

To promote the material and spiritual interests of the parish, various religious societies, confraternities, etc., were organized here in the course of time. St. Joseph's Society of Men was organized in May, 1874; St. Mary's Altar Society of Women also in May, 1874; St. Catherine's Sodality of Young Ladies in March, 1881; the Confraternity of the Scapular of Our Lady of Mount Carmel, on February 6, 1881; the Association of the Holy Childhood, in October, 1881, and the League of the Sacred Heart in May, 1896.

At the request of our Bishop, the Holy Name Society was organized May 10, 1925, with thirty-one charter members, and the Society for the Propagation of the Faith was established March 7, 1926, with thirteen special, and eighteen ordinary memberships. May God grant His blessing that the work may proceed, thrive and prosper!

Church of St. Elizabeth, Mitchell, Madison County, Illinois.

Established in 1870.

Present Pastor: Reverend Timothy McKeogh.

The first Mass known to have been celebrated within the present limits of St. Elizabeth Parish, Mitchell, Madison County, was celebrated at the home of Mr. Corbett on Chouteau Island during the octave of Christmas, 1870, by Reverend Francis H. Zabel, D.D., of St. Patrick's Church, East St. Louis. About twenty Catholic families were then located around the neighborhood of Choteau Island.

In the beginning of the year 1871, Reverend Christopher Koenig of St. Henry Church, East St. Louis, made arrangements for the erection of a new church at Mitchell. The grounds were donated by the Mitchell Brothers, then living in Alton. The first subscription taken up amounted to $3,000.00. With these encouraging prospects, active work was begun the fall of the same year. The plans and specifications were drawn up by Adolph Druiding of St. Louis and the contract was let to Michael O'Connor at the cost of $4,900. The cornerstone was laid on the first of October, the Feast of the Holy Rosary, by Reverend Father Mohr, Rector of the Alton Cathedral, assisted by Reverend Francis H. Zabel, D.D., Rector of St. Patrick Church, East St. Louis; Reverend Francis Ostrop, of St. Mary Church, Alton; Reverend Anthony Rustige, of St. Boniface Church, Edwardsville; Reverend Christopher Koenig, of St. Henry Church, East St. Louis. The church is a brick building, 70x40 feet. The mission was then attended by Reverend Christopher Koenig from East St. Louis, until 1877, when his resignation placed Reverend Lubert Riesen in charge. Reverend Father Tecklenburg succeeded Father Riesen, and attended Mitchell from Alton where he resided. Father Tecklenburg died on June 2, 1879, and his successor, Reverend Joseph Spaeth, took charge January 5, 1880. Ill health compelled Father Spaeth to leave for Europe, and Reverend Peter Kaenders, on November 20, succeeded him. During the rectorship of Father Kaenders, a large two story frame rectory was built at the cost of $2600.00. As soon as

Grantfork—Rectory, School, Rev. J. B. Wardein, Pastor. Teachers Residence and St. Gertrude's Church . . . Morrisonville—St. Maurice Church, Rev. P. P. McGuinness, Pastor, School and Rectory . . . Mitchell—Rectory, St. Elizabeth's Church, Rev. Peter Kaenders, First Pastor, Rev. Timothy McKeogh, Pastor.

the building was ready for occupancy, Father Kaenders moved from Bethalto where he had been residing. In the latter part of 1885, he was succeeded by Reverend John Herlitz who kept the charge until he was called to his reward. Father Herlitz was succeeded by Father Meehan who remained until 1890. Then Father Dietrich took charge until 1891, when Reverend Charles Kuhlmann was appointed pastor.

After Father Kuhlmann's departure, Mitchell was attended as a mission from Bunker Hill by Reverend Francis H. Zabel, D.D. On September 27, 1893, the Reverend John W. Merscher was appointed pastor and remained in charge until July 12, 1898, when the Reverend Frances Meyers assumed charge. During the pastorate of Father Meyers, a large parochial hall was built and equipped for parish purposes. Father Meyers was succeeded by Reverend Louis Kipping on October 1, 1912, and remained in charge until October 1, 1919. On October 1, 1919, Reverend Edmund J. Douglas was appointed pastor and was succeeded by Reverend Michael Costello on July 1, 1922. On September 1, 1924, the present pastor, Reverend Timothy McKeogh, assumed charge.

The following societies flourish in the parish and heartily co-operate with Father McKeogh in all his undertakings: Holy Name, St. Joseph's, and Altar Society.

Church of St. Maurice, Morrisonville, Christian County, Illinois.

Established in 1870.

Present Pastor: Reverend Peter P. McGuinness.

In the year 1870 Reverend Frederick L. Lohman of Hillsboro organized St. Maurice Parish and built its first church. For some years after he attended the spiritual needs of the newly formed congregation. His successor, Reverend Bernard Claus, the first resident pastor of Morrisonville, began in 1873 an administration which lasted until the appointment in 1877 of Father Teppe who has lately gone to his reward (1927). During Father Teppe's fruitful pastorate, the present fine church was built at a cost of $17,000. This church could not be duplicated today at three times the original cost.

Father Teppe remained pastor of Morrisonville longer than any other priest in its history. In 1896, however, he was appointed to a parish elsewhere and was succeeded at Morrisonville by Reverend John Joseph Driscoll, now pastor of St. Peter's Church, Quincy. Though less than a year here Father Driscoll accomplished much. It was through his efforts that the old church was remodeled into a parish school and put under the care of the Dominican Sisters of the Sacred Heart Convent, Springfield.

After Father Driscoll came Reverend Ferdinand Stick in the October of 1896. He remained in charge until November, 1903, when Reverend Henry Joseph Hoven was appointed in his place. In May, 1906, Father Hoven was succeeded by Reverend Thomas E. Cusack who continued to serve the parish until 1921. During his fifteen-year administration, Father Cusack made many parish improvements. The very year he assumed charge he built a beautiful priest's residence which is not only a credit to the town but to all rural parishes of the Diocese. The building at that time cost $11,000.00; today it would cost double that amount. Father Cusack not only built this but also paid for it. Besides, he was instrumental in introducing the following societies which have contributed much to parish activities: Knights of Columbus, Holy Name Society and Catholic Order of Foresters.

In November, 1921, Father Cusack was transferred to Carrollton and the vacancy made at Morrisonville by

his departure was filled by the present incumbent, Reverend Christopher Bell.

When Father Bell took charge, the old church was still being used as a school and was in a poor condition—so poor, indeed, that it was doubtful if it could bear repairs. So the time seemed ripe to build a new and more substantial school. To this end a mass meeting of the parish was called which quickly decided to secure four lots across from the church for a site for the contemplated school. In the spring of 1923 the preliminaries were finished and the present beautiful school building was begun. The corner-stone was auspiciously laid on the Feast of the Assumption of the Blessed Virgin, 1923, and soon the work was completed. The building fully furnished cost $26,000.00; $4,000.00 more were expended on lots, a heating system for the Sisters' Home and the Church, and a number of minor improvements. The whole undertaking represented an outlay of $30,000.00—truly a large debt in a farming community with conditions so bad after the war. The indebtedness has now been reduced to $11,000.00, and the congregation despite the agricultural depression is very active and desirous to pay it off entirely.

The parish has 120 families with a total population of 555 souls living within a radius of seven miles of Morrisonville. The school has an enrollment of 58 children, taught by two Dominican Sisters.

There are four active societies: Holy Name and Altar Societies, Young Ladies' Sodality, and the Catholic Ladies' Club.

On October 20, 1924, Right Reverend Bishop James A. Griffin, D.D., visited the parish and confirmed a class of 64. His visit was the occasion of much general rejoicing among the people of Morrisonville irrespective of church affiliation.

In 1926 Father Peter Paul McGuinness was appointed to take charge of Morrisonville, Father Bell, due to ill health, having gone to the quiet and less arduous parish of Murrayville.

Church of St. Joseph, Ramsey, Fayette County, Illinois.

Established in 1870.

Present Pastor: Reverend August Forster.

St. Joseph church at Ramsey was an out-mission of Vandalia, and was visited by missionary pastors from Vandalia as early as 1860. It became a mission with regular monthly attendance in the year 1870, when Father J. Stoemler of Vandalia built the first church, a frame building, 26x30. For many years after, the Fathers who had charge of Vandalia and Ramsey were as follows: Fathers Stoemler, Stick, Schreiber, Rensmann, Quitter, Geier, Becker, Bourke, and Carr.

In 1895 Father Bernard Lee took charge and at once enlarged the church, also adding a steeple. He was succeeded by Father John Moroney, who remained until 1908. During Father Moroney's time, Ramsey was detached from Vandalia by Bishop Ryan, and became a parish with a resident pastor in April, 1904. Shumway was then attached to Ramsey as a mission and remained so for eighteen years until 1922. The first resident pastor of Ramsey was Father August Forster who took charge in April, 1904.

Ramsey parish is composed of Irish and German families to the number of about fifty families. The congregation is growing slowly but surely.

A new church was completed in 1903, and dedicated on May 21, 1924, by Right Reverend James A. Griffin, D.D. It is unique among the churches of the diocese, being built of Missouri Red Granite in the rustic rubble style of masonry. A new rectory, similar in style and material, was built a year later. The expenses for

both church and house were defrayed by Father Forster, its present pastor.

The new hard road, route 2, passes through Ramsey, thus giving easy access to larger neighboring towns. The prospects for the parish are bright. The present congregation can hardly be surpassed for their devotion to the Church, and their high standard of virtue.

Church of St. Patrick, Grafton, Jersey County, Illinois.

Established in 1870.

Present Pastor: Reverend M. J. Cummins.

In a quiet little spot on the northern banks of the Mississippi River, twenty miles from Alton, is located the thriving little city of Grafton. Its chief industry is centered in its valuable stone which it quarries and exports in abundance. The opening of this industry induced many families to settle in Grafton, and among these were found the sturdy methodic German and the light-hearted courageous Irish. These being men and women of strong faith soon sought those consolations of religion which can only be found in the ministrations of a priest. In response to their appeal for a priest, the Bishop had Father Harty attend their spiritual needs from Jerseyville. That was in the year 1870. Meanwhile, Mass was said in the homes of those good families until such a time as a church could be built.

The erection of the present rock church was begun in 1871, and completed the following year. Father Burke was put in charge of the new church as its first resident pastor. He remained only a year and was succeeded by Reverend Edward McGowan, during whose two-year term the rectory was built. After Father McGowan came Fathers Cusack, Ryan and Diekmann in rapid succession. Their successor, Father Rossmiller, was in charge from 1879 to 1884. Then Grafton was without a resident priest for about six months being attended, as in its infancy, from Jerseyville. Next in order came Fathers Thomas Masterson, 1885-92; Terrence O'Brien, 1892-94; Joseph Finnegan, 1894-98; C. Bell, 1898-1903; and Father Hussey, who stayed only a few months. As on a former occasion, so now again, Grafton had no resident priest for the space of six or eight months until the coming of Reverend Christian Snyder who had pastoral care of the flock from 1904 to 1908. The latter had for successors Fathers Schockaert, 1909-12; D. Doyle, now pastor of Sacred Heart, Effingham, 1912-19; M. J. Davis, now at Athens, 1919-24, in which latter year Father Jordan, present pastor, was placed in charge.

The people in the beginning built a very substantial church but it proved too small to meet the needs of the growing congregation. Father Masterson saw the need of more room and so had the church enlarged by the addition of a new and comparatively spacious sanctuary. New altars were installed during Father O'Brien's time. Reverend Christopher Bell had a new church tower erected and a sweet-toned bell placed therein which still invites the people to Divine Services. The general appearance of the church was greatly improved by the addition of stained-glass windows and Stations of the Cross during Father Finnegan's time.

St. Patrick's Parish may justly feel proud of the record of its sons in their loyalty to country and God. No less than sixteen brave boys enlisted in the late war, one of whom, Thomas Whalen, made the supreme sacrifice. Father Ignatius Conroy, C.P., and Father William Whalen, the energetic assistant of St. Peter and Paul, Alton, also claim Grafton for their home.

Amongst the first Catholics who took an active part in promoting the interests of the church at Grafton were: Dempsey, Gill, O'Keefe, Freeman, Wildts, Callahans, Waggoner,

Brennan, Conroy, Meyer, Costello, McDonnell, Hobach, Mulligan, Birmingham, Donahue, and Stapleton.

The parish at first numbered about sixty families; today it numbers only twenty-five. The decrease in numbers is attributable to the fact that many families have moved to the larger centers of population where work is more plentiful and educational facilities better. In September, 1927, Father Jordan was promoted to the parish of Arcola and Father Cummins came to Grafton as pastor.

Church of St. Mark, Venice, Madison County, Illinois.

Established in 1871.

Present Pastor: Reverend Linus G. Kipping.

Venice is an industrial city of about seven thousand inhabitants, and is situated on the east side of the Mississippi river, opposite the northern section of St. Louis, Missouri.

Although the history of St. Mark Church covers a period of only a few years less than fifty, the history of the Catholic church in Venice territory begins with the very discovery of the place. The great Catholic missionary, Father Jacques Marquette, was the first white man to approach the site of what since has become Madison County, the bounds of which include the present day Venice.

Eighty years elapsed from the time of its discovery until its occupancy by the white man. About the year 1750, the French established settlements on Chouteau and Cabaret Islands in the Mississippi. Thus we have the first indication of white men living in the territory of Venice. The Catholic missionaries of France labored amongst the early settlers, offered up the Holy Sacrifice of the Mass, and administered to the needs of the people.

A few years later there was an influx of Englishmen into this territory, and they lived there from 1765 to 1777. Next came the occupation of the locality by Americans, and to one Ephraim O'Connor belongs the honor of being the first American settler within Madison county. In the year 1800 O'Connor settled on the site of what now is Collinsville Township, and built a log-cabin about six miles southwest of Edwardsville. There is no means at hand, at this writing, to prove that O'Connor was a Catholic —but the name raises a strong presumption.

Thereafter a continuous stream of Americans came into this territory. The first permanent residents of Madison county came from the Southern States of Kentucky, Tennessee, Virginia and the Carolinas. In the list of early settlers of 1801, we find the names of Judy, Gillham, Kirkpatrick, Jones, Preuitt, Lusk, Newman, Seybald, Moore and Barnsback.

Three years later, in 1804, people entered the Venice territory or district of Madison County. It was the same year that marked the establishment of Venice Township. According to earlier inhabitants, the pioneers included Dr. George Cadwell, John Atkins and Daniel Lockhart, Dr. Cadwell or Caldwell, for example, settled on a site a short distance north of the present Merchants' Bridge.

In the year 1810 the monks of La-Trappe located on the great Cahokia mounds in Madison county. This place is known at present as Monks' Mound, and is only a few miles from the city of Venice. From all indications, Venice was a part of the field of labors covered by these French priests. For, we learn from a letter dated April 28, 1810, and written by Father Urbain, superior of the monks, that the surrounding population was in a deplorable moral condition, and that only one Catholic priest, Father Donatien Olivier, was looking after the welfare of the people. Father Olivier resided at Prairie du Rocher, and spent fourteen years attending Kaskaskia, Cahokia, St. Genevieve and St. Louis.

It seems that Father Olivier did not belong to the Trappists, but was a missionary who had settled in this territory fourteen years before the arrival of the monks. Soon after the monks located in this country, two assistants were sent to Father Olivier, namely Fathers Joseph and Bernard. The two borders of the Mississippi, St. Louis territory on the one side, and Venice territory on the other, were assigned to Father Bernard, but being old already and exhausted by many previous labors, Father Bernard died probably in February, 1811. Father Urbain then continued the work here until March, 1813, when a pernicious fever devastated the whole territory, forcing the monks to leave the mounds and to return to France.

During the next fifty-eight years, the Catholic people of Venice depended on the priests of East St. Louis and St. Louis. An old record shows that the "Congregation of Venice" belonged to East St. Louis, and that Reverend Christopher Koenig, pastor of St. Henry's, was appointed "Rector of Venice." But no record has been found to show that Father Koenig ever said Mass in this locality or ministered to the spiritual needs of the people. No doubt, he took care of an occasional sick-call. We must remember that Venice in those days was not easy to reach, and that Father Koenig had ample work in his own parish of St. Henry.

We must not forget that Venice is low and flat, and in the early days, was so low and swampy as to be uninviting. If the Catholics of young Venice had ever thought of building a church here, those thoughts never were realized because of the circumstances of the place. For instance, various destructive inundations visited Venice; those of 1844 and 1851 being the most serious. Later floods covered less territory, owing to levee protection, but that of 1903 ranked next to that of 1844 in the height attained by the waters, and owing to the far greater population and the vastly greater extent of property interests, caused more loss and damage than any of its predecessors.

It might be stated here that the danger of any future calamitous inundation is now minimized by the immense levee of the East St. Louis Drainage District which is raised above the level of the highest flood known. The levee, together with later developments of railroads, bridges and commerce brought Venice into its present prominence as the Eastern gateway to St. Louis.

Returning to the days when there was no church in Venice, we find that the few scattered Catholics here attended holy Mass at St. Henry and St. Patrick in East St. Louis, and St. Michael because they were easier to reach, since a regular ferry service had been established between Venice and St. Louis. The ferry proved a great blessing to the people of Venice until 1910 when the St. Louis Terminal Bridge was erected. Prior to that time, in the winter months, the pioneer Catholic walked across the frozen Mississippi in order to hear Mass on Sundays and Holy days.

On September 29, 1871, the Congregation of Venice was incorporated under the name of "St. Mark's Roman Catholic Church of Venice, Madison County, Illinois." The charter was recorded October 5, 1871. The first trustees were: Right Reverend Peter Joseph Baltes, D.D., Bishop of Alton; Very Reverend John Janssen, Vicar-General; Reverend Christopher Koenig, Rector; Mr. Thomas Byrnes and Mr. Joseph Froehly, layman, and members of the congregation.

On April 15, 1873, four lots were bought for the congregation in Kerr's Addition to the town of Venice, namely, lots number 11, 12, 13 and 14, in block 12 of said addition, said lots having frontage of 120 feet on the south side of Abbott Street, and a depth of 125 feet to an alley. The necessary funds were borrowed from Mr. August Gehner of St. Louis. Mr. Joseph Froehly and two other persons went to Alton to secure the Bishop's

permission to collect funds to pay the debt contracted; having obtained the necessary permission, they proceeded with the work.

January 5, 1880, Reverend Joseph Spaeth was appointed rector jointly of St. Elizabeth parish, Mitchell, and St. Mark parish, Venice. Venice had neither a church nor rectory. Father Spaeth was in ill health and, consequently, took no active part in the establishment or development of St. Mark's. On November 20, 1880, Father Spaeth resigned.

Joseph Froehly and Edward Byrnes served as trustees during the rectorship of Father Spaeth. Then, to hasten the building of a church, which had been delayed on account of adverse circumstances, Nicolaus Liefferig and John T. Richardson were appointed directors of St. Mark congregation. On July 7, 1880, a new site was purchased for the church on Second and Granville Streets, comprising the south half of the block, bordering on Granville between Second and Third streets. The purchase price was $750.00. These lots were purchased from Levi L. Ashbrook.

The original site obtained for a church was found to be too close to the right-of-way of several railroads, namely the C. C. C. & St. L., (Big Four), and Wabash & Chicago & Alton. The lots deemed unsuitable for church purposes, were sold. Subscriptions for a church were taken up again, and added to the funds collected by Joseph Froehly, in 1872. The small congregation was compelled to buy every inch of ground, as none was donated. The people were hungering for the Word of God and Bread of Life; there was an ample amount of property on hand; all were willing to contribute funds, but—the principal factor in the life of the parish was wanting,—there was no pastor, there was no shepherd living amongst his flock. The heart's desire of the people was finally realized, the great need of the people was met in the appointment of an energetic young priest, to whose lot it fell to become the founder, upbuilder and pastor of St. Mark parish, Venice. The apostle of the church in Venice was Reverend Peter Kaenders, who was born in Veert, near Gelden, Rhein Province, Germany, on September 28, 1856. Father Kaenders served 41 years as pastor of St. Mark.

At a meeting of the trustees and directors, August 19, 1881, it was unanimously resolved to proceed with the erection of a church building, and the work was begun in September, 1881. Plans and specifications were furnished by Mr. N. H. Melcher of St. Louis, and the contract was awarded to Mr. George M. Raeder, St. Louis; the corner-stone was laid October 26, 1881, and was solemnly blessed by Reverend Christopher Koenig of E. St. Louis, Illinois, and Fathers P. Peters of Alton and Peter Kaenders of Mitchell and Venice. The building was completed in the Spring of 1882 at a cost of $5200.00. The first holy Mass was sung by Reverend Peter Kaenders, the pastor, on Low Sunday, April 16, 1882. Mr. Francis Lowrie serving as organist and singer, and Thomas Loftus, Jr., and Garry Byrnes, as altar boys. This was the first holy Mass said in Venice.

After this date services were held in St. Mark Church, every Sunday; Father Kaenders saying one Mass at Mitchell, and one at Venice. The journey to and fro was made occasionally by train, by horse and buggy and not infrequently by handcar propelled by the brawny arms of Wabash or Chicago & Alton section men.

The following were charter members: Joseph and Mrs. Froehly, Thomas and Mrs. Byrnes, Edward and Mrs. Byrnes, Martin and Mrs. Jennings, Francis and Mrs. Lowrie, Nicholas and Mrs. Liefferig, John and Mrs. Fechte, Conrad and Mrs. Frickie, Thomas and Mrs. Loftus, Sr., Joseph B., and Mrs. Range, Joseph and Mrs. Range, Caspar and Mrs. Vorwald, John and Mrs. Scarritt, Patrick and Mrs. Craddock, Felix and Mrs. Kimmick, Jacob and Mrs. Frey, Henry

and Mrs. Lenz, Michael and Mrs. Devanney, R. V. Crofton and wife, C. Weisbeck and wife, William and Mrs. Moellenbrock, Theodore and Mrs. Moellenbrock, August and Mrs. Lohmann, Frank and Mrs. Lohmann, Henry and Mrs. Range, and Mrs. W. H. Grayson.

The pioneer members of St. Mark parish were mostly immigrants from Germany and Ireland or the first generation of those who had come from those countries to seek their fortune or pursue their religion in a new world, free from civil or religious oppression. They were sturdy in character and strong in faith; happy at the thought of having a Temple of God in their midst. The youthful congregation revived rapidly from the adversities of the past, and God blessed its noble efforts.

The church building was solemnly dedicated November 12, 1882, by Right Reverend Peter Joseph Baltes, D.D., Bishop of Alton, assisted by Fathers Peter Kaenders, the pastor; P. Peters, of Alton; William Cluse, of Germantown; and Father Dominicus, O.F.M., of the last two mentioned the former delivered the English, and the latter, the German sermon. In the afternoon, two bells were consecrated by the Bishop; one, in honor of St. Mark; the other, in honor of St. Mary Magdalen.

Realizing the part that societies play in the life, growth, and development of a parish, Father Kaenders set about early to establish such societies as he deemed most necessary. The first of these was an altar society, organized in July, 1882, under the name of St. Mary's Altar Society, with Mrs. John Fechte as President, and Mrs. W. H. Grayson as Treasurer. Other charter members included Mrs. Fletcher, Mrs. N. Liefferig, Mrs. Hogan, Mrs. Miller, Mrs. F. Heintz, Mrs. F. Lowrie, Mrs. T. Loftus, Mrs. R. Cody, Mrs. J. Froehly, Mrs. T. Byrnes, Mrs. Bransdorf, Mrs. Peppers, Misses Belle and Rose Froehly. The second society established was the Western Catholic Union, organized January 7, 1883. Mr. John Fechte was elected president; Mr. Francis Lowrie, treasurer, and Michael J. Foley, secretary. The charter for St. Mark's branch, W. C. U. No. 26, was issued January 21, 1883. The charter members were: Melchior Troeckler, Thomas Loftus, Richard Cody, John Hannegan, Charles Weisbeck, Frank Heintz, Henry Pruetzel, Frank Vorwald, Jos. B. Range, Peter McCabe, Daniel Southern and Reverend Peter Kaenders. On September 3, 1883, the St. Raphael Society was organized. The purpose of this society was to maintain by monthly contributions, the parish school; all men, women and children of the parish were eligible to membership. St. Aloysius Young Men's Society was organized Easter Sunday, 1888. The charter members were: Ben Perry, William McFee, Mr. O'Leary, John Williams, Henry Geppert, Caspar Geppert, William Lenz, Xavier Lohmann, Frank Weber, Frank Krone, William Grayson, Patrick McNamara and John Byrnes, John Wald, Joseph B. Range, James Fennell, Richard Madden, and Henry Vorwald. The society of the Holy Childhood was organized on Holy Thursday, 1889.

In the summer of 1882, the town of Venice was visited by a great flood caused by a break in the Madison levee; the water came so quickly that only at great risk could the vestments and church goods be saved. The water stood five feet high in the church for three weeks, and nine feet deep on the outside. Messrs. Francis Lowrie and Thomas Loftus, Sr., distinguished themselves for bravery on this occasion. Likewise Father Kaenders, though residing at Mitchell, frequently visited his stricken parishioners via row-boat, transported provisions and offered comfort to the poor people marooned in the upper stories of their homes; no lives were lost, but great damage was done to property.

Another step in the progress of the parish was the erection of a school, a small one-story frame structure, in 1883, at a cost of $600.00. Like its

counterpart, the modest church edifice at its side, this new building also passed through the flood of 1883, but the water subsided in due time before the opening of the school term. On September 3, 1883, the school building was blessed by Father Kaenders, who sang High Mass in honor of the Holy Ghost. Classes were opened with thirty-five pupils in attendance. Mr. V. F. Serafini, of St. Louis, was the first teacher.

Though most of the early parishioners were people of moderate means there were found generous souls who sought to ornament their modest little church. Among the donors and their respective donations, the following are worthy of note: Caspar Vorwald and Conrad Frickie (two bells); Francis Lowrie, (organ, vestment case, processional cross); Nicholas Liefferig, (holy water font, altar linens, two pair of candlesticks, altar vases and flowers, sanctuary lamp, statue of Infant Jesus); Edward Lowrie, of St. Louis, (Stations of the Cross); R. B. Crofton, (stove, violet vestment); C. Weisbeck, (white cope); Altar Society, (black vestment); Mesdames Frickie and Vorwald, (statue of the B. V. M.); M. J. Foley, (two chandeliers); August Lohmann, (statue of St. Mark, catafalque); Conrad Frickie, (statues of Saints Conrad and Elizabeth); Messrs. N. Liefferig, Caspar Vorwald and August Lohmann, (statue of St. Joseph); Madison County Ferry Company, ($100, cash).

The struggling young parish received considerable aid from the non-Catholics of the community who patronized the church's bazaars, entertainments, etc. In general, a very friendly feeling existed between all the people of the city regardless of race, color or creed.

September 1, 1884, the Sisters of the Precious Blood, Ruma, Illinois, took charge of the school. Sisters Ottilia and Bridget being sent as teacher and housekeeper respectively. New life was infused into the parish as a result of the Sisters coming here, and in 1886, it was necessary to build an additional room to the school. The Sisters of the Precious Blood left in 1891, and were succeeded by Professor P. Goeltz as teacher and organist until 1893.

Owing to the growth of the parish and school it became necessary for the pastor to reside among his flock. Hence, a parsonage was erected in the winter of 1884, and in June, 1885, Father Kaenders, who had thus far resided at Mitchell, took up his permanent residence in the newly erected parsonage at Venice.

In the year 1890 the building of the Merchants' Terminal Bridge induced the population to move away from Venice and settle in the adjoining village of Madison, a new site was purchased in Block 2 of Knox & Smith's second addition to Venice, on which a substantial brick building was erected in 1892, at a cost of $12,000.00. It is a combination building and serves as parochial school and church up to the present day. During the construction of this new building, a second flood visited Venice. This was in 1892, but no lives were lost nor great property damage resulted. Upon the completion of the new church and school building the old property, consisting of church, school and parsonage, were sold. So also was the ground. Father Kaenders rented a house near the new church, and lived there until 1903, when his new rectory was completed.

In 1903 the new rectory, a two-story, brick building, was built on Sixth street, next to the church. Cost $6,000.00.

In connection with St. Mark's school, Father Kaenders erected the well known Marquette Hall, a large frame structure for theatrical and social purposes, which had the best equipped stage in this locality. This hall was built soon after the erection of the new rectory. As a playwright and director of plays, Father Kaenders achieved great success. One play was produced to a capacity house for ten consecutive nights. One of his

dramas entitled "The Easter Fire on the Hill of Slane" was presented in the Century Theater in St. Louis in 1906, with great success. The following dramas from the pen of Father Kaenders have appeared in print: "The Prince of Fez"; "The Easter Fire on the Hill of Slane"; "Lucius Flavius"; "The Maid of Desenzane"; "Her Only Love"; "Lorna Doone", a dramatization of Blackmore's novel. Two plays, the "Wizard of Antioch," and "Mary O'Murrough," a dramatization of Rosa Mulholland's story, are still in manuscript form.

The transfer of the church and school site and particularly the erection of a new church and school—just ten years after the erection of the first church marked the beginning of a decade of progress and development. Two lots were purchased next to the church and school on Broadway; then a house (frame) was bought and moved to this site. This was to provide a home for the Sisters. Next, eight more lots, bordering on Sixth and Lincoln Avenue were purchased to be used for a site for a permanent church building, to be erected in the near future.

In September, 1893, the Dominican Sisters of Racine, Wisconsin, took charge of the school. Sisters Perpetua, Anastasia, Concordia and Calista were the first Sisters sent to Venice. The Dominican Sisters remained in charge of St. Mark's school from 1893 to 1899. Their learning, zeal and devotedness endeared them to their youthful charges, to pastor and people alike. The fruits of their unselfish labor are still manifest in their former pupils, the present men and women of the parish. Hence, it was with genuine sorrow that the parish witnessed their recall in the summer of 1899. Like their worthy and zealous predecessors the venerable Sisters of the Most Precious Blood, so too the Dominican Sisters found it impossible to cope with that ruthless irrespector of person, age, or station, namely, fever, especially Malaria and Typhoid so prevalent in Venice in those days, and owing to the unhealthful condition of the water and climate, the Sisters were withdrawn in the summer of 1899. During this period the school had an average enrollment of 130 pupils, the children of families representing various nationalities, especially Polish, Slavish, Croatians, Lithuanians, Italians, Russians and even Greeks, besides the American-born children of German and Irish parentage. From 1899 to 1904 the school was under the direction of lay teachers. They were: Mr. F. A. Schulte, Miss Jehle, Miss Snadden, Miss Tierney, Miss Gramann and Miss Eager.

The Ursuline Sisters from Alton, took charge of St. Mark's school in September, 1904. Mother Aloysius, Sisters Genevieve, Rita and Anna being the first teachers of this community. The school enrollment at this time exceeded 200 pupils, and as a sufficient number of Sisters could not be engaged the first year, a layman, Mr. George Link, was placed in charge of the older boys.

The Ursuline Sisters remained in charge until 1910 when they were recalled. The school record of that year shows an enrollment of 265 pupils, among them a number of non-Catholics. St. Mark's parish claimed the honor of making the first effort to conduct a high school in Venice opened to non-Catholics as well as Catholics, and Father Kaenders personally conducted a commercial class in stenography, typewriting, bookkeeping and commercial law. The parish at this period was a large one, comprising fully 200 families.

From 1910 to 1921 St. Mark's school was in charge of lay teachers, who were: Misses Van Plege, Mary Eiler, Cora LeCombe, Louisa Boyer, Anna Smith, Moore, Leusch, Cecelia Voegele, Kavanaugh, Helen Butler, Edna Cease, Mary Dolan and Genevieve Reichert, who now is a member of the Daughters of Charity of St. Vincent de Paul, St. Louis, Missouri, and Mrs. Margaret Reeves.

When the neighboring villages of Madison and Granite City sprang up with the advent of large steel factories, foundries and rolling mills and developed with the proverbial mushroom growth many Catholic families moved from Venice and other places into these cities and in 1901 formed the new parish of St. Joseph in Granite City. Those families that resided in Madison still belonged to St. Mark, but as most of them were of foreign birth the union was rather loose.

The Franciscan and Jesuit Fathers of St. Louis assisted Fathers Kaenders in the parish work on many occasions, especially on Sundays and Holy days. Father Hochmueller and Father Politeo, a Croatian priest, labored in St. Mark's for brief periods. The first duly appointed assistant was Reverend A. P. Podgorsek, who was sent to Venice October 2, 1908, to care for the Slavic people living within the precincts of the parish. He attended to the needs of these people also in other cities, namely, Madison, Granite City, Edwardsville, Staunton and Collinsville. Father Podgorsek left Venice May 10, 1910, for the Wichita diocese in Kansas to which he belonged. He was succeeded by Reverend Bernard Wubbe who came to St. Mark July 1, 1910, as a newly ordained priest. He labored in St. Mark until October 1, 1911, when he was transferred to St. Mary's Church, Quincy, Illinois.

In October, 1911, Reverend William Wozniak was sent as assistant to St. Mark with instructions to look after the needs of the Polish members of the parish and eventually to organize a Polish parish in Madison, where most of these people lived. Happy at the thought of having a priest who not only spoke their language, but was one of their countrymen, these devout but needy Catholics rallied to his aid so nobly that in the following year, 1912, they formed a new parish, St. Mary, and erected a modest frame building for church and school purposes. Father Wozniak took charge of the newly organized parish December 20, 1912.

About the year 1912 St. Mark parish entered upon a period of decline due to various causes and circumstances. The parish, in the course of its life, was visited by three floods, 1883, 1892, and 1903, all more or less destructive, and leaving in their trail poverty, depression and not infrequently sickness and disease, principally Malaria, Typhoid and Smallpox; then St. Mark's had seen its membership lessened twice by the formation of the new parishes of St. Joseph, Granite City in 1901, and St. Mary in Madison, in 1912. This fact not only decreased its membership, but also its source of revenue. Many prominent members left the mother parish and moved to Granite City. Another severe blow for St. Mark's was the withdrawal of the venerable school sisters. Three different religious communities had been in charge of the school from 1884 to 1910 and all left on account of unhealthful climatic conditions. But the indomitable spirit of Father Kaenders weathered all storms; he always succeeded in maintaining his school by means of lay teachers who made heroic efforts to keep up the high standard of discipline, and efficiency set by the sisters, but were often handicapped by the lack of parental co-operation. Some parents sent their children to the parochial schools of neighboring parishes whilst others, in open defiance and utter disregard of the law of the Church, sent them to public schools.

In 1911, Father Kaenders, at the suggestion of and with the permission of Bishop Ryan, purchased the bankrupt Evangelical Lutheran Hospital of Granite City for the purpose of converting it into a Catholic hospital under the direction of some community Sisters conducting hospitals. This was evidently a move in the right direction; for a good hospital was sorely needed in the growing Tri-Cities, as Venice, Madison and Granite City are commonly called. But

the fond hope was not fully realized until ten years later. In the interval (1911-1921) Father Kaenders encountered great difficulties in the operation of the hospital, and often saw himself on the verge of bankruptcy. Only the heroic and noble sacrifices of his parishioners in Venice and Madison, and a few friends in Granite City averted this threatened disaster. This added burden, however, of conducting a hospital in a neighboring city two miles distant from his own church was a superhuman task, which even the sturdy teutonic shoulders of Father Kaenders could not long bear without ill effects to himself and his flock. This burden weakened the already declining parish; for it drew on the revenue of the parish, many families moving away and in consequence, the property of the parish depreciated noticeably. Worry and anxiety soon undermined the health of Father Kaenders to such an extent that he never fully recovered.

At this period of the history of the parish, Father Kaenders was assisted by Reverend William Goesse, S.J., of St. Louis, Missouri, and from October, 1918, to April, 1920, by Reverend Charles Schaeffer of the archdiocese of St. Louis, a very learned, holy and zealous priest, but himself a sickly man. His burning zeal and profound piety made a lasting impression on the parish. Ill health soon cut short his fruitful work in Venice and he betook himself to St. Louis, where he died in 1920. He was succeeded in April 1920, by Reverend Walter Speeman, whose energy and determination soon made themselves felt throughout the parish. His stay was brief, and on March 1, 1921, he was promoted to the joint-pastorate of St. Alphonsus and St. Michael parishes at Brighton and Beltrees. In January, 1921, the hospital, now known as St. Elizabeth's, was sold by Father Kaenders to the Sisters of Divine Providence, Pittsburgh, Pennsylvania, who took immediate charge of it, and have conducted it very successfully to the present date. He was thus relieved of one of his burdens, but the strain of the past ten years had impaired his health to such a degree that not health but life was at stake. The parish became badly disorganized by reason of widespread dissension and lack of cooperation. There was much work to be done, his heart yearned to stay and labor among his flock to the end, but his strength was exhausted. Realizing this he retired from active service March 1, 1921, with the permission of the Bishop, and betook himself to St. Elizabeth's hospital in order to regain his shattered health, if possible, but all the medical skill and tender nursing of the devoted Sisters were in vain. On September 21, 1921, he passed to his eternal reward, fortified with all the comforts of religion, thus bringing to an end his forty-one years of service amongst his people. The funeral services were held in St. Mark church September 27, amid a large concourse of priests and people. Very Reverend Dean Joseph Meckel of Alton, sang the Requiem High Mass, assisted by Reverend Francis A. Marks of Collinsville, and Reverend F. Holweck of St. Louis as deacon and subdeacon, respectively. Very Reverend Edward Lancaster Spaulding, Vicar General, delivered the funeral sermon. The remains of Father Kaenders rest in St. Mark's cemetery, where a suitable monument was later erected by his grateful people.

On March 1, 1921, Reverend Linus G. Kipping was assigned by Bishop Ryan to St. Mark parish at the request of Father Kaenders. The work confronting St. Mark's and its new shepherd was largely one of reconstruction. The Ladies' Altar Society and Young Ladies' Sodality were reorganized with a membership of one hundred and sixty, respectively, and have rendered very efficient service in the upbuilding of St. Mark's. The men and young men, too, in large numbers volunteered their time and labor and seemed to vie with one another in rendering greater service. Great improvements in the parish

buildings were sadly needed and undertaken at once. The parochial residence and the church and school buildings were repaired, and a modern vapor-heating system was installed at a cost of $4,000.00. The school grounds which were a quasi-lake were filled up by hauling in over three hundred loads of cinders; this work was largely gratis rendered by Messrs. Frank Kraft, Sr., and Jr. The class rooms were redecorated and all desks renovated and revarnished. School opened September 12, with an enrollment of 150 pupils; two Sisters of Divine Providence of Pittsburgh, Pennsylvania, Sisters M. Justine and M. Teresita, and one lay teacher, Miss Mary B. Dolan, were placed in charge of the school. This, perhaps, more than all else instilled enthusiasm into the hearts of the parishioners, and induced them to respond nobly to every demand and call for funds and labor. The Sisters, being only two in number, at first took up their quarters at St. Elizabeth's Hospital, Granite City, but when this situation proved impracticable the old dilapidated convent of the glorious past was remodeled and the Sisters took up their permanent residence in Venice. Messrs. Arthur and Joseph Musick, and Vincent Saucier contributed their time and labor in remodeling and redecorating the modest home of the Sisters.

The spiritual upbuilding of the parish was not lost sight of in the hustle and bustle of material reconstruction. The church facilities soon proved inadequate and the two Sunday Masses insufficient for a congregation of approximately 200 families. Hence, beginning September 1st, the services of a Redemptorist Father were engaged for two extra Masses; one, for the laboring people; the other, for the school children, were added to the regular Sunday services. The wisdom of this movement soon became apparent from the increased numbers of Communions received and of laboring people attending early Mass. In October, 1921, two Redemptorist Fathers, Reverend Joseph Hahn and Reverend William Grangell, conducted a week's mission which was well attended and blessed with abundant good results. The annual financial statement of 1921 reveals the fact that from a material standpoint this was the banner year in the history of the parish. The receipts totaled $15,259.09, and the disbursements $15,191,91. with an indebtedness of $5,879.51.

In the spring of the year 1922 the Forty Hours' Devotion was conducted for the first time in the history of the parish. In the fall, a retreat for young men and young women was conducted by Reverend A. B. Kippels, C.S.S.R. The school attendance increased, and another teacher, Sister M. Vitalis, was added to the teaching staff. Material improvements for the year included repairs on the church and parsonage roofs, school basement, painting exterior woodwork of church, school and parsonage at a cost of $2,-193.00. During this year the weekly envelope system was introduced and proved very successful. During this year, also, the old Marquette Hall, being unsafe and unfit for further use, and beyond repairs, was razed.

In 1923, great difficulties were experienced in the school, that is, in the months of January to June, each member of the teaching staff was stricken with sickness, and had to abandon her work temporarily. One member, Sister M. Justine, was unable to resume her work, and was obliged to return to the Mother-house. In these trying times the members of the staff assumed extra burdens and, as a result, all were overtaxed and became ill. The pastor, himself, taught at various times in every classroom of the school; with the result that his health also failed, and he was obliged to go to a sanatarium.

Despite its inauspicious beginning the year witnessed many improvements; new pews were placed in the church at a cost of $1,160.00. The church was rewired and electric fixtures installed, the labor being do-

nated by Mr. Joseph Musick and the pastor. The church interior was redecorated at a cost of $1,250.00. A suitable monument was erected in St. Mark's cemetery over the remains of Father Kaenders, the founder of the parish. It cost $530.00, and funds were contributed by his grateful parishioners. The parish indebtedness was reduced $1,250.00. In October a regular assistant was assigned to the parish in the person of Reverend James J. Holmes. A lay teacher, Miss Elizabeth Wendel, aided in the school for two months. The annual statement showed an income of $13,580.00, and disbursements of $13,000.00. The school children in appreciation of the improvements and added school facilities conducted a children's bazaar, which netted $1,100.00.

In lent of 1924 Forty Hours' Devotion was conducted by Reverend David Scully, a member of the Apostolic Mission Band.

On June 15, 1924, Right Reverend James A. Griffin, D.D., the newly consecrated bishop of the diocese, paid his first visit to the parish and conferred the Sacrament of Confirmation upon a class of 142 children and adults.

The material improvements included the extending of the roof on church and school building, and putting in copper gutters and concreting the basement of parsonage, at a cost of $2,053.00. In the fall of the year a set of beautiful imported stations, painted on copper plates, was donated by St. Agnes Sodality at a cost of $402.00. A building fund for a Sisters' home and new church was started at the close of the year amounted to $2,000.00. In October and November a two-weeks' mission was conducted.

On January 1, 1925, St. Mark's for the third time in forty-five years sustained a loss of membership by the transfer of the English-speaking parishioners residing in Madison to St. Mary's parish of Madison, organized in 1912 for the Polish, but now converted into a parish for all the Catholics of Madison. July 4, 1925, Reverend James J. Holmes, the assistant priest, since October 1, 1923, was transferred to St. Mary's Church, Mt. Sterling, Illinois, and a newly ordained priest, Reverend John S. Brockmeier, was sent to fill his place in St. Mark parish. October 1, 1925, property was purchased for a Sister's home, namely, three lots on Lincoln Avenue, and a two-story residence at a cost of $4,000.00. December, 1925, Reverend M. Martiniano of East Chicago, Indiana, conducted a mission for the Italian families of the parish of whom there are about twenty-five. The mission was well attended.

St. Mark's today numbers about 125 families. Besides English, the following languages are spoken within its limits: Italian, Polish, Croatian, Slovak and German. The school enrollment is 160 pupils. During the year the Holy Name Society for men and young men was established.

The present trustees are Messrs. George Reinemann and James McGee, who soon will complete their tenth year of unselfish service.

Honorable J. E. Lee, physician and surgeon, a prominent member of the parish, is filling the position of Mayor of Venice for the third term. With few exceptions, the entire city administration is made up of members of St. Mark's parish.

As evidence of the spiritual life and progress in the past four and one-half years, St. Mark's may point with pride to the increase of religious vocations. Four young ladies have entered the convent, namely, Mary Musick, known as Sister Mary Marce; Margaret Crimmins, (Sister Mary Ethelrada); Bernice Musick, (Sister Mary Linus); Sabina Daniels, a postulant. Sisters Mary Marce, Linus and Miss Sabina Daniels entered the community of the Sisters of Divine Providence of Pittsburgh, Pennsylvania, whose Sisters are in charge of St. Mark's school. Sister M. Ethelreda is

a member of the Sisters of the Most Precious Blood, O'Fallon, Missouri.

Two young men, Perry Fechte and John Nevins are students at Conception College, Conception, Missouri, preparing for the priesthood.

MISSION OF ST. NICHOLAS, POCAHONTAS, BOND COUNTY, ILLINOIS.
Established in 1871.
MISSION OF HIGHLAND, ILLINOIS.
Present Pastor: Reverend August M. Hohl.

Pocahontas, a thriving little industrial city of some thousand inhabitants, nestles snugly among the gentle hills and fertile fields of Bond County. As early as 1821, Benjamin Johnson, pioneer, laid out the lines for a little town at that point and called it Oakdale. As so many Illinois villages the new town was just another typical farming community and attracted no particular attention until about the year 1868, when the Pennsylvania Railroad was built through its western limits. The event was made memorable by changing the name to Pocahontas. Under the name of the little Indian lass the town grew and prospered and now, though still enjoying some rural trade, has generally become known as an industrial city because its coal mine, sunk some twenty years ago and producing a very fine grade of coal, has under the able superintendence of Mr. John Burk, some four hundred and fifty men on its payroll.

The town has a public park, good schools and three churches. We are not sure that St. Nichalos Church is the oldest; but the records show that the Franciscan Fathers from Teutopolis visited Pocahontas in the early sixties and offered the Holy Sacrifice in the homes of such old settlers as Mr. John Senn and Mr. Gillmore.

About the year 1871, the agitation for a real church in which the ever-growing Catholic population might worship resulted, under the able leadership of Father Francis Moenning, in the erection of a new church, which with some remodeling and additions still stands and serves its useful purpose. Among those prominently identified with this work of sacrifice and love we find the names of John Senn, who was the first treasurer and held the office for many succeeding years, and Mr. Arnold, Mr. H. Lynch, Leo Esenpreis, Carl Knebel and J. Kustermann.

Riemann, Gleason Company were the contractors and the church was completed with the exception of some of the interior fixtures for some $2500.00. We admire the loyal generous impulse that animated these people when we learn from the very complete record of Mr. Senn that after the year there remained five dollars in the treasury with no debt. Under the continued guidance of the Franciscan Fathers from Teutopolis the parish grew to the number of fifty families and indeed made such progress that Reverend Clementinus Deyermann, O.F.M., decided that a school would be necessary. Accordingly the work was undertaken and, an old building which originally had been used for worship while the new church was in the stage of erection, was converted into a school and a teacher, Elizabeth McAndrews, and later Sebastian Hoenig were employed. The school seems to have been conducted with varying success until 1878.

Several causes now intervened to give this promising congregation a setback. Saline to the west and south, a growing community, needed a church, which was built and a resident pastor given it. Then, at just a little later period the church at Pierron, southwest of Pocahontas was built. The result of these two projects was to take quite a number of families from the Pocahontas congregation, which impoverished it so

that the school had to be regretfully closed.

Charge of Pocahontas passed in the year 1878 from the Franciscan Fathers to the priests in Highland, Father Reinhart being the first assistant to make the bi-weekly trip to serve the little flock. Then years later Father William Futterer, Pastor of Saline, took charge in 1888 of this mission and other priests of Saline, among them Father William Becker and Father Anthony Zurbonson, struggled to keep the waning spark of Faith alive in the hearts of the people. In 1895 Father John P. Maroney, who was then stationed at Greenville, undertook to care for the mission but it seems the number of parishioners diminished to the extent that the Bishop, who needed priests badly in more populous places, closed the church for a period of five years.

Reverend Anthony Jaschke, learned and energetic assistant at Highland and later pastor at Saline, undertook the reorganization of St. Nicholas parish in the year 1908 and with fine success. Again the charge reverted to the priests at Highland. Father Joseph Reis with commendable energy directed the people in a much needed remodeling project. He was followed successively by Fathers Schnelten, Faller, Kleas, Winking, Yunker, Telken and Enzeiler, who were all zealous and energetic young men and with the fine co-operation of the people have again made Pocahontas' St. Nicholas church one of the very promising small parishes of the Diocese.

Church of the Sacred Heart, Oconee, Shelby County, Illinois

Established in 1872.

Present Pastor: Reverend Joseph A. Reis.

Oconee, Shelby County, Illinois, is a small village of three hundred twenty-seven inhabitants lying on the Illinois Central Railroad just forty miles south of Decatur, and twenty-three miles north of Vandalia. It was at this point that a number of immigrants, mostly from the vicinity of Hanover, Germany, and from Dutch settlements coming from the border of Holland, obtained farm land and built up homes. All these people had imbibed a deep religious spirit at their mother's knee which made them feel the lack of religious consolation in their new home most keenly. They would travel for miles and miles through most inclement weather by wagon, on horse, or even on foot and usually fasting for the pleasure of hearing Mass and to receive the Sacraments, whenever, at infrequent intervals a German priest would celebrate the most sublime sacrifice of the Altar in some farm dwelling. There was indeed a Catholic Church in Pana, a town just seven miles north of Oconee. There was at Pana at that time a very pious priest, who, however, was unable to understand their language, which made it difficult for these new settlers who could not speak English to receive the Sacraments, and be consoled by instruction in their holy religion.

In August, 1868, Gerhardt Herman Rakers, Sr., the venerable father of the present G. H. Rakers, always an enthusiastic worker for Oconee Parish, landed at Oconee. Mr. Raker's one desire was to have a priest at Oconee.

Reverend Michael Weis, D.D., stationed at Vandalia from April, 1868, until November, 1869, sympathizing with the Catholic people in the vicinity of Ramsey, a town eleven miles south of Oconee, came to say Mass and administer the Sacraments in a private cottage, probably in the home of Mathias Schmitz, east of Ramsey. It was here that Mr. Gerhardt Herman Rakers seized the opportunity to kindly request Father Weiss to visit Oconee also occasional-

ly. Father Weis, a most zealous worker among the pioneer priests, eagerly took up the proposition. He said Mass a few times in the home of Mathias Schmitz whose wife, now Mrs. John Klier, still treasures highly the bureau used as an altar. After coming to Oconee more or less regularly, Father Weis chose as the most convenient place for religious exercises a house situated where the Oconee State Bank now stands. This was the dwelling of Mr. Anton Werner, a bachelor and the cobbler for the community.

Mr. Gerhardt Herman Rakers provided the necessary furniture for Father Weis for saying Mass in private houses. His son, Gerhardt Herman Rakers, Jr., was the volunteer organist bringing his own organ as well as a table which his brother had made out of old fence rails and wood taken from the timber.

The houses wherein Mass was said, have for the most part been replaced by more modern buildings. One still stands, however, and is owned at present by Mr. James Combest. It was once the home of Anton Werner whose wife, Josephine, later Mrs. August Trumper, fitted up a room for a chapel. This house is held in fond remembrance by many who there made their first confession and received their First Holy Communion.

Father Weis was unable to say Mass every Sunday, nevertheless, ever zealous for his little mission he urged the people to select a suitable site and build a neat but modest chapel where the congregation could hear Mass and receive the Sacraments whenever the priest found it possible to come and also where they could assemble on Sunday to say the rosary or have their children instructed by willing laymen in the rudiments of their Holy Faith.

Father Weis, soon transferred to Marine, was unable to witness the consummation of his plans. To fulfill the desire of this worthy pastor as well as the longing of all the members of the congregation, the lumber was bought from Mr. Jamison about two miles east of Oconee and placed in Mr. Raker's barn in the fall so that building could be started in the spring. The highest point on the Parkinson farm was chosen as the site for the church. Five acres were bought at this place for $100.00 in 1869, although the deed was not formally executed until the year 1887. When Father Weis moved to Marine, the growing little mission was placed in charge of the Franciscan Fathers until Father Streamler was appointed December 11, 1870.

The location of the church apparently determined, the next step was to select a burial ground. A five-acre hillside, situated on the northwest Shelby county line, was for a time considered ideal. This, however, was abandoned as too distant. A new site for the cemetery was selected. This was just a little northeast of the spot bought for the church and also on the Parkinson farm. An option of this land was taken and the price fixed at $100.00. Now a new difficulty preseted itself. The site selected for a cemetery was found to be within the corporation limits of the village of Oconee. It could not be used for burial purposes. A suggestion for reversing the sites was made and found satisfactory. The high point on the Parkinson farm did not seem ideal as a cemetery, yet the five-acre church site had been paid for whereas only an option had been taken on the other. A trade was negotiated with Leonard Parkinson in which the congregation acquired full possession of the present church site, giving back to Mr. Parkinson the five-acre tract, the church to be built at once, and the cemetery proposition to be considered later.

Father Streamler stationed at Vandalia from December 11, 1870, to July 11, 1872, attended the missions of Ramsey and Oconee. He had the lumber shipped from Vandalia and built the first small Catholic church in Oconee, a frame building 18x36

Ramsey—St. Joseph Church, Rev. Aug. Forster, Pastor . . . Pocahontas—St. Nicholas Church, Pioneer Residents . . . Oconee—Sacred Heart Church, Rev. Joseph Reis, Pastor, Rectory, Former Pastors, School and Sisters' Residence . . . Roodhouse—St. Athanasius Church . . . Grafton—St. Patrick Church and Rectory, Rev. M. J. Cummings, Pastor.

feet. He dedicated the new church to the Sacred Heart of Jesus, saying Mass therein for the first time May 9, 1872, on the occasion of the marriage of John A. Werner, the present cashier of the Oconee State Bank, and also, together with John Mickey, holding the honorable and responsible position of trustee of the church, these two having recently succeeded George Wessels and Peter Werner. At the Werner wedding and other religious exercises in the new church, wagon seats were used as pews while some brought chairs from their homes.

Mr. John Herbers, the volunteer organist, held this position until the dedication of the second church building in 1891, when he taught the Mass to Mr. Gerhardt Herman Rakers, who played the organ from then on. The male choir consisted of William Eckholt, Gerhardt Herman Rakers, Henry Rakers, John Herman Sommers and John B. Temmen. These have the distinction of singing the first High Mass sung in St. Patrick church at Pana.

The first trustees of the church were Joseph Lehn and Anton Fischer.

When Father Streamler left Oconee, the Franciscan Fathers of Teutopolis attended the mission at intervals until Father Rensmann, driven out of Germany during the Kultur-Kamp, came to America. He had charge of Vandalia and visited Oconee about once a month. His successor was Reverend Enzlberger, who gave spiritual guidance to these people from July 12, 1875, until March 22, 1876. Father Storp, then at Pana (1875-77), later at Shelbyville (1877-81), was given charge until October, 1879.

As soon as the church became a reality, the proposition of a cemetery for the Catholic community was again taken up. A two-acre tract just one mile east of the church was considered by many of the parishioners as the logical burying plot. Owing to some misunderstanding, the place was not bought for some time, although most of the members took it for granted that the matter was settled. Little Willie Berns, an infant, died and was the first to be buried in this plot. Father Storp, not taking any salary, diverted from the church fund a year's pew rent of $100.00 and thus he bought and paid for the present cemetery in October, 1878.

The Sacred Heart Parish of Oconee has gone through some very trying years both for priests and the good people of this community. Between the years 1879-85 there were many changes of pastors and frequently the church was attended from Teutopolis by the kind Franciscan Fathers. Father DeChene came from Assumption to Oconee for six months. Father Leufghen of Assumption also had charge for a short time. Father Hoven from Shelbyville helped out on several occasions.

In 1883 Father Ferdinand Stick had charge of the Parish for about two years. After Father Stick's removal, no priest came regularly to Oconee for more than a year. In the spring of 1885 the Right Reverend Bishop appointed Father Maurer to Oconee but on account of sickness he did not take charge until about six months later. The Bishop sent Reverend Father Krug at Easter time so that the people might have an opportunity to fulfill their Easter obligations. During this time a Franciscan Father from Teutopolis came on the Feast of All Saints to say Mass and bless the graves.

On July 7, 1885 Reverend Joseph Maurer stationed at Macon, took charge. Under this saintly priest's able guidance, the people were again united. Once a month on Sunday and usually remaining over Monday, Father Maurer came here from Macon to say Mass and to administer the Sacraments. He was never a resident pastor of Oconee, although he had charge of the parish from October 1, 1885, until October, 1903, when the first resident pastor, Rev-

erend Francis Harbe was appointed. A day in June, 1888, was a red letter day for Catholics in Oconee. It was the occasion of the first visit of a Bishop. On that day, Right Reverend James Ryan, D.D., confirmed a class of twenty-three children.

During Father Maurer's pastorate, the Altar Society, changed later to the Society of Christian Mothers, was organized. Mrs. Anna Rakers was chosen the first president.

As time wore on more Catholics took up their dwelling in the vicinity of Oconee, so that by the year 1891 the first house of worship proved too small for the needs of Oconee Catholics. It was then that by unanimous vote plans were started for the erection of a new and larger church. A contract for a frame structure, 60x36 with a tower sixty-five feet high was let to Skinner Brothers of Oconee. The early spring of 1891 found both contractors and zealous members of the church busy at their tasks. Work progressed sufficiently to permit the laying of the corner-stone in October of the same year.

In the same month of the next year, Bishop Ryan dedicated the new church. The clergy who assisted Bishop Ryan at the dedication were Fathers Maurer, Stick, Lammert and Pennartz. The parishioners, as well as their friends, from far and near had the opportunity on this occasion to hear two excellent sermons, one by Father Stick in English, the other by Father Pennartz who spoke in German.

The first mission was conducted in the new church in the year 1902. Father Neumueller, S. J., was in charge.

Once the church had been completed, the Oconee Catholics longed to have a resident priest. This favor the Bishop granted on the condition that a suitable dwelling and necessary conveniences would be provided by the congregation. In October, 1903, Father Harbe, the first resident priest came to Oconee. Before a rectory was bought the priests used the sacristy as an office while they took their meals and roomed at the home of Mr. and Mrs. William Eckholt.

There were three priests in charge of the second church: Reverend Joseph Maurer, 1885-1903; Reverend Francis J. Harbe, 1903-08, and Reverend William Pachlhofer, 1908-15.

When Father Harbe came, the congregation busied itself negotiating for a suitable tract whereon to build the parsonage. Lots were bought in 1900 from J. D. Chambers of Taylorville. H. G. Rakers and William Eckholt served on the building committee. On these lots stood an old frame house, which for some time, was used as the priest's home. This building, however, proved undesirable and was sold for $150.00. The purchaser moved it to the east side of town. During the summer and fall of 1904 a more modern and substantial priest's residence was built. In the spring of 1904 work was renewed on the church but owing to the lack of funds had to be abandoned for a short time.

Up to this time the walls of the church were bare. A contract was let to Schanbacher of Springfield to fresco the church. This called for an expenditure of $320.00. At the same time the high altar was redecorated. J. D. Lee received the contract for a concrete basement floor. His bid was $102.45. Through the generosity of a St. Louis friend a much-needed steam boiler was received. Loda and Paul were awarded the installation contract for the heating system on their bid of $170.00. In 1908 the need of an organ was felt. It was purchased at the cost of $59.50.

Father Harbe worked untiringly for the flock until he was transferred to Greenville, December 3, 1908. He was succeeded by Reverend William Pachlhofer. Father Pachlhofer worked with undaunted spirit throughout his stay in Oconee. Shortly after his arrival in 1909, lightning struck the church. A total expenditure of $998.95 was necessary to re-

pair the damage and fit the church for worship again. In 1911, a steam heating plant was installed for $795.00.

On Friday, September 28, 1911, at 1:30 A. M. lightning again struck the church. This time the bolt struck the spire. It set the building on fire and caused not only the destruction of the church, but also the priest's residence. As soon as it was seen that there was no possibility of saving the buildings, all efforts were centered upon saving the contents. Father Pachlhofer removed the Blessed Sacrament to a private dwelling (the home of Mr. John A. Werner).

Happily, the first church was yet extant and this was arranged anew as an humble place for the Eucharistic God and for week day Mass while Sunday Mass, in order to accommodate all members, was said by leave of the village officials in the Town Hall.

The first to be married in the second church were Jacob Maisch and Elizabeth Eckholt. The first funeral was that of Mr. Edward Stevens. Henry John Rakers, Anna Helen Weavers, and Cecilia Catherine Temmen were the first children baptized. The last marriage was that of Louis Kuhn and Ann Pollman, while William Temmen was the last to be buried from the second church. His wife, whose maiden name was Adele Vollmer, later entered religion and is now known as Sister M. Ambrose, Sister of Mercy at St. John's Hospital, Springfield, Missouri.

When a definite agreement for the erection of a new church had not been reached by the congregation at the expiration of one year, Father Pachlhofer thought it wise not to impose longer upon the generosity of the town people by occupying the Town Hall, and services were resumed in the old frame church which had been used for a school. The loss by fire which was only partly covered by insurance meant many sacrifices for the fifty odd families of the parish. But urged on by their steadfast Faith and their confidence in their able Pastor, plans were started for the erection of another church.

The Pastor and parishioners had the sympathy of their neighbors, both Catholic and non-Catholic, many of whom sent in contributions and lent a willing hand and much encouragement. The Right Reverend Bishop, James Ryan, D.D., sent a substantial donation and a most fatherly and encouraging letter. Others, friends of the Parish, did likewise which did much to buoy up the faltering spirits of the people of Oconee.

The third and present church, which is built in the Roman style of architecture, constructed of steel skeleton, is of dark red pressed brick with paving brick foundation, Bedford stone trimmings, and slate roof. It has a seventy-five foot tower with a street door leading to the choir and belfry. The dimensions are 87x 41 feet, 25 foot ceiling, and a seating capacity of 300.

The steam heating plant, which had been installed in the last church just before the fatal fire, was overhauled and placed in the new building.

The corner-stone of the new building was laid September 9, 1912, by Very Reverend Jeremiah Murphy of St. Patrick church, Decatur, Illinois, and Reverend Clemens Johannes of Nokomis, Illinois, delivered a very appropriate sermon.

The new church plans were drawn by St. Louis architects, Wessbecker & Hildebrand, while Joseph McCarthy of Pana, was the contractor. The building of the church progressed gratifyingly, in fact, so well that although far from being finished, Mass was said in it for the first time on Palm Sunday, 1913.

On September 21, 1913, Oconee declared a gala day for the new Catholic Church was to be dedicated. Right Reverend James Ryan, D.D., began the solemn dedication at 9:30 A.M. Afterwards Solemn High Mass,

in the presence of the Bishop, was sung. Father Simon P. Hoffman of Effingham was celebrant, assisted by a Franciscan Father of Teutopolis, and Father P. J. Moroney of Pana as deacon and sub-deacon, respectively. The Reverend Pastor, William Pachlhofer, served as Master of Ceremonies, and Reverend P. Aloysius Fromm, O.F.M., of Teutopolis, Illinois, delivered a brilliant sermon.

Immediately after the Solemn High Mass, the Right Reverend Bishop administered the Sacrament of Confirmation to a class of twenty-four children. At 3:00 P.M. Solemn Devotions were held when Reverend S. P. Hoffman gave an instruction which was followed by Benediction of the Most Blessed Sacrament.

After the services in the church, the Clergy wended their way to the new rectory, built just north of the church and at that time nearly completed, to give the Solemn Blessing to the new abode of the Pastor of the Sacred Heart Parish in Oconee. The cost of the new church was $16,-967.43.

The rectory, built to harmonize with the church of red pressed brick with paving brick foundation and white trimmings, is a commodious dwelling of nine rooms and bath, with spacious attic and basement having laundry, storage, furnace and coal rooms. It cost $6,896.66.

Reverend Bernard Wubbe entered upon his first parochial charge, October, 1915. He had been Chaplain of St. John's Hospital, Springfield, Illinois, for a few months after having been transferred from the assistant pastorate of St. Mary Church, Quincy.

The first task confronting him was the payment of the $800.00 debt which the building program had entailed. Mr. Peter Werner, trustee of the church at the time, suggested to Father Wubbe that a drive be made to obtain Liberty Loan Bonds to liquidate the debt. This proved very successful. The parishioners made gifts of various amounts in Liberty Bonds and War Savings Stamps, totaling more than $4,000.00.

During the great World War the people of Oconee showed themselves not only religious but very patriotic as well. Liberty Loan Bonds and War Savings Stamps were bought and patriotic demonstrations were numerous. Our young men rallied to the cause of our country. Among those who left Oconee to serve were Frank Epley, Charles W. Flesch, Leonard Flesch, Edward W. Hoen, Walter Chas. Hoehn, Bernard C. Holthaus, H. W. Holthaus, John Pollman, J. George Rakers, and John H. Rakers. The last mentioned made the supreme sacrifice.

The "old church" was renovated and a small but neat stage was added. The building was renamed Marquette Hall and ever since this building has been used for profit and pleasure for the parishioners. Entertainments, plays, etc., followed yearly in close succession.

Beautiful Stations of the Cross were installed in the new church. These were the gifts of members whose tablets affixed to the walls beneath the Stations recall their faith and generosity today.

The church debt practically paid, Bishop Ryan thought a parish of fifty years standing ought to have a parochial school for the education of the children. The pastor was heartily in sympathy with this idea for he knew that such an institution guided by the good Sisters would mean much benefit to the parish, but owing to his condition of health and the burden of such an undertaking upon his struggling little congregation, Father Wubbe asked to be relieved of his beloved charge. This request was granted under condition that he find some priest to exchange with him. Divine Providence, however, guided in another direction. Father Wubbe remained to build the school.

In the year 1922, the congregation quietly observed the Golden Jubilee of the founding of the Parish. A neat

nest egg was placed in the bank for the building of a school. On the site of the rectory, which had been destroyed by fire, ground was broken and a two-room school house with basement built of cement granite blocks was completed. During the process of building, turbulent waves ran high at times but the ever lively generosity of a number of pioneer members enabled the completion of a $4,000.00 debt-free and quite well equipped school, which opened its doors to the little children for an eight-grade course in the following fall, September, 1922. Here the good Sisters of St. Theresa Academy, Decatur, found their first mission in readiness. In time the number in attendance at school increased to sixty-three children. Many splendid sacrifices were gladly made for the sake of a Catholic education by the various families.

The housing of the good Nuns became a problem. Many parishioners wished the school to be made a two-story structure with living rooms for the Sisters on the second floor. This suggestion was rejected, however, as impractical. Father Wubbe vacated the rectory for the Sisters and moved into the old church or Marquette Hall, using the stage scenery for partition walls. But the building was cold and the winter most severe. As soon as the weather moderated, ground was broken to the north of the school for an addition to be built of concrete blocks consisting of three small rooms and a basement to be used for kitchen and dining rooms. This addition, built at a cost of $1,450.00, was intended as a temporary dwelling for the Sisters until such a time as a better house could be built. This addition to the school was later used as cloak rooms and music room. Seepage water in the basement and poor drainage conditions made the place unsanitary. The Sisters never moved into it. Father Wubbe lived therein for eleven months, and was preparing plans for a modest frame bungalow to be built for the Sisters between the church and school when he was transferred July 10, 1924, to Kincaid, Illinois.

His successor, Reverend Joseph A. Reis, coming from St. John parish, Quincy, entered upon his duties July 10, 1924. He moved into the school addition where he remained for one month. Called to Decatur for a conference with the Venerable Mother Charles of the Ursuline Sisters, he was requested to obtain a different dwelling for the Sisters, since they were loath to dwell longer in the building which was in reality and properly the priest's house. The Venerable Mother pointed out a house just across the street from the church and school owned by Joseph Brokamp of Taylorville. The parishioners deemed it advisable not to exceed $1,800.00 under prevailing conditions but the price fixed was above that and negotiations ceased. A cottage of four rooms and summer kitchen owned by Mrs. Esther J. Carroll, situated in a secluded spot of the village and just one block east of the church was about to be vacated. This was rented for $10.00 per month with the agreement that it be retained at least one year. Father Reis deemed it more economical to rent at the time rather than to burden the parish with a new and heavy debt.

The Sisters lived there for two years when a special offer was made by Mr. John A. Werner that he would deem it a privilege if the good Sisters would make their home in the house just south of his own, one-half block from church. It was the old Werner homestead and was still a part of his deceased father's estate. Therefore, in memory of his beloved father, Alois Werner, he considered it an honor if the Sisters deemed it advisable. The only stipulations being, that should the house be sold, the returns be used for a new Sisters' house and that a Requiem Mass be sung by the children on June 15th, the anniversary of the death of Alois Werner, for a period of five

years. Father Reis was exceedingly pleased with this generous offer. In fact, he had this house in view for some time. It was the desire of the people that the sisters have a dwelling of their own. The Pastor was loath to enter into any great venture because he considered sacred his predecessor's promise to the congregation of a two-year respite. Besides, there were other more pressing needs demanding attention. The little furniture saved from the fire in 1911 had been divided between the priest and Sisters. The Sisters' house, must, therefore, be furnished. This was done in a modest way for the sum of $800.00, while $300.00 was expended on furnishings for the rectory, and $250.00 for the school.

Father Reis, after considering the situation, determined to make the repairs and to give one year's salary, which he later changed to two years' salary, or $2,400.00. The school was much in need of toilets, which he had built, the cost of material being $231.69. The labor was donated by the men of the parish. The new Pastor renovated and redecorated the whole interior of the rectory. New roofs were necessary on Marquette Hall and outbuildings. The old roofing was replaced by a rust-proof metal at a cost of $218.00. This work also was done by the members. While the men were busy making repairs, painting, building and landscaping the ground, the ladies were not idle. A very convenient sacristy cabinet was installed by the Christian Mothers Society at a cost of $135.00. A shower of altar supplies to the Christ Child was given each Christmas, at which all the various necessary altar linens, handmade laces, antependiums, altar-boy surplices and cassocks, candle sticks, etc., were given. While the Christian Mothers were crocheting and sewing, the young ladies crocheted and embroidered beautiful altar covers and benediction cloth. The little school children took up the refrain, giving a costly benediction Velum, a hand-embroidered baptismal stole, and adjustable candelabra for benediction. When Father Reis came, he was told that the school was not properly heated and that the Sisters and children were suffering from the cold, and frequently repaired to the Sisters' house for their studies. He immediately set about to remedy the defect. Additional and larger pipes were bought at a cost of $60.00 and the whole plant overhauled. The labor which would have cost $54.60 was done gratuitously by Mr. Joseph H. Boll of Quincy, Illinois, who also installed a new water system in the rectory. The heating system, as repaired, proved quite satisfactory in spite of the fact that it was a hot water plant. It was used only one year, when in October, the temperature dropped so low as to make it advisable to reheat the school. The boiler was found to have been burst by some unknown cause. A new and larger steam heating plant was installed, which, after using the pipes on hand, and labor cost $550.00. This plant proved to be all that could be desired.

Church of St. Patrick, Bluffs, Scott County, Illinois.

Established in 1871.

Present Pastor: Reverend Patrick Fox.

The Church of St. Patrick, Bluffs, was organized in the year 1871 by Father Cogan, pastor of Jacksonville. A few Catholic families had settled there and the opening of a mine at Neeleyville brought many more to the community. Hence, anxious to have the consolation which the Sacraments of the Church afford, a petition was sent to Bishop Baltes, asking him to send Father Cogan from Jacksonville to take care of their spiritual needs. The first Mass was celebrated to the

great joy and consolation of those early pioneers in an old section house.

The following year, 1872, under the able leadership of Father Cogan saw the present mission church erected and dedicated to St. Patrick.

After the death of Father Cogan, St. Patrick was attended from St. Mary, Mt. Sterling, by Father Michael Clifford, under whose wise and spiritual administration the few Catholic families took on new life and vigor.

Soon after the death of Father Michael Clifford, St. Patrick Church was taken care of from Winchester by the following pastors: Fathers Julian Turmell, Joseph O'Boyle, Jeremiah Murphy, Thomas Masterson, John Daw and Daniel J. Ryan.

On the death of Father Ryan, Father John Crow of Jacksonville, was appointed by Bishop Ryan to take care of Bluffs. He was assisted by Fathers O'Brien and Joseph Finnegan.

Soon after Father William Heffernon had been appointed to Mt. Sterling, he was asked by Bishop Ryan to take charge of St. Patrick Church at Bluffs, and in the work was ably assisted by the following priests: Fathers Peter Paul McGuinness, James Murray and Charles J. Fanning.

Father Thomas Carroll succeeded Father Heffernon at Mt. Sterling and during his term as pastor, Bluffs was attended by his assistants in turn: Fathers James R. Moloney and Joseph McKeogh.

Upon the death of Father Carroll, Reverend Amos E. Giusti was appointed administrator and in turn was succeeded by Reverend Joseph O'Rourke.

Father O'Rourke, with the following assistants: Fathers Edmond Butler, Dominic F. Lydon and James J. Holmes, continued to take care of the spiritual needs of the people of Bluffs.

Reverend Patrick J. Fox succeeded Father O'Rourke and is being assisted by Reverend James J. Holmes in taking care of St. Mary, Mt. Sterling and St. Patrick Church, Bluffs.

Mission of St. Athanasius, Roodhouse, Greene County, Illinois.

Established in 1872.

Present Pastor: Reverend Frank Lawler.

St. Athanasius Church, Roodhouse, Greene County, was built in 1872, and attended from Carrollton during the administration of Reverend F. N. Recouvreur, Henry Alberts being the contractor. It was dedicated by Reverend Peter Joseph Macklin of Springfield, and the first trustees were John Corcoran and Michael Hatchett, both employees of the C. & A. roundhouse. Among the early membership were Matthew Steritz, an old time engineer, John Harney, a car inspector, and Charles Dolan. Matthew Wagner, at present conducting a restaurant on East Street in Jacksonville, was the first baby to be baptized.

In 1880, it was attended from Brighton by the Reverend J. D. Mitzler. In 1884, it was visited from Jacksonville, and from 1884 to 1890 from Whitehall, when Reverend Terrence Francis O'Brien became its first resident pastor. He was succeeded in 1892 by the Reverend Michael J. Davis. Reverend William Nevins, the next rector, came in 1894; Reverend James Joseph Dougherty in 1896. For some time past Roodhouse was without a resident pastor, and in 1897 it became a dependent of Jacksonville, attended by the Reverend Michael Henry Cowley, who was succeeded by the Reverend Joseph Finnegan in 1899. Reverend Michael J. Simon took charge of Roodhouse until 1903, when he was replaced by Reverend C. A. McDonnell, who in 1906 was succeeded by the Reverend Dennis O'Brien, pastor of the church of Greenfield, and

in March, 1908, Reverend Eugene A. Maguire took charge, and was replaced in June, 1913, by Reverend Christian A. Snyder of Jacksonville. In October, 1914, Roodhouse was attached to Jerseyville with Reverend Francis Shields in charge.

Under Father Shield's administration, extensive interior and exterior improvements were made. The outside was stuccoed and the interior redecorated, which improvements, indeed, wrought a remarkable change in the appearance of the church. Six memorial windows were also added. Father Shields was succeeded by Reverend Richard McKeogh in October, 1925. Reverend Francis Lawler of Jerseyville is now attending Roodhouse.

The present trustees are: William Connor and Daniel Dolan.

Church of St. Norbert, Hardin, Calhoun County, Illinois

Established in 1872.

Present Pastor: Reverend Daniel F. Daly.

Despite its natural beauty, the country surrounding the present town of Hardin did not appeal to the early pioneers, who having viewed its picturesque bluffs, decided to seek other fields that would better reward their toil. French settlers, passing through the Great Lakes, and down the Illinois river long before connected with the name of their illustrious countrymen, Marquette and Joliet, seem to be among the first who thought a living could be made along its shores.

English settlers are also numbered among the pioneers. Soon they were joined by German and Irish in cutting down the forests, draining marshes, driving the wolf and the deer to seek shelter farther west.

The history of the Catholic church in Hardin, whose patron saint is St. Norbert, may be said to date back to January 14th, 1872, when the first subscription list toward a building fund was started. On October 12th, 1876, two lots, 3 and 4, in block five, were purchased from Mrs. Helen Childs on the present site. In 1878, April the 25th, the building which had been erected for this purpose was dedicated by Right Reverend Peter Joseph Baltes, D.D., Bishop of Alton, assisted by Fathers Freimuth, Sullivan, Withaut and Winterhalter. On the same day the bell was also blessed in the name of the Immaculate Conception.

The Hardin parish at this time was a mission of the St. Michael church, of which Father Freimuth was pastor. John F. Nolte and Peter C. Barry acting as Trustees. In December of the same year Reverend C. Summers was placed in charge. After fourteen years of faithful service he was succeeded by the faithful and beloved Father Johannes who in turn was followed by the zealous Father Connelly. During these pastorates Mass was said in Hardin about once a month, but with the advent of the last named and his assistants, Reverend Thomas McGrath, Reverend James Joseph Dougherty and Reverend J. Kelly, Mass was said regularly every Sunday. It is owing to the arduous labors of Father Connelly that a rectory was built and that the parish was finally set apart by itself in 1903 with Father Kelly as the first resident pastor. Father Francis X. Smith, and Fathers O'Flarethy, and Kopp succeeded until Father Hickey was appointed and took charge in October, 1910. Up to this time, Messrs. Edward Heidenrich, Joseph Harrison and Stephen McDonald had acted as trustees.

As the parish continued to grow rapidly, new improvements were required, all of which were attended to economically so as to keep the parish free from debts. Societies such as the Altar Society, Holy Name, and the Sacred Heart League, were formed and the great need of a parish hall became apparent for their

meetings. At a general gathering of the congregation in April it was unanimously voted that a new church be built and the old church be converted into a hall. A subscription list was at once made up and met with such general success as to warrant going ahead with the project. The trustees, therefore, let the contract to Duffner and Stecker, St. Louis, with Wessebach and Hilderbrand as architects. Ground was broken on the same day, August 13, by the pastor. His trustees were Messrs. C. H. Lamar, and Henry Schleeper, Sr.

The laying of the corner-stone took place Sunday, October 4th, Right Reverend Edward Lancaster Spaulding, Vicar General of the diocese officiated, assisted by Fathers Hensey of Beardstown, O'Mullane of Michael, Douglas of Kampsville, Warden of Meppen, and the pastor.

Father Hensey preached the sermon. The church societies attended in a body and the Hardin Cornet Band furnished music. After the ceremony, Solemn Benediction of the Blessed Sacrament was given in the old church.

Owing to the world war waging in the European countries at the time, this same day was set aside by President Wilson for all churches to hold Peace Services. Accordingly, a Solemn High Mass was sung in the morning with the Reverend Pastor as celebrant, Right Reverend Edward Lancaster Spaulding, V.G., Deacon, and Father Hensey, Subdeacon. The Vicar General preached on this occasion to the large congregation present.

St. Norbert's Parish owes, in great part, the present church building to the foresight and zeal of Father Hickey. He has left a monument unsurpassed by any country parish in our diocese. His pleasing personality is fondly remembered, and for his departed soul a fervent prayer is offered by a grateful people.

On November 1, 1915, Reverend Michael Enright succeeded Father Hickey. Under his wise guidance, the spiritual interests of the parish made rapid progress. Many who had neglected their religion *for years* returned "To Their Father's House." He is remembered as a zealous priest, faithful to duty and always mindful of his high calling.

On July 1, 1922, the present pastor, Reverend Daniel Daly, found a parish where the Faith, planted by his predecessors, was flourishing in the hearts of a zealous, appreciative faithful people,—people who think nothing is too good for God.

This parish was well represented in the tragic World War, giving to the cause, men of as fine a physique and moral caliber as grace this fair land of ours.

Mission of St. Ubaldus, New Douglas, Madison County, Illinois.

Established in 1872.

Present Pastor: Reverend John R. Fannon.

Facing the village park and rearing the Cross well above the surrounding maples, stands St. Ubaldus Church, New Douglas, Madison County. The early Catholic settlers attended Mass at Staunton, Highland or Marine, with occasional Mass at a private residence, until 1871, in which year Reverend Frederich Lohmann, then stationed at Hillsboro, organized a parish and began the building of the church which was completed in 1872. He was succeeded as pastor by Fathers P. J. O'Halloran, P. J. Macken, and A. Schlegel. In 1879 it was attached to St. Mary's, Edwardsville, and ministered to by Reverend Francis X. Smith until his death in 1884. In the meantime, Father Schlegel took care of it until Reverend John C. Daw was appointed to fill the vacancy created at St. Mary by Father Smith's death. Father Daw, on taking charge of St.

Ubaldus, built a new school in which, they say, he taught for a considerable period each day. Doubtless he did so to save expense that could not be otherwise easily borne by the parish.

Reverend Francis N. Recouvreur came in 1889 as the first resident pastor and retired to St. Louis eight years later. During his pastorate, a parochial residence was erected. St. Ubaldus was then administered by Reverend Anthony Zurbonson from Staunton until 1899 when Reverend Thomas M. Moore took charge. Then came the following fathers in succession: Augustin Gorris, 1899-1901; Augustus Forster, 1901-05, who began the organization of the parish at Coffeen; Bernard W. Lee, 1907-08; Patrick H. Masterson, 1908-14, during whose pastorate the church at New Douglas was repaired; Hugh P. Brady, 1914 until his death, 1916; Timothy McKeough, 1916-19, during whose term the parochial residence was moved to Coffeen, and Reverend Michael J. Crowley. Father Crowley, since his coming, has organized a parish and built a church at Panama.

The parish has eighty families with a total population of about 280. It must be admitted, however, that not only a very large proportion of these attend church regularly, but the pastor is doing his utmost to quicken the Faith in the careless ones.

In 1925, there were eleven baptisms, and six marriages of which three were Catholic and three mixed.

Reverend John Raphael Fanon recently succeeded Reverend Michael J. Crowley, and now serves the parish of St. Ubaldus.

Church of St. Thomas, Newton, Jasper County, Illinois.

Established in 1873.

Present Pastor: Reverend John Lupton.

As early as 1847, the first church for Newton was built about three and one-half miles east of Newton in the old grave yard between the present hard road and the low road. There in that lonely and desolate country God watched over and protected His people and gave them that Faith, which has guided them ever since.

This church was known as St. Peter's and was attended by priests from Vincennes, Indiana. These priests with untiring zeal and courage endured hardships to take care of the spiritual needs of the flock.

About the year 1853, the Catholics of Newton, finding it inconvenient to attend this church in the country, held divine sevices at the family residence of Mr. Mortimer O'Kean. These services were conducted by the pastor from the Ste. Marie Church. It was a hard struggle for both priest and people, who labored unceasingly for the necessary means to provide a suitable place for the Eucharistic King.

In 1861 a piece of land was purchased from Mr. O'Kean near the western boundary of the village. On this property a small frame church (24x40 feet) was built. This, the first place of worship for the congregation of Newton was dedicated under the patronage of St. Thomas, Apostle.

Services were held in this church once a month by Father J. Sandrock, who was the pastor of Ste. Marie Church.

In the year 1873, Right Reverend Peter Joseph Baltes, D.D., Bishop of the Alton Diocese, appointed Reverend Cornelius Hoffmans as the first resident pastor of St. Thomas Church. After three years of faithful service, Father Hoffmans was obliged to give up his parish on account of ill health.

During his time, at the request of the Bishop, the congregation of New-

ton and St. Peter were united, services being held at Newton. Since that time the congregations have made rapid growth and advancement working harmoniously together for the cause of religious welfare.

Reverend John Molitor succeeded Father Hoffmans in 1877, and labored unselfishly for forty years among the souls entrusted to his care. His long years of faithful service endeared him to all, and his memory will ever be honored and revered. He died in January, 1917.

During Father Molitor's time, the little frame building became too small for the members of the rapidly increasing congregations of St. Thomas and St. Peter, so in 1880, it was agreed to erect a larger and more substantial building of brick. This building was the pride and boast of both parishes. Its lofty tower rising high above the city was seen for miles around and pointed out as the tower of the Catholic Church of Newton. In the year 1895, St. Thomas suffered a great loss when the beautiful sanctuary and sacristy were destroyed by fire.

By this time the congregation had increased to such a large number that in order to accommodate the worshippers, it was necessary to enlarge the church. The following year a transept, 60 by 24 feet, and a sanctuary were added to the main building at a cost of $15,000. It then furnished a seating capacity of five hundred. The St. Joseph's side Altar was donated by Mr. Bergbower, and the beautiful artistic main altar, Gothic in style, was the gift of Mrs. Elizabeth Boos and daughters.

Father Molitor was succeeded by Reverend Joseph Patrick Mundy, who gave enthusiastic services for the short time of eleven months. When the great World War broke out, he was appointed Army Chaplain and died a martyr to his calling.

When Father Mundy left to take up his duties as Chaplain, Reverend J. J. Cronin replaced him as the pastor of St. Thomas. Father Cronin, during his time there, did everything that could be done to beautify the house of God and make it a becoming dwelling for the King of Kings. Through his efforts, the people of St. Thomas have a church of which they may justly be proud, and which will remain for many a year as a proof of their support and loyalty.

After six years of hard labor, Father Cronin was promoted to St. Mary's Church, Paris, Illinois. He was succeeded at St. Thomas by Reverend John Lupton, January 26, 1925. Father Lupton is still the resident pastor.

The school was built in 1883, and has a present enrollment of fifty children. The Sisters of St. Joseph from St. Louis have been in charge since its foundation.

The following societies contribute much to the activity of the parish, namely, Altar Society, Holy Name, Young Ladies' Sodality, Holy Childhood, and the Apostleship of Prayer.

As a result of earnest co-operation between pastor and people, the church is entirely free from debt.

Church of St. Clare, Altamont, Effingham County, Illinois.

Established in 1874.

Present Pastor: Reverend James P. Walsh.

The first priest to celebrate Holy Mass within the confines of what is now St. Clare Parish was Reverend E. J. Durbin of Kentucky. That was in the year 1839. Well authenticated local tradition has it that Father Durbin visited the Altamont portion of his scattered flock twice a year and ministered to their spiritual needs. That the good seed sown by him in those far-off days—at least some of it—took deep root is evident today in the strong, active faith of the parishioners of St. Clare.

Reverend Silas Barth, O.F.M., writing in the Illinois Catholic Historical Review makes a statement which explains the coming of the Franciscan Fathers to the parish of Altamont: "One day in August, 1859," says Father Silas, "an old man came to us from Howard's Point and begged that one of us accompany him. He explained that he belonged to a parish numbering twenty-five families, native Americans, mostly from Kentucky, who had not seen a priest for several years. Father Damian, the superior, sent a priest the following week." The people themselves had built a church but for several years no priest had set foot in it. The "old man" mentioned was probably Henry P. Logue, who donated the land on which the old St. Bonaventure Church was built, and the monastery to which he came was St. Joseph's College at Teutopolis. Father Silas quotes Father Damian, O.F.M., who must have previously visited Altamont, as saying: "In this church I said Mass daily during my stay. I endeavored to encourage and instruct the people in order to prepare them for the sacraments for which they longed in vain for many years."

The church spoken of, with all its records, was destroyed by fire on Christmas day, 1873. The following year work was commenced on the new St. Clare Church, a frame structure, 33 by 68 feet. It was ready for occupancy in 1875 in which year it was dedicated.

Between the years 1874 and 1889 the following Franciscan Fathers from Teutopolis had successive charge of Altamont: Reverend Francis Albers (who built the church) 1874-75; Reverend Michael Richardt, 1875-77; Reverend Clement Deymann, 1877-79; Reverend Jerome Hellhake, 1879-84; Reverend Florence Kurzer, 1884-86; Reverend Placidus Krekeler, 1886-87, and Reverend Stephan Scholz, 1887-89. Three of the above mentioned Fathers are still living and active in the ministry. Father Francis is the present pastor of St. Augustine Church, Chicago; Father Jerome serves in the monastery of St. Joseph, Cleveland, Ohio, while Father Florence is doing parish work at Guardian Angels Church, Chaska, Minnesota. The other four have gone to their eternal reward.

During the Franciscans' administration a parish school was operated with an attendance of fifty pupils but with the coming of the Diocesan priests, the school was discontinued.

After the Franciscan regime came the Diocesan pastors: Fathers J. Gratza; William Michael; Patrick Lyons, who died pastor of Paris in 1925; Herman Gesenhues, who remained for eight years; Clement Sommer (died at Altamont three years after assuming charge), and J. H. Stuebe who was pastor for ten years during which time he built the St. Elmo mission church and bought the cemetery grounds.

Reverend James P. Walsh, successor of Father Stuebe, entered upon his duties as pastor of Altamont, October, 1912. Since his coming the spiritual and temporal interests of the parish have been appreciably advanced. Under his direction the building of the St. Clare Church was begun in the Fall of 1921, the corner-stone of which was laid in June of the following year. The dedication took place on June 10, 1923. Dean (now Monsignor) Louis W. Lammert officiated at both ceremonies.

Regarding the dedication which proved the occasion of much local and general rejoicing we are inserting an extract taken from the Altamont News:

"Sunday, June 10, 1923, was a great day in the history of St. Clare Catholic Church, for it marked the dedication of the beautiful new church costing approximately $40,000.00. The services, beginning at 10:45, were beautiful and impressive. Very Reverend Dean Lammert of Effingham, conducted the dedicatory

part of the program. The officers of the Mass were: celebrant, Reverend James P. Walsh, the pastor; deacon, Reverend William Quatman, of Sigel; sub-deacon, Reverend Charles C. Sandon, assistant pastor, and master of ceremonies, Reverend Daniel J. Doyle, of Effingham.

"The fine choir of St. Joseph's College, Teutopolis, furnished the music for the occasion under the able leadership of Reverend Thomas Rust, O.F.M. This choir, composed of eighty voices, has established more than a local reputation.

"Reverend William T. Sloan of Granite City, one of the Diocesan Missionaries, delivered a sermon on the occasion. In addition to the priests in the sanctuary, the following clergy were present: Fathers William Pachlhofer, George Nell, Jeremiah J. Cronin, Frederick Neveling, Philip Marke and Alphonse Rhode."

The Ladies' Altar Society and the Young Ladies' Sodality served a delicious dinner to almost one thousand guests.

The new church, Gothic in style, was designed by Ludwig and Dreisoner of St. Louis. It is built of rug-faced brick with Bedford stone trimmings. This combination produces a pleasing effect on the eye. Not alone the congregation, but the entire community, is proud of this new church.

It may be interesting to record here the names of the pioneer families and builders of the first Catholic Church at Altamont: Laurance Carr, John Swaters, Patrick Doran, J. F. Quatman, Bernard Keckenkemper, Mathias Faber, Nick Weider, Mrs. Mary Shab, Charles Vogel, Chris. Seibert, William Samuels, Mathias Johanns, Michael Zacha, Henry Muller, Herman Heimann, Franz Joseph Vogel, Mary Ann Drysdale, G. B. Mager, and Isaac L. Dial.

Thirteen young ladies from the parish are serving God in various religious communities. They are: Agnes Warnet, Mary Johanns, Veronica Schoening, Agnes Weider, Elizabeth Bannister, Anna Wernet, Paulina Wernet, Augusta Johanns, Susana Johanns, Mary Weider, Mary Vogel, Mary Wernet and Cecelia Wernet. This roll call of consecrated virgins speaks volumes for the Catholic Faith of the parish. But the parishioners of St. Clare are not less patriotic than religious as may be seen from the fact that twenty-six boys from the parish answered their country's call in the late war, one of whom, Joseph Roedell, was killed in action.

St. Clare parish has several well-organized societies, namely, League of the Sacred Heart, Ladies' Altar Society, Young Ladies' Sodality, Children of Mary, Men's Building Fund Society, and Holy Name Society.

From 1922-25 Father Walsh was assisted by Reverend Charles Sandon who took care of the missions of Shumway and St. Elmo. Shumway is now attended by Father Heslin, chaplain of St. Anthony Hospital, Effingham.

Church of St. James, Decatur, Macon County, Illinois.

Established in 1875.

Present Pastor: Reverend Francis J. Ostendorf.

In 1875 Decatur had but one Catholic Church, St. Patrick's. The members of German descent, most of whom had immigrated to this country when grown up, found it difficult to understand the language. As a consequence many grew indifferent to their religious duties and were gradually losing their faith. A small band of those who had always faithfully attended church, under the leadership of Carl Bottenhorn, had repeatedly applied to the Bishop of Alton to secure the services of a priest who could minister to them in their own language. These appeals,

for a time, went unheeded, possibly because German priests were scarce and the number of Germans in Decatur was small.

Finally, in August, 1875, Reverend Bernard Fresenborg was sent to organize a parish to be dedicated to the Apostle St. James the Lesser. He gathered the German families together and held services during his short stay in Power's Hall.

Notwithstanding his best efforts, Father Fresenborg failed in his mission, partly because of the lack of financial backing and partly because of his tactical inability to hold the little flock together. He left Decatur as only seven families showed a real interest in the new parish. Later Carl Bottenhorn secured a lot on East Clay street, making a partial payment on it, for it was still the fond hope of the well intentioned people that some day they would be in a position to build a new church and support a resident pastor.

In the summer of 1877, Reverend Joseph Spaeth, who had just been ordained, was appointed pastor of St. James by Bishop Baltes. He made his home for the time being with Father Timothy Hickey, who was then in charge of St. Patrick Church. Being a man of strong will power and great energy he brushed aside all obstacles and difficulties in his determination to organize a parish.

At a meeting of the trustees, held October 11, 1877, it was decided to lift the mortgage on the lot which had been purchased as a site for the church. At this meeting also the bids for the erection of the new building were opened and the contract awarded to the lowest bidder, William Niederter, for $1,987.00, not including the excavating for the foundation, nor the sand, brick or plastering. At a meeting held three days later, Anton Heckler and Peter Melchiors were chosen as a Board of Directors of the new building. At this time only sixteen families took an active part in the parish.

The church was dedicated on New Year's Day, 1878, Father Spaeth saying the Mass and Father W. Cluse preaching the sermon. The building cost about $3500.00 and was divided into almost equal parts, the south portion serving as a church, and north half as a temporary school room.

When Father Spaeth came to consider the engagement of a teacher, he had already reached the limit of his resources. As he was unable to secure the services of a teacher without pay, he induced his brother, Anton, who was then a student and had made arrangements to enter the Teachers' Seminary at Milwaukee, Wisconsin, to take over the task. He served a year without salary, but was furnished his board and occasionally a little spending money. He was succeeded by a Mr. Meyer who remained only a short time. Then Mr. Tenger was appointed. The number of children attending increased rapidly so that the end of the year 1879 seventy pupils were enrolled with C. A. Regenfuss in charge, a very able teacher, who remained till 1891. Father Spaeth, being a musician, immediately set himself to training a choir, and at the same time taught the school children to sing German hymns during church services.

After completing the church Father Spaeth took up his residence in a house on Wood street back of the church. At the end of two years he resigned on account of ill health and on the first of August, 1879, Reverend Louis W. Lammert succeeded him as pastor of St. James' Church. The parish then numbered fifty families. In 1882-83 the membership increased to 100 families when a coal company was organized and brought many miners to Decatur.

Up to this time the pastor had lived in a rented house on Wood street. It was now thought opportune to build a parsonage. On October 30, 1883, the contract was let to Henry Kain for $2396.00. He was to

furnish all labor and material except the painting. The total cost was about $3000.00. This building was erected just east of the church.

In 1899 a new school consisting of two rooms was built on a lot east of the parsonage for $2500.00. Two years later the partition in the church was removed and a sanctuary and a sacristy added costing about $2,000. This work was done and the money raised by Reverend Joseph Foerster who was in charge during Father Lammert's absence abroad.

From 1891 to 1896, Miss Tuke and Miss Gast taught school. The following year Miss Tuke and Miss Storp were the teachers.

On the first of January, 1896, Father Lammert, who was held in high esteem by his parishioners, left Decatur, having been appointed to St. Anthony's Church, Effingham He was succeeded by Reverend Alois Teppe, a very active and zealous pastor.

In 1896 an addition to the school was built by Frank Sommer at a cost of $5,000.00. The following year the property at the northeast corner of Clay and Webster streets was purchased from St. Mary's Hospital. In the little four-room house that stood on this lot, three school Sisters of St. Francis, who came from Milwaukee, Wisconsin, in August, 1897, made their home for five years until the new Sisters' house was built on the lot west of the church. This house cost $2200.00. There were 113 children enrolled in the school when the Sisters came, increasing gradually to 175 in 1911.

In 1907 the need of a new and larger church became apparent and a collection for funds was started. The parish counted but 100 families at this time, yet in four years there was $28,500 in the treasury. Father Teppe's health was poor, and as the time to build was imminent, he felt that he was not physically able to undertake it. Right Reverend Bishop James Ryan, D.D., however, refused to accept his resignation in February, 1911, and requested him to carry out his plans. He had labored so faithfully and successfully during trying times that the bishop thought that to him should go the honor of building the church. The plans and specifications of George Stauduhar, of Rock Island were approved and accepted. The general contract was awarded to Polson Brothers, of Chicago, for $43,500.00. The site of the new church was the northeast corner of Clay and Webster streets.

The corner-stone was laid June 11, 1911, with impressive ceremonies by Very Reverend Timothy Hickey, Vicar General of the diocese. He gave the English address on the occasion and Father Lammert the German. Father Teppe's request to be relieved was reluctantly granted by the Bishop. Reverend F. J. Ostendorf of Green Creek, the present pastor, was named his successor and assumed his duties September 1, 1911.

The church was completed with the exception of some of the stained glass windows and dedicated by Bishop Ryan on the 23rd day of June, 1912. On this occasion the former pastors, Fathers Spaeth, Lammert and Teppe assisted at the ceremonies. Reverend F. J. Kuhlmans, S.J., preached the sermon. The final cost of the church was $75,000.00.

In June, 1917, Reverend Charles Wozniak, recently ordained, was sent to St. James to organize a Polish parish, as the number of Polish members had increased to about thirty families. Not meeting with the success anticipated, he left in October, 1918, to enlist as chaplain in the Polish Army.

Reverend Frederick Klasner, who had just been ordained, came to St. James as assistant pastor in June, 1922. He is a willing and zealous worker, well liked by the people.

In 1921 the church was free of debt. In the spring of the following year subscriptions were started for a new school and community center, as the old church and school, the former having been converted into a

hall in 1912, was now too small for the ever-growing parish.

August, 1924, work on the new fire-proof school was commenced by Lafond and Hartung, Kankakee, Illinois. The site, 180x220, was the northwest corner of Clay and Webster streets. The building was completed September, 1925, at a cost of $180,000.00, and dedicated October 18th, 1925 by the Right Reverend James A. Griffin, D.D. It consists of two stories and a basement. The east part contains eight large classrooms and the west portion an auditorium with stage, heating plant, bowling alleys, club rooms and kitchen.

The St. James annual account for 1926 gives the following interesting data: 292 families, totaling 1,176 souls, 269 children in the grade school taught by eight Franciscan Sisters from Milwaukee, and 46 baptisms.

The following well organized societies are active in the parish: Holy Name, Married Ladies', St. Aloysius (for boys), and St. Agnes(for girls) Societies, and the Young Ladies' Sodality and the Society for the Propagation of the Faith.

Church of St. Joseph, Springfield, Sangamon County, Illinois

Established in 1875

Present Pastor: Reverend Patrick J. O'Reilly

The first move towards the foundation of St. Joseph Parish in Springfield was made in 1875, when Reverend Manasses Kane was sent there by Bishop Baltes. In 1877 Father Kane built St. Joseph church and also a four-room school, the Ursuline Sisters taking charge.

The church bell was donated by S. W. Hickox and still continues to ring out its tidings of joy and sorrow.

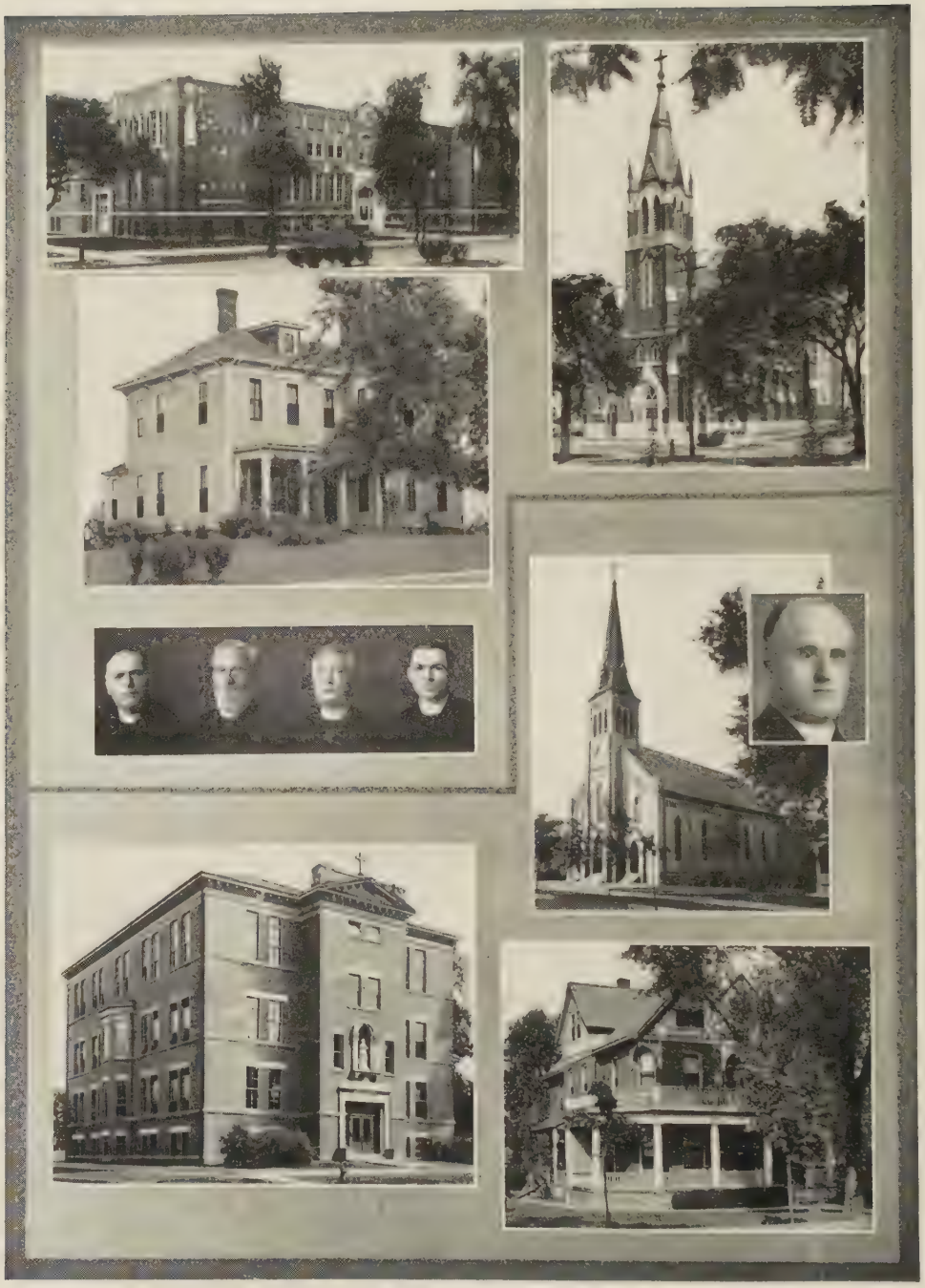
The first trustees of St. Joseph were Patrick Myers and James Walsh. The following were among the first members: William Mulcahy, S. W. Hickox, Patrick Sullivan, Thomas Armstrong, Patrick Higgins, James Redmond, William O'Connell, Michael Burke, James Walsh, Frank Reisch, John Carey, Jerry Kerin, Sylvester Paque, Patrick Lawler, Maurice Healy, John Mernin, George W. Burke, J. McDonald, John Fogarty, Richard Sullivan and Michael Lucy. The nationality of the above it is not necessary to state.

The founding of churches is not apparently good for the health, and so in 1881, Father Kane was obliged to give up his charge. In that year Reverend Dennis J. Ryan came to St. Joseph, taking quarters at the northeast corner of Sixth street and Eastman Avenue. After a few years he built in part the present parsonage. He also installed a pipe organ that could not be duplicated today for less than twelve thousand dollars. He was a man of parts, dear to all, whether Catholic or not. His assistant was the Reverend William Murphy. Trustees, John Carey and James Redmond.

In 1896 Bishop Ryan called Reverend Michael Clifford to St. Joseph, Father Ryan and Father Murphy going elsewhere. Father Clifford had as first assistant, Reverend Heffernan who remained three years. He was succeeded by Reverend Francis Kehoe, who was, after two years, transferred. His next assistant was Reverend Dennis J. Ryan, who remained one year. Then came Reverend Joseph A. M. Wilson, who remained three years. His last assistant was Father McCauley, who remained three years.

Father Clifford was already an old man when appointed to St. Joseph and yet did good work. He erected three altars, the main one still being the admiration of the city; he also built the cement walks. Father Clifford died in 1906, Father McCauley remaining in charge until September, 1907, having as assistant Rever-

Hardin—St. Norbert's Church, Rev. Daniel Daly, Pastor, Old Church . . . Altamont—St. Clare's Church, Rev. J. P. Walsh, Pastor . . . Newton—St. Thomas, Church, St. Thomas School, Rev. J. Lupton, Pastor, First Church, Teachers Residence, Rectory.



Decatur—St. James' School, Church, Rectory, Rev. J. Spaeth, Rt. Rev. L. W. Lammert, Rev. A. Teppe, former Pastors, and Rev. F. J. Ostendorf, present Pastor . . . Springfield—St. Joseph's Church, Rev. P. J. O'Reilly, Pastor, St. Joseph's School, Rectory.

end John Enright. Reverend P. J. O'Reilly was then appointed, Father Enright remaining for a short time as assistant, being followed by Rev. D. D. Miller late of Belleville, now of Rockford. Then came Reverend Hugh Brady who remained five years. Then Reverend Joseph McKeogh for five years, and succeeding him Reverend Peter Masterson for the past three years. The trustees of St. Joseph are Robert Emmet Nolan and James F. Morris.

His usual good luck waited on Father O'Reilly at St Joseph. He arrived there just as the progressive wave was sweeping the city. Like the others, St. Joseph was caught up and carried to her present position. Before this there were only three respectable things in the parish, the organ, the altar, and the debt. In 1910 a one hundred thousand dollar school was built, a third story was built upon the house, the church gallery was enlarged and new stairs built, the old being narrow, winding, and dark.

St. Joseph has now a wealth of vestments and sacred vessels, all of which were given as memorials requiring no diplomatic finesse on the part of the priest.

The tabernacle is steel, the interior covered with gold leaf, the front door being heavily plated. It was given in memory of Mr. and Mrs. Michael Tarrent by their children. An exquisite chalice specially made in Germany is a memorial to William Daughton by his mother, Mrs. Edward Daughton. The grand ostensorium is in memory of John and Catherine Donovan by their children. The ciborium, large and beautiful, in memory of Christine Armstrong by her sisters. Another ciborium of solid gold was given by the Reisch family in memory of Frank and Annie Reisch. The crucifixion group in memory of Mr. and Mrs. John McCoffery. The gold plated sanctuary lamp is in memory of Reverend James Murray. The altar railing is a memorial of T. D. Hogan. The rose window, the Cross and the Flag, was erected in memory of Michael Burke by his children. A set of white and gold vestments was given in memory of William Murray. A set of black vestments is in memory of Mary Reilly. White cope in memory of Mrs. Goveia. Benediction veil donated by Mrs. Keegan. A black cope in memory of John Carney. Two votive candelabra, one in memory of Mrs. Geoffrey Ryan, the other in memory of Mrs. Mary Hayes. Two gold candelabra in the sanctuary are in memory of Mr. and Mrs. Andrew Quinn. The Blessed Virgin's altar is in memory of Mr. and Mrs. James Kennedy. St. Joseph's altar is in memory of James D. Fielding. The Christmas crib is in memory of Mr. and Mrs. Maurice Healy; donated by their children. Two chandeliers, one in memory of Mr. and Mrs. Curran, the other in memory of Mr. and Mrs. Michael Brown.

Six priests were given to the church: Right Reverend Monsignor M. A. Tarrent, Reverend James Murray (deceased), Rev. James Stack, C.S.C., Very Reverend Monsignor Amos Guisti, J.C.D., Father Carey, and Father Edgar Case, S.J.

The following young ladies taught, or are yet teaching in the schools: Miss Ella Tarrent, Miss Kate Myers, Miss Hanna Curran, Miss Julia McMurray, Miss Elizabeth Armstrong, Miss Margaret Schliff, Miss Lucy Dunnigan, Miss Catherine Higgins, Miss Margaret Tarrent, Miss Mary Kane, Miss Mary Tobin, Miss Mary Healy, Miss Laura Healy, and Miss Clara Hickox.

St. Joseph's school has four hundred children cared for by eight Ursuline Nuns.

The parish consists of four hundred families, mostly of Irish descent though there are representatives of eleven nationalities; there are a few Germans, a few Italians, a few Poles, and others. Many of the so-called foreigners are among the best supporters of the church; one Polish

family deserves special mention, and that is the family of C. J. Hodalski. Mr. Hodalski played the organ at St. Joseph for seven years free of charge, whilst his five sons were the mainstay of the choir.

T. D. Hogan was especially helpful during the construction of the new school. Busy as he was, he gave his time and business acumen to the work while the rector was sick at the hospital.

The largest donation to the new school was made by Andrew Quinn —one thousand dollars.

Williamsville is attached to St. Joseph church, but at present there are no Catholics there.

The following young ladies entered religion:

The Order of St. Ursula—Sisters Raphael Armstrong, DeChantal Runyon, Bernadine Tarrent, Margaret Mary Porter, Mary Rose Williams, Barbara Klaholt, Dolores Foley, Stanislaud Glavin, DePazzi Donovan, Patricia Barron, Austin Greeley, Bernadette Greeley, Mary Ellen Steffes, and Mary Ann Tobin.

Order of the Good Shepherd—Sister Mary of the Holy Souls Daly.

Sisters of Loretto—Sister Clara Hickox, and Sister DePazzie Burns.

Order of St. Francis—Sister Patricia Kane.

To sum up the history of St. Joseph with special reference to the past twenty years, the reader is referred to I Thes. 1:8 "We need not to speak anything," for "in every place" is known our loyalty to our Caesar and our God. During the late unpleasantness St. Joseph sent to the front two hundred men, four making the supreme sacrifice. Each one gave generously from his modest treasury, thus supplying the sinews of war in men and money.

St. Joseph stands high on all diocesan records giving over $22,000 to the orphanage building. The acid test came with the drive for the new cathedral. Here it may be said of St. Joseph—"*Exultavit ut gigas,*" etc. Indeed we went one better than this for soon St. Joseph's was found in the anomalous position of driving and leading at the same time. What St. Joseph's did for the drive in the first announcement of $30,000.00, will never be known. Just as the Diocese looked to Springfield, so Springfield looked to St. Joseph's, and now that it is all over there should be general rejoicing that this pious belief did not suffer at our hands—*Ite ad* Joseph.

This excellent showing is due principally to the Holy Name men with Mr. Peter Rossiter in the chair, and Mr. Arthur Elshoff, secretary.

As to parochial work it is not necessary to speak further. The parish is now of age and can speak for itself.

Church of St. Augustine, Ashland, Cass County, Illinois.

Established in 1875.

Present Pastor: Reverend Denis O'Brien.

To the west of St. Augustine church proper, there stands a building now known as St. Augustine Hall. This little edifice was built fifty-one years ago by a small band of loyal sons of Holy Mother Church, and put under the protection of the great St. Augustine. During the first years of its existence, it was attended as a mission from Petersburg by Reverend Augustine Sauer. Doubtless, it was that good Father who gave it the name of his patron saint —a name which it still proudly bears. Father Sauer did not remain long in charge, being soon transferred to Carrollton where he continued pastor for many years. He died a week before the time set for the celebration of his Golden Jubilee in the priesthood.

Father Sauer was succeeded by Reverend Owen O'Hare who ministered from 1878 to 1880. The third

pastor, Father Thomas Hogan, had charge of Ashland for the next four years. It was he who built the present handsome church, but sadly enough, he did not live long to enjoy it, for he died in 1884, shortly after its completion. His remains were sent to Wisconsin for burial.

The next to assume charge was Reverend William J. Merscher, the present pastor of Sacred Heart Church, Springfield. He has the distinction of being the first resident pastor of Ashland.

After Father Merscher, came Father McGuire, during whose ministration the parochial residence was burned down and all the church records with it, but Father McGuire, nothing daunted by this heavy loss, built the present rectory on a more elaborate scale. His five years stay were years of zealous and fruitful labor. Ashland has had few priests whom it liked better than Father McGuire.

Reverend Anthony Zurbonson, lately called to his reward, filled the vacancy made by Father McGuire's departure to Franklin. Father Zurbonson remained only a year, but during that short time he bought a five-acre tract of ground which has since been converted into a beautiful cemetery; and had the Silver Jubilee of the parish celebrated with becoming splendor.

Father Joseph Meckel was given charge in 1899, and ministered faithfully until 1905, when he left for Ireland, to return no more. Father Thomas J. Connolly, successor to Father Meckel, was pastor from 1905 to 1913, during which time he had for assistants, Reverend John Lupton, now pastor of Newton; Reverend Peter Paul McGuinness, present pastor of Morrisonville, and Reverend James Murray, now deceased. The parish grew and flourished during the ministry of these four priests.

In 1913, Father Connolly went to Colorado to recuperate his failing health, and Reverend William H. Murphy, who was to labor in Ashland for the next seven years, became pastor. After a long illness, borne with true priestly resignation, Father Murphy died at Ashland, July, 1920, and was succeeded by the present incumbent, Reverend Denis O'Brien. The present lay trustees of the church are W. P. Newell and Henry Henn.

An out-standing fact in the recent history of St. Augustine's parish was the celebration of its Golden Jubilee in 1924. For weeks before the event, pastor and people had been making elaborate preparations, so that when July 1 dawned, everything was in readiness. The church and parsonage, interiorly and exteriorly, were decorated in such becoming taste as to excite the admiration and praise of all those present. Reverend Anthony Zurbonson was celebrant of the Mass, assisted by Father Lupton as deacon, Father McGuinness as sub-deacon, and Father Murnane as master of ceremonies. Present in the sanctuary were Right Reverend James A. Griffin, D.D., Fathers Michael J. Davis, Lucius Alexander, George Kenny, Edward Butler, Timothy M. Moloney, Louis Hufker, William Costello, and many other priests from the surrounding country. The Bishop gave an inspiring sermon complimenting Father O'Brien and his parishioners for their love of God and country as exemplified in that day's proceedings. After the sermon, the Bishop administered the Sacrament of Confirmation to a class of 75; then came a sumptuous banquet served to the Bishop and visiting priests by the ladies of the parish. The dinner toasts—"Our Country," "Our Bishop," and "Our Holy Father,"—were given by Fathers O'Dwyer, Maloney, and Hufker, respectively. Hon. Edmund Burke followed with an impressive address. The last to speak was the Bishop, and needless to say he acquitted himself in his usual eloquent and charming manner.

Seventy families, most of whom live by tilling productive soil, make up the parish at the present writing. The congregation receives much help along social and religious lines from the Children of Mary, St. Aloysius Society, Young Ladies' Sodality, and the Altar and Holy Name Societies.

Church of St. Michael, Hume, Edgar County, Illinois.

Established in 1876.

Present Pastor: Reverend Morgan J. O'Flaherty.

Founded nearly half a century ago, this church was originally a frame building of very modest proportions. Though few in numbers, the faithful of this parish had always cherished the desire to erect a more pretentious structure to the greater glory of God.

The several resident pastors directed their efforts to that end. But it remained for Father James Ahern to bring to realization the ardent desire of the Catholics of this community. At the present writing, a new edifice is under construction which, when finished, will rank with many of the fine churches of the Diocese. It is of early Gothic design from plans drawn by the eminent architect, Thomas F. Imbs, St. Louis, Missouri. It is the aim of the pastor and people to make it an appropriate home for Our Lord in the Holy Eucharist. Its completion will mark great religious progress in this section of the diocese and will undoubtedly demonstrate what can be accomplished by a small, God-loving congregation of twenty-two families led by a zealous pastor.

Its construction has created quite an interest in the community, regardless of creed. This was manifested in a very practical manner by the substantial donations that have been received from those outside the Church.

The parsonage is a substantial brick building, and though built many years ago, is quite up to date in home conveniences.

In June, 1924, Right Reverend James A. Griffin, D.D., visited the parish and administered Confirmation to twenty children. The parish has a Holy Name and an Altar Society.

Since the above writing, the church has been completed and now stands as a practical proof of the deep faith and generosity of those responsible for its erection. Father Ahern was lately promoted to Beardstown, and his place at Hume taken by the present pastor, Reverend Morgan J. O'Flaherty.

Church of St. Anselm, Kampsville, Calhoun County, Illinois.

Established in 1877.

Present Pastor: Reverend Agnell J. Bleser.

Within the parish limits of St. Anselm, three miles north of Kampsville, at the foot of Perrin's Ledge, on the shore of the Illinois river, it is thought that Pere Marquette and Sieur Joliet stepped ashore, in the late summer of 1673, the first white men to put foot on Illinois soil.

The Catholic congregation of Kampsville was first organized in 1877 as a mission attended by Father Otto Freimuth who was pastor of St. Michael church at Michael, Calhoun County, Illinois. During that year a solid frame church building was erected, 75 by 35 by 50 feet, with a steeple 80 feet high, at a cost of about $2,500.00. Fischer, of Hardin, was the architect. The records show that thirty-five families gave $2,-842.00. The ground, about 300 feet, in the very heart of the village was donated by the pioneer settler and benefactor of the parish, Mr. M. A. Kamp. He donated also three acres of the scenic land near by for a Cath-

olic Cemetery. The first trustees were M. A. Kamp, who died at the age of 93, November 24, 1922, Joseph Hayn, who died October 11, 1922, at the age of 78 years, and Bernard Kinscherff, who died in 1900, also at an advanced age.

The church was dedicated in the fall of 1877. The two bells, the larger one in honor of St. Michael, the smaller one in honor of St. Joseph, were blessed on April 24, 1878 by Right Reverend Bishop Peter Joseph Baltes, D.D., of Alton, assisted by the Fathers Sullivan, Witthaut, Winterhalter and Freimuth.

The first baptism in the new church was that of Michael Brangenberg (Dec. 2, 1877); the first marriage was that of Henry Stratmeyer and Catherine Kamp (Dec. 26, 1878), and the first funeral, that of Gerhard Richter, infant son of Mr. and Mrs. F. Richter, (July 21, 1879).

Father C. Sommer attended the mission of Kampsville from December, 1878 to June, 1892. He procured the present simple but beautiful altars and other church equipment. His long stay and strong personality left a deep impression on the mission. Father C. Johannes attended Kampsville from June, 1892 to July 1, 1897. He built the present ten room rectory, costing about $1,200.00, and on November 1, 1895, he was appointed the first resident pastor.

Father John August Duval was pastor from July, 1897 to March, 1901. He opened in 1898, the first parish school, a frame structure 24 by 18 feet, and placed it in charge of the Precious Blood Sisters. He installed a furnace in the rectory, and organized a parish band. During his time a greater and deeper interest in apple-raising was aroused. In 1900 Father Duval built the little brick mission church 40 by 20 by 30 feet with a 60 foot tower, in honor of St. Agnes at Belleview. This was needed to better attend the spiritual needs of the western, smaller half of the parish. This mission began with twenty families and received monthly first Sunday Service. But in the course of years the little mission slowly dwindled to nine small families and with improved traveling facilities these few families find it more convenient to attend the Kampsville church.

Father Francis Xavier Sturm came in March, 1901, and remained only a short time. Father J. A. Rheinhardt, assistant at Michael for the Hardin Mission, looked after the parish until Father A. Ulric arrived on November 11, 1902. He had been with the Jesuits as a home missionary for many years in the eastern states. He was a very capable and zealous priest, and taught in person the parish school for a number of years. His varied and constant activities overtaxed his strength, with the result that in 1908 on a sick-call to Meppen he contracted a severe cold. Complications set in and he was hurried to St. Anthony's Hospital, St. Louis, Missouri, for an operation. He died March 24, 1909, and was buried, as he desired, in the center of the parish cemetery, graced by a beautiful stone. His memory will ever be cherished in the parish, as that of a holy priest. "Holy Father Ulric," so the parishioners still speak of him.

Father F. Neveling came on Palm Sunday, 1909, and remained until October, 1911. With the coming of Father Edward S. Douglas in October, 1911, the present Sisters' house was built, a frame structure of eight rooms with a basement, costing about $1,300.00. In September, 1913, he reopened the school with the Ursuline Sisters of Alton in charge. In the winter of 1914 the school was totally destroyed by fire. But the undaunted pastor soon rebuilt a large combination school and hall 60 by 30 feet, costing about $1,500.00. He installed modern plumbing in the rectory and in the convent, and also bought a Delco Electric Light Plant which furnishes light for all the church buildings. Furnaces were installed in church, school and convent

and the church's interior was beautifully frescoed. He was the wartime pastor and acquitted himself superlatively of all patriotic duties.

Reverend James A. Telken came in October, 1919, and equipped the hall stage with suitable scenery. He was succeeded by Father George E. Faller in July, 1922, who excavated a basement under the rectory and built a pipe organ in the church. He paid off $3,000 of church debt. Father Agnell J. Blesser was appointed pastor in April, 1924. The parish counts 79 families with a debt of $1,200. The annual budget amounts to $3,000.00.

Church of the Sacred Heart, Lillyville, Cumberland County, Illinois.

Established in 1877.

Present Pastor: Reverend Francis Mazir.

This rural parish was organized as a mission in the year 1877 by the Franciscans of Teutopolis under the direction of Very Reverend P. Mauritius Klostermann, O.F.M. The church property, comprising the church, rectory, school, teachers' dwelling and cemetery, is situated five miles northeast of Teutopolis, and about the same distance southeast of Sigel. The territory of the parish, including the combined area of both the school district and the parish, extends about four miles east and west and three miles north and south.

The first venture to establish a mission parish in Spring Point township, Cumberland County, was made in 1868, when six miles northeast of the present Lillyville church a primitive frame building measuring about 20 by 30 feet was erected to meet the spiritual needs of fifteen Catholic families, mostly Rheno-Bavarians. Several Franciscan pastors of the Sigel parish, chiefly the Fathers Sebastian Kleekamm and Dominic Florian, O.F.M., said Mass in the building for some years, about once a month, and usually on week-days. Owing to the difficulty of reaching this remote point and the lack of proper practical co-operation, services were entirely discontinued in 1879.

The early Catholic settlers within the present limits of the parish were: John H. Schumacher, Barney Taphorn, Michael Koelsch, Mrs. Catherine Wente, Clem Uptmor II., Edward Deitermann. Upon the arrival of additional Catholic families a school was opened for a short period by G. H. Willenborg in a log cabin on the farm of one Frank H. Schumacher. Later a more suitable location was found.

In the spring of 1877, when the number of Catholic families residing within two miles of the school had increased to twenty-seven, Bishop Baltes authorized Very Reverend P. Mauritius, O.F.M., to organize these families into a special mission parish and to arrange for the building of a church at Lillyville, to be attended as an out-mission by the Franciscans. The task was materially promoted by the valuable co-operation of Frank H. Schumacher, Sr., and John Will, Sr., the latter donating for parish purposes ten acres of his farm, which contained the log school house. About $1,200.00 were secured by subscription, and work on the frame church building, measuring 28 by 60 feet was begun in the spring of 1877. On its completion, at a cost of about $1,400.00, it was dedicated on November 1, 1877, by Very Reverend P. Mauritius, O.F.M., and placed under the patronage of the Most Sacred Heart of Jesus. Reverend P. Joseph Sieveres, O.F.M., was appointed the first pastor, (Jan. 1878—Summer, 1879).

During the next pastorate of Reverend Bonaventure Faulhaber, O.F.M. (Summer, 1879—Summer, 1880), a high altar was purchased at a cost of $200.00. Reverend Quirinus Stuecker, O.F.M., succeeded as pastor, August, 1880—October, 1887. Reverend Austachius Bruggemann,

O.F.M., acted as substitute, August to November, 1884. In October, 1881, a three days' mission was conducted by Father Symphorian, O.F.M.

In 1882 a frame combination school and teacher's dwelling was built which served both purposes until August, 1892, when the frame church was occupied as the new school, and the entire frame house has since been used as teacher's dwelling. Reverend Romuald Rheindorf, O.F.M., served as pastor November, 1887—July, 1889.

As the number of families had meanwhile increased to forty-five and the crowded condition in church and the combination school became embarrassing, Father Romuald, in January, 1889, took up an initial subscription for a new church, thereby securing $1,000.00, which was on hand at the arrival of his successor, Reverend Alardus Andrescheck, O. F.M., in August, 1889. Soon thereafter the parishioners offered pledges of contributions for the proposed church to the amount of about $3,-000.00, payable not later than 1892. The building committee consisted of Frank H. Schumacher, Sr., H. Jansen, Lawrence Will, H. Wente, H. Schumacher, Fred F. Dasenbrock, under the direction of the pastor. The bricks were made on the church grounds at $2.50 per thousand, and the heavy lumber—14,000 feet of white oak was generously donated by kind friends of the Green Creek parish.

On Trinity Sunday, May 24, 1891, the corner-stone was blessed by Reverend Paul Terodrde, O.F.M., Guardian at Teutopolis, assisted by a large number of confreres and in the presence of about 600 people from nearby parishes. The brick-mason work was completed on September 16th, and the gilt cross planted on the 109 foot spire on October 20, 1891.

The church, constructed in Gothic style, measured 109 by 44 feet. The two sacristies at the rear, connected by a corridor, have each a second story. This arrangement was made for the accommodation of the priests, while the church was attended as an out-mission. The cash cost of the edifice amounted to about $11,000.00, while the value of labor and material donated by the parishioners and helpful friends approximated $5,000, so that the total value of the church, at the time of its completion, was conservatively estimated at $16,-000.00, while there remained an unpaid indebtedness of only $1,945.00. The church is a lasting monument to the staunch faith and spirit of generosity that animated the little group of farmer-parishioners.

On September 18, 1892, Right Reverend Bishop James Ryan, dedicated the new church to the mercies of the Most Sacred Heart of Jesus in the presence of some 1500 people from far and near. The Very Reverend Dean Henry Joseph Jungmann, of Effingham, assisted by Father P. Paul, O.F.M., as assistant priest, Father P. Cyriacus, O.F.M., as deacon; Father P. Stephen, O.F.M. as sub-deacon, celebrated Solemn High Mass in the new temple. In his congratulatory remarks after the Mass the Bishop highly commended the Lillyville people, especially for first providing a suitable school for the children and thereafter rearing so splendid a House of God as one seldom finds in a remote rural district.

Reverend Nazarius Kaiser, O.F.M., became pastor of Lillyville, but in July, 1893, he was succeeded by Reverend Clement Moorman, O.F.M., who served as the last Franciscan pastor of this parish until Advent, 1893, when Father John Storp, formerly of Nokomis, Illinois, arrived as the new pastor of the combined charge. Green Creek and Lillyville, the two churches being six miles apart. Father Storp applied himself with steady endurance to the further spiritual and material development of his double charge. Whilst residing at Green Creek, he said Mass at each place every Sunday and Holy day, on the greater feasts, and held after-

noon and evening services in both churches. Moreover, he came to Lillyville at regular intervals also on week days to say Mass and give religious instruction. During his pastorate he liquidated the church debt of $1,945.00, and despite "hard times," purchased a new pipe organ in 1897 at the cost of $853.00, and made various other improvements. It is worthy of note that in 1896, whilst the families at Lillyville numbered only forty-six, the number of pupils at school was 80, and 16 baptisms are on record for that year. Father Storp died, unexpectedly, on February 8, 1902, after a few days' illness, and lies buried in the Green Creek cemetery.

At the Bishop's request the Franciscans of Teutopolis again took temporary charge of the Lillyville parish. Reverend Desiderius Von Frenz from February to September, 1902, and Reverend Cassian Tritz from October, 1902 to July, 1903.

In July, 1903, Father Francis J. Ostendorf, former assistant at St. Anthony church, Effingham, was placed in charge of the Green Creek and Lillyville parishes, with the arrangement that he hold Sunday and Holy day services only alternately at the churches. Acceeding to the desire of the Lillyville parishioners for regular Sunday services, the Bishop appointed Father L. P. Hurkmans as the first resident pastor. He remained from December 17, 1903 to December 24, 1904, during which time he built and furnished a priest's house of brick at a cost of $2,100.00, and procured a new communion rail and pulpit for the church. In transferring Father Hurkmans to Mt. Olive Illinois the Bishop appointed as pastor of Lillyville Father Frederic A. Niebling, who served the congregation from January 1, 1905 to June 5, 1911. He procured in 1907 three stately Gothic altars at the price of $1,000.00 and new statuary for $166.00, and in 1909 had the interior of the church artistically frescoed for $800.00.

Father Joseph Maurer served the congregation as pastor from June, 1911, to August 25, 1913, with remarkable economy and unselfishness.

His successor was Father William Pietsch who served from October 3, 1913 to September 23, 1917. His temporary successor was Father P. Herman Joseph Fister, O.F.M., of St. Joseph College, Teutopolis. During the nine months of his pastorate this young Franciscan worked zealously and systematically in promoting the spiritual and material welfare of the people in his charge.

The present incumbent, Reverend William A. Pachlhofer, entered upon his pastoral duties July 5, 1918. Special attention is given to the religious instruction of the children and to the frequent reception of the Sacraments by the members. A mission, the third in the history of the parish, was conducted by Father Victor C. Wagner, C.P.P.S., April 5-12, 1925. In the autumn of 1918 the interior of the rectory was fittingly renovated and in the following years additional sacred vessels, vestments, sanctuary and sacristy furniture were procured, the school building re-roofed, and in the autumn of 1925 a steam heating system was installed in the church.

Whilst remote from the din and bustle of the modern business world, the parish, now consisting of fifty-two families, mostly of Low-German extraction, had the distinction of being entirely Catholic and without any mixed marriage within the limits of its territory. Almost all the adults are affiliated with one of the four church sodalities for the different states in life. The Holy Childhood Association has existed in the parish almost from the beginning of the Franciscan administration. The Society for the Propagation of the Faith was introduced in 1925, as also

Ashland—St. Augustines Church, Rev. D. O'Brien, Pastor, Hall and Rectory . . . Kampsville—Rev. A. J. Bleser, Pastor, School, St. Anselem's Church, Convent and Rectory . . . Lillyville—School, Rev. Wm. A. Pachlhofer (Dec'd), former Pastor, Sacred Heart Church, Rectory, Oldest and Largest Family in Parish.

a local branch of the Holy Name Society for the men and young men of the parish.

The parish cemetery is situated on the church property within walking distance from the church.

MISSION OF ST. MICHAEL, BELTREES, JERSEY COUNTY, ILLINOIS.
Established in 1877.
Present Pastor: Reverend John P. Jordan.

The Church of St. Peter of Alton had some parishioners living in and near Elsah who were practically unable to attend church because of the distance to the Church of St. Mary. For this reason the pastor would now and then say Mass in a private house owned by Mr. C. Loehr at Elsah. But as this state of affairs was unsatisfactory to the religious cravings of the thirty-five Catholic families of Elsah and its vicinity, they determined to organize a congregation and build a church. Encouraged in their project by Father Peter Peters, they soon began the construction of a new church on ground donated for the purpose by a family named Proetzgen. One man, by name Phillip Spatz, was accidentally killed while unloading timber for the new building.

The new church was ready for Divine Services on March 9, 1878, on which day it was blessed by Father Peters. Three years later, Bishop Baltes visited the church for the first time.

Father Francis Marks opened a school in 1886, with an attendance of twenty children and a lay teacher, Henry Schloemer, in charge. Soon, however, the school had to be discontinued on account of the decreasing number of parochial children, and was not reopened until many years afterwards.

The immediate successors of Father Peters were Fathers Bernard Rosmoeller, 1878-85; Francis Marks, 1885-89; Christopher S. Bell, who attended from Grafton for over a year, and Christian A. Snyder, 1899-1901. The last mentioned was succeeded by Reverend J. B. Wand who attended from Brighton once a month, and through whose efforts it was remodelled. In 1907, Father Wand left for Europe and in the meantime the vacancy made by his departure was filled by different priests until Reverend Joseph Maurer took charge in November of the same year.

In 1908 the congregation was restored to the original church from which it had been organized, and Father Hochmiller attended it twice a month. Later in the year the church was struck by lightning and reduced, with practically all its contents, to ashes. This was a heavy loss to the struggling Catholic people of Beltrees, but drawing inspiration from the leadership of Father Hochmiller and encouragement from some substantial donations that had been made, they began without delay to rebuild.

The new church was solemnly dedicated in 1908 by Very Reverend Francis H. Zabel, D.D., assisted by Fathers Hochmiller, Henry Becker, D.D., and A. Schockaert. The beautiful windows in the new church were donated by prominent parish families. The organ and bell are the gifts of Reverend Joseph J. Meckel and Frank Hansen.

Father Hochmiller was replaced in 1909 by Father Stephen Schauwacker, who, during his two-years stay, succeeded in paying off most of the debt incurred by the building of the new church. Father John Marion had charge of Beltrees as a mission of Brighton for the next eight years.

Here are the names of the priests who served Beltrees from Grafton from 1919 to the present time (1927): Fathers James Telken, 1919; Linus G. Kipping, 1919-21; Walter A. Speeman, 1921-1924; and Father Patrick Malloy, who, in the meantime took care of it from St. Pat-

rick's, Alton, until Father John F. Jordan, the present pastor of Grafton, took charge in 1924.

Some of the old families (they were nearly all of German descent) who took an active part in the building of the first church were: Michael Michael, Stephen Snyder, Gustave Wagoner, Lawrence Wardein, William Bunse, and Andreas Wachter. The oldest parishioners still living are: Gustave Wagoner, Stephen Snyder, George Wendle, Mathias Bechtold, and Anton Finkes.

Beltrees is by no means a wealthy mission for it largely consists of families who are either renters or have small incomes. Because of this fact, pastor and people are forced to give various kinds of entertainments to realize money enough to pay current expenses. However, the communicants of St. Michael parish possess something far better than money —Faith.

Church of St. Charles, Casey, Clark County, Illinois.

Established in 1878.

Present Pastor: Reverend Hugo H. Martcie, O.F.M.

In 1878 Reverend Charles Kuhlmann, pastor of St. Mary, Marshall, Illinois, on being commissioned to establish a separate parish in Casey, procured a small wooden cottage on the southwest corner of Jefferson street, which he fitted up as a church. This was dedicated under the title of St. Charles Borromeo. After vain efforts to induce the rural families of the vicinity who had complained of the distance to Marshall to attend Casey, the mission had to be abandoned indefinitely, and the little church sold to meet the indebtedness.

In 1904, oil having been discovered near Casey and Martinsville, Reverend Patrick R. Ducey, pastor of Marshall, reopened the Casey mission. He purchased a hall to be used as a temporary church, and in the meantime secured two suitable lots near the center of the city with the intention of building thereon a new church when a favorable opportunity should present itself. As a matter of fact, the new building was begun to the extent of laying the foundation, but further construction had to be abandoned for a multiplicity of reasons. In 1913, however, a pretty good sized, abandoned, sectarian church, with two lots on which it stood, was purchased by certain members of the parish, the deed being made out to Mr. Peter Finkler, who furnished the greater amount towards its purchase. This building was neatly fitted up under the administration of Father William O'Sullivan. Father A. Fromm, O.F.M., pastor of Teutopolis, Illinois, took temporary charge until he was relieved on October 1, 1915, by the appointment of Reverend Joseph A. M. Wilson as pastor of Marshall and Casey.

Father Wilson, finding that the church property belonged to private individuals, decided not to carry out his commission from the Bishop to dedicate the church till it became the property of the diocese. He wrote to Mr. P. Finkler, who had gone to live in Wichita, Kansas, asking him to give the property to the Bishop of Alton. This he promptly and generously did. It was now decided to add a sacristy to the church, to elevate it upon a solid foundation, and to make many other improvements. In 1920, in the beginning of October, Father Wilson carried out his long-standing commission ,and dedicated the new church under the original patron of the parish—St. Charles Borromeo. The beautiful new oak pews, the pretty art glass windows and Stations of the Cross were individual gifts of the parishioners. The altarettes of the Blessed Virgin and of the Sacred Heart of Jesus were the gifts of Mrs. H. Huston and her sister, Miss Elizabeth

Weckenmann. Mr. and Mrs. Michael Duffy, besides donating their share of money towards purchasing the church property, were generous in other gifts. Mrs. John Wall (formerly Miss Fisher of Pana, Illinois) was the donor of many gifts to the new church, and was its principal support.

Casey has the distinction of having the only native son of Clark County to be ordained a priest, since the first mission was started in Marshall, in 1838. He is Reverend Frederick Weckenmann of the Diocese of Los Angeles, son of Mr. Charles Weckenmann, and brother of Mrs. Harry Huston and Miss Elizabeth Weckenmann, present residents of Casey.

The parish of Casey, almost entirely dependent on its oil wells for existence, is, at present, reduced to twenty families.

The priests connected with the Casey Mission were as follows: Fathers Charles Kuhlmann, who established the mission in 1878; David Mooney, who attended as pastor of Marshall; Patrick R. Ducey, assisted by Fathers Alphonse Delfosse for one year, and John Heslin for seven years. Father Ducey was succeeded as pastor by the Reverend William J. Healy. The latter had as assistants Reverend John Heslin, and later William O'Sullivan. Father O'Sullivan, after a few months as assistant, was, in October, 1914, appointed administrator of Marshall, till, on October 1 of the same year Reverend J. A. M. Wilson succeeded him as regular pastor of Marshall, Casey and Martinsville. The assistants who have served in Casey under the pastorship of Father Wilson were as follows: Fathers Timothy Smith, one year; Edward Butler, two years; John J. Hogan, four years, and Edmund A. Carey, three months. On the last Sunday of October, 1924, the mission of Casey was put in charge of the Franciscan Friars of St. Joseph's College, Teutopolis, Illinois. The Reverend Hugo H. Martcie, O. F.M., now attends to the spiritual needs of the parishioners.

Church of St. Elizabeth, Robinson, Crawford County, Illinois.

Established in 1878.

Present Pastor: Reverend Walter Speeman.

In the extreme southeast corner of the Diocese of Springfield, lies the little parish of Robinson. We say "little" with reference to the number of Catholics in this parish—for when the area or extent of parish boundaries is considered, the parish is anything but little, since it comprises the entire county of Crawford.

The town itself, Robinson, enjoys the distinction of being numbered among the most attractive, up-to-date, and steady little towns in the State. Being the County Seat of Crawford, an elegant court house occupies the center of the public square, while interspersed here and there throughout the town are large imposing schools, churches, hospitals and other public buildings. Two special industrial features are evident in a large oil refinery and a pottery works. Practically all the streets are paved, a feature not usually found so extensively developed in a small town. But while the town of Robinson lifts its head proudly among the smaller urban centers of Illinois, it cannot be said that the Catholic parish of Robinson achieves a like distinction among the rank and file of parishes of the Diocese. It is in fact, one of the small, obscure, and unpretentious parishes. However, let it be said at once that this is altogether due to lack of quantity rather than quality. Due to the small number of families, the parish must ever wage a warfare for mere existence and put aside all ambition toward expansion and devel-

opment, at least for the present. There is an old proverb which says, "Not to go forward is to go backwards," but it must be said that the little parish of Robinson has managed not to go backward while failing to go forward.

Strange to say, the large State of Illinois which numbers such a large proportion of Catholics within its borders, has one county at least where the number of Catholics is almost negligible. That county is Crawford, and Crawford County, as heretofore stated, is co-extensive with the Robinson parish. Forty families is an exceedingly small percentage of church adherents within the confines of an entire county, and yet, the Parish Register of Robinson shows scarcely that number of Catholic families listed for Crawford County.

It appears that the earliest priest-visitors to Crawford County came occasionally from that grand old historical center of Catholicity, Vincennes, Indiana. This town famous in Catholic annals, is only about thirty miles distant from Robinson. But passing over the visitations of early Catholic Missionaries (which visitations were altogether irregular and antedate the existence of Robinson as a regularly established mission or embryonic parish), we find that Reverend Charles Kuhlman came as pastor to Marshall, Illinois, in the adjoining county of Clark on the northern boundary, in the fall of the year 1876. Soon after assuming this pastorate, Father Kuhlman cast zealous eyes southward toward Robinson, and conceived the idea of making that town the center of a mission which he might visit regularly, and thus give the few scattered Catholics of Crawford County an opportunity of practicing their Holy Faith through the ministrations of a priest. At that time, Robinson was a mere little hamlet. After considerable trouble a little chapel was erected—the first Catholic edifice to point its humble spire and cross heavenward in Crawford County. But alas! the little mission so zealously begun, was doomed to an early failure. Dense woods, impossible roads, and complete isolation of the few scattered families that composed the mission, constituted a trinity of obstacles apparently greater than their faith—weakened as it was by generations of separation from priest and church, and facilities for practicing their religion.

The date of erection of this first mission chapel in Robinson was the year 1878. Records do not show precisely when the mission was abandoned, but all indications point to its early demise. Some of the older inhabitants of Robinson remember the little Catholic Chapel standing empty and unused year after year, but their memory does not go back to the time when Father Kuhlman made regular visits, and held services in the chapel.

The real history of the Robinson Parish begins with the famous oil boom of 1907. At this time Reverend Richard Ducey was pastor at Marshall. Oil had been discovered in plentiful quantities in the vicinity of Robinson, and there was great excitement and the usual large influx of fortune seekers, together with a goodly number of oil men and their families from the oil fields of Southern New York, Pennsylvania and Ohio.

The usual mushroom growth of a city followed. Robinson went to bed a village and woke up a town of expanding proportions—or rather a tented city.

Right Reverend James Ryan, Ordinary of the Diocese, and Father Ducey, pastor at Marshall, were on the alert and saw now a good opportunity to resurrect the defunct mission at Robinson.

The old chapel was in ill repair, and far too small and humble to satisfy the needs of an oil-boom town, and it was promptly sold, and a subscription started towards providing an adequate church edifice.

Father Ducey made periodical visits to Robinson to hold services for the oil men and their families for several months, and took the initial step towards starting a subscription for a new church.

However, in the Fall of 1907, Bishop Ryan sent as assistant to Father Ducey at Marshall, Reverend Florent Delfosse, a young Belgian priest who had just joined the diocese, coming from the Diocese of Omaha, Nebraska. This new assistant was destined to be the actual founder of the Robinson Parish, and thus far, its only pastor for the eighteen years of its existence. Father Ducey turned over the Robinson project to his new assistant, and the latter made regular trips from Marshall, but during the winter of 1907, he transferred his residence from Marshall to Robinson, and, as pastor, began in real earnest the formation of the new parish. During this winter and the following spring, while the formation of the parish and the building of the church was in progress, Father Delfosse held services in the home of James Toomey and the office of Dan Nolan. He resided in the home of Mr. Toomey.

Raising money for the new church was comparatively an easy matter. Oil and money were plentiful, and Irish generosity rose grandly to the occasion and in a short time the goal of $7,000.00 was reached. As an adjunct to the subscription, a grand bazaar was held in the spring of 1908 which netted $1,000.00. Work was rushed on the church building, and the edifice, a neat frame building 40x80, and located near the center of the town, was ready for the first Mass on the Feast of the Assumption, August 15, 1908. The new church was placed under the patronage of St. Elizabeth, a concession made to Mrs. Mabel Wilson who had donated a portion of the ground on which it stood, and requested that the church be named after her grandmother, Elizabeth.

As there was no dearth of money while the oil boom continued, measures were immediately taken to erect also a priest's house adjoining the church. A nice two-story frame building was built at a cost of $2,500.00, and this was ready for occupancy a few months after the church had been opened for services.

The oil boom lasted only a few years, the parish numbered about seventy families; but with the subsidence of the boom, nearly half of these families departed from Robinson, and followed the oil into new fields of discovery.

The history of the parish from its inception in 1908, until the present time, has been very uneventful. During these eighteen years, the parish has known but one pastor, Father Delfosse. He alone would be able to write an adequate and detailed history of those eighteen years.

One item of interest in the way of improvements must not be overlooked, and that is the fact that during the year 1923, Father Delfosse greatly enhanced the external appearance of the church by having the building brick veneered, and the tower overlaid with concrete stucco work. These improvements cost about $2,000.00, and were paid for by an assessment on the individual families.

Since the summer of 1925, the administration of the Robinson Parish has been in the hands of Reverend William R. Yahner, who received that appointment from Bishop Griffin in July, 1925. Since his coming, Father Yahner has made a number of minor improvements in the church and has completely renovated the entire interior of the rectory. These were improvements already contemplated by Father Delfosse. On the spiritual side of the parish, Father Yahner centered his chief activities in a First Communion Class and a fruitful mission given by the Passionist Fathers of Chicago.

The little parish of Robinson, with its backbone of splendid Catholics of

the old type, holds grimly on, hoping for a revival of the oil boom, or some adventitious circumstance that will bring prosperity and more Catholic families to Crawford County and thus enable them to take strides forward, and realize the ambitions of larger and more fortunate parishes.

Reverend Francis Gribbin, formerly of Livingston, became pastor in 1926 and was succeeded by Reverend Walter Speeman in September, 1927.

Mission of St. Mary, Shumway, Effingham County, Illinois.

Established in 1879.

Present Pastor: Reverend James Heslin.

About the year 1870, efforts were made to establish a parish and build a church by a few German Catholic families living in the vicinity. But for want of sufficient funds the project was indefinitely postponed. Divine Services were held at intervals in the homes of Messrs. Schmidt, Miller and Klein. The Franciscan Fathers from Teutopolis ministering to the spiritual needs of the little flock.

In the year 1879, St. Mary Annunciation Parish was organized with a membership of 26 families. The present edifice, a structure of 30x60 feet, was erected and furnished at a total cost of about $3,000.00. The Franciscan Fathers who started the church and saw their efforts crowned with success retained charge until 1888, when the first diocesan priest, in the person of Reverend J. Gratza, took charge. He was then pastor of Altamont with Shumway as a mission.

Episcopal approbation for the new church was given by Right Reverend Peter J. Baltes, D.D., Bishop of Alton, and it was dedicated by his Chancellor, Very Reverend John Janssen, on the 23rd day of May, 1879.

Many worthy priests attended the spiritual needs of the congregation at Shumway; some of them have now passed to their reward, and some are still with us doing active service in the Vineyard of the Lord.

We find the following names of Franciscan Fathers on the church register with the probable dates of their terms of administration: Reverend P. Bonafacius, O.F.M., who built the church, 1879; Reverend Fulgentius Hansen, O.F.M., 1880; Reverend Franciscus Hasse, O.F.M., 1880; Reverend Benzventure Faulhaber, O.F.M., 1881; Reverend Norbertus Wilhelm, O.F.M., 1881-85; Fathers Eustachius, Paulinus, Stephanus, O.F.M., 1886; Reverend Tedelis Kaercher, 1886-88.

In 1888, the first Diocesan priest, Reverend J. Gratza, pastor of Altamont, took charge. Then followed him in quick succession, Fathers Michell, Lyons, Gesenhues,—all of Altamont. From 1895 to 1904, it was attended from Effingham by the following: Fathers Ward, Hoffman, Formaz, Ostendorf, and Quatman.

Reverend August Forster, pastor of Ramsey, had Shumway as a mission from 1904 to 1922, and during all these years attended it most faithfully.

Reverend Anton M. Jaschke attended it from St. Anthony's Hospital, Effingham, 1924, September until January, 1926, when the present incumbent, Reverend James Heslin, took charge as pastor with residence at St. Anthony's Hospital. Shumway, though a small congregation, has a nice church and Catholic cemetery, and mention is made in the parish records of the fact that they had at one time a parochial school conducted by a Catholic lay teacher under the supervision of Father Gesenhues.

Church of SS. Simon and Jude, Gillespie, Macoupin County, Illinois.

Established in 1879.

Present Pastor: Reverend John Crosson.

Before entering on this brief historical sketch of SS. Simon and Jude's Church, it may be well to give the reader some idea of the formation of the town in which it was erected. The town of Gillespie was named after the township in which it was located, and the township was named in honor of Judge John Gillespie by the managers of the Indianapolis and St. Louis Railroad. The first farm in the township was assigned to Michael Dodd, October 28, 1825—one hundred years ago.

Gillespie had been established as a village twenty-six years before its Catholic inhabitants became organized as a congregation. As it was situated about midway between Bunker Hill and Litchfield, the few Catholics who resided in the neighborhood attended church either in one place or the other according to which they deemed most convenient. But as the number of Catholics increased, a priest either from Bunker Hill or from Litchfield, or a missionary priest occasionally visited Gillespie and offered up the Holy Sacrifice of the Mass, and administered the sacraments in some private home, generally in the home of Mr. Patrick McGow, one of the pioneer Catholics. Thus, for many years, the Catholics in the neighborhood had an opportunity of being present at Mass, and of receiving the sacraments.

In the month of February, 1879, the Right Reverend Peter J. Baltes, D.D., Bishop of Alton, in order that the spiritual welfare of these people might be served in a more efficient manner, decided that a mission church should be erected in Gillespie. Father William Neu, pastor of the Catholic Church in Bunker Hill, was given charge of the new congregation. The church was to be erected under the patronage of the apostles, SS. Simon and Jude. Later on in the same year the Bishop, in a formal manner, appointed Mr. Christopher Brennan and Mr. John T. Hutton trustees of the new church.

Father Neu labored zealously at his new task, and be it said to the credit of the Catholics in Gillespie, they co-operated heartily with him in his undertaking. The neighboring parishes too manifested their good will toward the new mission in a practical manner. Generous donations were given by the parishes of Bunker Hill, Litchfield, Carlinville, Hillsboro and Carrollton. From the subscription list for the new church, it is plainly evident that a beautiful spirit of co-operation existed between the Catholic and Non-Catholic people of the community. As a result of this whole-hearted co-operation, Father Neu was enabled to say the first Mass in a new church that was practically without a cent of debt. That occurred on New Year's Day, 1880. A like favorable situation very seldom exists among even our richest congregations of today. During the following three years, the Church was provided with all necessary furnishings.

A few months after the formal opening of the church, Father Neu was transferred to another field of labor and his place was taken in close succession by Fathers Cluse and Zabel.

Reverend Herman Gesenhues was the first priest who had charge of the mission for any considerable length of time. He attended it twice a month from 1881 to 1887 with the exception of a few months during which Father John Storp acted as substitute while he was visiting his relations in Germany. Father Gesenhues was a zealous priest and labored hard to promote the spiritual welfare of those committed to his

care. On July 1, 1883, he administered the Sacrament of the Holy Eucharist to the first Holy Communion Class held in the new church—a class of 28 members, and on November 13 of the same year, Right Reverend Bishop Peter J. Baltes, D.D., visited the new mission for the first time, blessed the church in memory of the apostles SS. Simon and Jude, and confirmed a class of 54.

According to the records, the first person baptized in the new church was William Peter McEvoy, son of Patrick McEvoy, February 12, 1882. The first united in marriage were Martin Greene, Litchfield, Illinois, and Sarah Brennan, Gillespie. The marriage took place October 30 of the same year. The first funeral was that of Eugene Chipot, aged 20 held November 10, 1882.

Father Gesenhues was transferred from St. Agnes Church, Hillsboro, Illinois, October 1, 1887. He was succeeded by Reverend Henry Becker, D.D. Gillespie was as yet a small mission consisting of twenty-seven English speaking and two German speaking families. Father Becker zealously attended to their spiritual welfare for a period of almost thirteen years. He was particularly devoted to the children of the congregation. Whilst he had charge, the congregation increased somewhat; at his departure from the mission August 1, 1899, it consisted of 43 families: thirty-five English speaking, three German and five Italian. Father Becker was succeeded by Father Thomas Masterson, who was at that time transferred from St. Mary, Carlinville, to St. Agnes Church, Hillsboro.

During the years that Father Masterson had charge of the mission, the number of Catholics in Gillespie increased, owing chiefly to an influx of people caused by the operation of new coal mines in the neighborhood. The church was no longer able to accommodate its members. Hence, he was compelled to enlarge it to double its seating capacity. This addition was completed and paid for in a short time through the special activity of Father Masterson. He had charge of SS. Simon and Jude Church until April 1, 1905.

In 1905 it was decided by Right Reverend Bishop Ryan, D.D., that SS. Simon and Jude should no longer be a mission church, but that it should have a resident priest who could more easily and more efficiently serve the spiritual welfare of the people. Father John Crosson, who had been assistant pastor at St. Mary Church, Paris, Illinois, was appointed first resident pastor. He took charge of the mission April 1, 1905. He was directed by the Bishop to provide a residence for a priest. In the course of a year, a parsonage was erected. As soon as the debt hereby incurred was liquidated, and the church funds increased, the four lots adjoining the church property were purchased. In the year 1910, property for a new cemetery was purchased.

As the mining industry in the neighborhood of Gillespie was being developed, and as the number of Catholics in the parish increased, it seemed advisable to establish a parochial school in order to provide for the spiritual walfare of the children. The erection of the school was commenced in September, 1913. It was completed the following spring. The Sisters of Mercy, St. Louis, Missouri, took charge of the school, September 1, 1914. The number of children then enrolled was 140. The enrollment at present is 270.

In September, 1924, the contract for a new convent home was awarded to Mor & Espamer, according to plans and specifications submitted by Mr. M. B. Kane, architect. The building was completed in May, 1925. It is a two-story brick building containing fourteen rooms, and is substantially constructed and modern in every respect.

As the population of Gillespie increased, so also was there a corresponding increase in the population

Casey—St. Charles Church . . . Shumway—Annunciation B. V. M. . . . Gillespie—SS. Simon and Jude Church, Rev. John Crosson, Pastor, School and Rectory . . . Montrose—St. Rose Church.

of Benld—a town two miles distant from Gillespie. For many years the Catholics who resided in Benld attended church in Gillespie. In order to administer to their spiritual needs more fully, it was deemed advisable to establish a church in their own town. In the month of April, 1915, Right Reverend Bishop Ryan, D.D., granted permission to Father Crosson to establish a mission church in Benld. It was completed in March, the following year. St. Joseph was to be its patron saint. The Holy Sacrifice of the Mass was offered up for the first time in the new church by Father Crosson, April 30, 1916. From this date until the December of 1924 when it became a separate parish, Benld was in the care of Father Crosson.

The following priests have assisted Father Crossin in Gillespie: Fathers M. J. Griffin, from 1917 to 1919; George Faller, who remained but a few months; L. J. McDonald, from 1919 until his promotion in 1924, to the pastorate of the Ascension Church, Mt. Olive, and R. McKeogh, who a few months after his coming, was appointed administrator of Benld.

Right Reverend James A. Griffin, D.D., visited SS. Simon and Jude Church for the first time on June 20, 1924. On the occasion of his visit he administered the Sacrament of Confirmation to a class of 175 members.

Parish Societies: Holy Name, Junior and Senior; Young Ladies' Sodality of the B. V. M.; the Altar Society, and the League of the Sacred Heart.

The membership of SS. Simon and Jude congregation is very cosmopolitan in its character. It consists of Irish, German, French, Italian, Lithuanian, Slovak, Croatian, Hungarian and Polish people. Most of them, however, are at the present time fairly well Americanized.

When the present incumbent, Father Crosson, was appointed pastor of SS. Simon and Jude's Church, Gillespie was a village whose population was 1700. It is now a propressive city—a city of industrial coal miners—of some 6000 inhabitants. About one-sixth of these are members of the Catholic Church.

Church of the Holy Trinity, Stonington, Christian County, Illinois.

Established in 1879.

Present Pastor: Reverend William O'Sullivan.

Stonington, a village of fifteen hundred inhabitants, is situated along the Wabash railroad in the heart of the great corn belt of Christian County. Taylorville, the County Seat, is about ten miles to the South, Decatur twenty-one miles and Litchfield forty-one miles.

In the early days of Christian County and prior to 1870, but few Catholics resided in and around Stonington, and these few experienced great hardships in practicing their religion, owing to the fact that in order to do so, they had to travel either to Macon or Taylorville in the days in which transportation facilities were few and primitive.

The opening of the Wabash Railroad in 1870 was in the nature of a boom for the village of Stonington and increased greatly the population in general and the Catholic census in particular. The Catholic population soon entertained the hope that a church would be established in their midst. This hope materialized in a temple simple in design and dedicated to the Holy Trinity. In bringing about the erection of the new Holy Trinity Church, Messrs. Doyle, Dwyer, Ryan and Colbrook, together with their families played a prominent part.

The site for this first church was donated on September 3, 1878, by Mr. Robert Covington, a non-Catholic. At this time Mass was celebrated quite regularly at the home of Mr. Benjamin Colbrook by Reverend F.

Schulze who labored amongst the Catholic settlers in the early seventies.

The first church was constructed in 1879, under the supervision of Father Schulze who, at this time, was pastor of Taylorville. Father Schulze remained in this field until July 1, 1884. The new church was dedicated on May 21, 1880, by Right Reverend Peter J. Baltes, D.D. This was the first visit made by a Bishop to Stonington. On the same day, Bishop Baltes conferred the Sacrament of Confirmation on twenty-four boys and twenty girls.

Father Patrick Burke was the second priest who took charge of this Church and his administration lasted from 1884 to 1888, during which time he came from Decatur every two weeks.

On October 1, 1888, Stonington was again placed in charge of the pastor of Taylorville, Reverend John J. Higgins in charge. On January 12, 1889, the church was destroyed by a cyclone. Father Higgins, assisted by forty Catholic families, lost no time in developing plans for a more pretentious edifice. The new church was dedicated on July 8, 1891, by Right Reverend James Ryan, D.D. Reverend Aloysius Bradley, O.S.B., native of Stonington, celebrated his first Mass on the day of the dedication. His brother, Reverend Matthew Bradley, O.S.B., was Deacon, Reverend Thomas Joseph Morrow was sub-Deacon, Reverend Anthony Vogt, assistant priest, Reverend James Howard, D.D., Master of Ceremonies, and Fathers James Harty of Jerseyville, and Peter Joseph Mackin of Decatur, were the Deacons of honor. The dedicatory sermon was preached by Father Mackin.

On the promotion of Father Higgins to the important charge of Mattoon, Reverend John W. Merscher became his successor in the parish of Taylorville in July, 1898. Father Merscher administered the church of Stonington as a mission of Taylorville until the appointment of Reverend M. H. Cawley as the first resident pastor in September, 1900. Father Cawley built the present rectory in 1901 and remained as pastor until he was succeeded by Reverend Thomas F. McGrath in October, 1902. Father McGrath remained for four years during which time he gained the confidence of the people by his gentle and unassuming manner. The opening of a coal mine in 1906 increased the number of Catholic families in this community and this fact together with Father McGrath's wonderful organizing faculty increased the enthusiasm and intensified the faith of the parishioners. During his pastorate, the parish was in a very flourishing condition.

The next pastor was Reverend John J. Corcoran who came to the field in 1906 and who, by his untiring efforts and executive ability, accomplished much good during his pastorate which terminated in 1919.

Reverend John M. Heslin became the fourth resident pastor in 1919. In 1921 Father Heslin exchanged places with Reverend Thomas Masterson. Father Heslin went to Hillsboro, Illinois, a mining town, and a rapidly growing community, from which charge Father Masterson resigned in view of his long years in the priesthood and his failing health.

Father Masterson came to Stonington in 1921 and immediately won the affection of this congregation. He was greatly admired and respected by all. His priestly life was one of devotion and sacrifice, and these virtues were appreciated in every parish where he labored and particularly so by the members of Holy Trinity Parish.

This veteran priest had the happiness to celebrate his Golden Jubilee on June 24, 1924, Bishop Griffin presiding. The Jubilarian was the Celebrant of the Solemn High Mass and Reverend Clemens Johannes of Nokomis preached the Jubilee sermon. Fifty priests were present for the celebration and practically the

entire community of Stonington together with many former parishioners from elsewhere. A delightful banquet was served at the close of which toasts were responded to by Right Reverend James A. Griffin, D.D., Very Reverend Dean Carroll, Fathers Louis Hufker, William Costello, and John Moroney. The Clergy and parishioners presented a token of affection in the form of a check to the veteran priest. Shortly after this celebration, Father Masterson became seriously ill and his health declined steadily until finally on May 29, 1927, on the advice of his doctor, Father Masterson asked to be relieved of his charge and spend his remaining days in St. John's Sanitarium, Riverton, Illinois.

On June 29, 1924, Bishop Griffin administered the Sacrament of Confirmation to a large class of children and adults. The visit of the Bishop was the occasion of a fine demonstration on the part of this community and his Lordship was evidently pleased with the love and loyalty of Holy Trinity congregation.

On May 29, 1927, Reverend William O'Sullivan assumed charge of this congregation, coming from Pana where he acted as administrator during the illness of Father Moroney. Father O'Sullivan had served as Assistant Pastor of the Cathedral of the Immaculate Conception in Springfield for many years.

Holy Trinity congregation has given much evidence of strong faith and zeal in the service of Christ and His Church. On the occasion of the drive for the new Cathedral, the people here responded with alacrity and pledged $5,538.00 for the Mother Church of the Diocese. The church property has an estimated valuation of approximately $50,000.00. The congregation numbers sixty families. The life of a pastor here is most enjoyable and the co-operation of the congregation both in the past and at the present time deserves the greatest possible service. The congregation has been happy at all times to have the former pastors renew their acquaintances and establish a contact with their many friends here.

Church of St. Rose of Lima, Montrose, Effingham County, Illinois.

Established in 1879.

Present Pastor: Reverend Angelus Zwiesler, O.F.M.

In the northeastern corner of Effingham County lies the township of St. Francis. Being principally prairie, and therefore favorably adapted for agricultural and grazing purposes, it was not long, when the tide of immigration was at its height in the last century, until settlers began to penetrate the swamps and high prairie grass of the future St. Francis Township, and convert its primeval lowlands into prosperous farms.

The only village in the township is Montrose, a place of about 375 inhabitants. It is situated in the southeastern quarter of Section 3 of the township. The village was laid out by J. B. Johnson, the proprietor of the land, in the summer of 1870. Stores were soon opened carrying "a miscellaneous assortment of merchandise." But in the rising village two of the most energetic and successful business men were Mr. Phil Wiwi and Mr. Nicholas Dockendorf, Catholics. The former opened (1871) the third store—"a neat business house"—of general merchandise. "In addition to his mercantile business, Mr. Wiwi erected a grain house which he operated very successfully, handling more grain during the year than was shipped from any other point on the road of the same size. He opened a market for live stock also, and was considered one of the heaviest shippers in the county. Mr. Dockendorf together with a partner operated a mill with great success. The other Catholic pioneers were mostly German and Irish farmers.

Prior to the year 1879, the Catholics of Montrose, Woodbury, Jewett, and Toledo attended the churches either at Teutopolis, Spring Point, or one of the other churches in the vicinity. The church at Spring Point has long since passed out of existence. It was situated some three or four miles north of Montrose, near William Meyer's farm. It was attended by the Franciscan Fathers from St. Joseph's College, Teutopolis, Illinois.

Towards the year 1879, chiefly owing to the efforts of Mr. Phil Wiwi, this small group of Catholics determined to have their own church. In the summer of 1878, a delegation of three—Mr. Phillip Wiwi, Mr. Nicholas Dockendorf and Mr. Hirschfeld—called on the Franciscan Fathers at St. Joseph College, Teutopolis, Illinois, to consult with the Superior of the Franciscan Commissariet and Rector of the College, the Very Reverend Mauritius Klostermann, O.F.M.. as to the possibility of having regular services at Montrose. They assured the Reverend Rector that a parish could be organized at Montrose consisting of about twenty-five families and that they were willing to assume all the debts of the new church, a condition demanded absolutely by Father Mauritius. Receiving such assurances, the Reverend Rector promised that whenever a Father could be spared they would have services.

In January, 1879, a site for the new church was purchased. The plans for the church were drawn up by Brother Adrian Wewer, O.F.M., architect. Mr. Nicholas Gehl of Sigel, Illinois, superintended the construction of the edifice which cost $1,570.00. The new church "displays a great deal of taste and is an ornament to the town." The little frame church was soon completed and on November 9, 1879, it was dedicated by the Very Reverend Mauritius Klostermann, O.F.M., with St. Rose of Lima—America's first Saint—as patron.

The task of organizing the new St. Rose of Lima Parish fell to the lot of Reverend Francis Haase, O.F.M., who also directed the parish for the first six years of its existence. Father Francis was indefatigable in organizing the parish and in furnishing the new House of God. He begged vestments, a chalice, a monstrance and other articles necessary for Divine Services.

Some two or three years later, thieves broke into the church at Montrose and carried off the monstrance, the ciborium and other things. A Protestant minister, upon his return from church near Dexter, Illinois, noticed a thief climbing out of a window. The latter, spying the minister, took to flight leaving behind a sack which contained articles stolen at Montrose. When this was found out at Montrose, Mr. Wiwi's son, George, quickly drove over with a team to recover the monstrance and ciborium, etc. The horses, valued at $300, died from exhaustion caused by over-spirited driving. This was a heavy loss for Mr. Wiwi, but he felt compensated in the recovery of the church articles.

At the time when the parish was organized, Mr. Wiwi had engaged a private tutor, Miss Lena Wessel, to instruct his children. However, the Catholic children of the neighborhood also attended these classes which were conducted in the room above Mr. Wiwi's store. The teacher was a good Catholic and hence the curriculum of studies included also Christian Doctrine. As soon as Mr. Wiwi's children had received their First Holy Communion, the teacher was dismissed and hence the school was closed.

The second pastor was Reverend Hugolinus Storff, O.F.M. The credit of having been the first one to attempt a parochial school at Montrose belongs to Father Hugolinus. He was spurred on by the low standard of education that prevailed among the children in the county, many of whom could neither read nor write.

He again engaged the services of Miss Lena Wessel who conducted regular classes in the church for an entire year. After that it was discontinued. Another unsuccessful attempt at conducting a parochial school was made under the pastorship of Reverend Valentine Doerenkemper, O.F.M. Since then no further attempt has been made to establish a Catholic school at Montrose.

St. Rose Parish owes very much to its tenth Pastor, the Reverend Timothy Magnien, O.F.M. In his zeal he prevailed upon the Reverend Rector of St. Joseph College to send another Father to Montrose so that services could be held twice a month. He labored zealously to raise the standard of the spiritual life of the parishioners. The various societies were quickened to new life. Altars and statues were procured for the church. He brought the entire parish together in several festive gatherings and to add to the solemnity, he procured the services of the choir and orchestra of St. Joseph College.

The Church records show that the following Franciscan Fathers were either pastors or conducted services at Montrose between the years 1879 to 1925, in the order given herein: Francis Haase, 1879-84; Hugoline Storff, 1884-85; Fidelis Kaercher, 1885-86; Stephen Scholz, 1886-88; Valentine Doerenkemper, 1888-91; Bonaventure Faulhaber, 1891-95; Walfried Rompe, 1895-97; Clement Moormann, 1897-98; Ignatius Reinkemeyer; Hilary Kieserling; Eugene Hagedorn; Theodosius Plassmeyer; George Wetenkamp; Celestine Kaiser; Timothy Magnien, 1899-1901; Apollinarus Johmann, 1901-03; Cosmos Garmann, 1903-04; Isidore Fosselmann, 1904-06; Honorate Bonzelet, 1906-07; Clementine Hagen, 1907-08; Gratian Gehring, 1908; Didacus Gruenholz, 1908-10; Benvenute Mueller, 1910-13; Cyrinus Schneider, 1913-16; Berard Zehnle, 1916-17; Joseph C. Meyer, 1917; Lambert Brinkmoeller, 1917-18; Emmanuel Behrendt, 1918; Vitalis Bartkowiak, 1918-20; Ephrem Muench, 1920-24; Maximilian Klotzbucher, 1924-25; Angelus Zwiesler, 1925——.

Right Reverend James A. Griffin, D.D., visited the parish in 1924, and arranged with the Franciscan Monastery at Teutopolis to give the parish regular services every Sunday.

Church of St. John the Baptist, Quincy, Adams County, Illinois.

Established in 1880.

Present Pastor: Reverend Joseph A. Postner.

As the coming of the Saviour had been foretold by the Prophets of old, so the forthcoming of St. John the Baptist church had first been voiced by the first Bishop of Alton, Right Reverend Henry Damian Juncker, D.D., when in 1867, as St. Mary's was launched, he promised to found a new parish in the north part of the city. As soon as St. Mary's church was somewhat out of debt, and St. Francis' Church on a solid footing, the new parish was to be undertaken.

In the year 1872, Bishop Baltes (who, in 1870, became Bishop of Alton) learning that the special legislation granting incorporation to churches was about to be revoked, at once had the future parish of St. John incorporated. Some time later a half-block of ground on Tenth street between Spruce and Cedar streets was donated by Mrs. Anna Cox with the proviso that within ten years a church must be built, otherwise the ground would revert to the donor or her heirs. The offer was accepted and the deed recorded January 5, 1874.

The road to an early undertaking of the building seemed open, when the so-called "hard times" started which lasted until 1879. Add to this, that St. Mary's was deeply in debt. St. Boniface had its financial worries on account of their new school, and St. Francis could not promise much help

as they were about to build a new church, so there was nothing else to be done but "wait".

When, in 1879, conditions began to brighten up somewhat, Father Janssen of St. Boniface aroused interest in the new parish by obtaining the Bishop's consent to undertake the work, at the same time giving permission to the building association to take up a collection in the whole city. The boundary lines for the new parish were fixed and announced in all parishes of the city. Somehow, or some way, results did not justify efforts. January 1, 1880, Reverend Theodore Bruenner succeeded Father Janssen at St. Boniface. To Father Bruener's credit, it must be stated that both he and his assistant, Father Hoffmans, manifested warm sympathy for the north-end parish, but had worry a-plenty in their own activities. Upon the express wish of the Bishop, Father Hoffmans took up a collection among the prospective members of the new parish. The result was quite satisfactory, but the good Father's health would not permit him to finish the task.

Thereupon, Father Bruener wrote to the Bishop that if he wished to safeguard the future existence of the new parish, it was absolutely necessary to send a priest to take charge. The Bishop telegraphed his answer: "Father Still is coming." Message received May 15, 1880. This is the accepted birthday of St. John's.

Reverend Joseph Still, who was born May 25, 1849, in Uerdingen Rhemish Prussia, studied philosophy and theology at Muenster, and finished at Rome at the Americanum, whither he had gone to study for the missions in America. Ordained a priest May 22, 1875, he arrived in America, September 8 of the same year, and was appointed assistant to Father Bartels in Germantown, Clinton County, Illinois. Here he labored faithfully until his appointment to Quincy, May 15th. Arriving in Quincy May 22nd, he was hospitably received at St. Boniface rectory.

A plan, suggested by the Bishop and submitted by Architect Pfeifenberger, was with few minor changes, adopted and carried out. The basement was arranged for a Sisters' Home; the first floor contained four spacious school rooms with ceilings 14 feet high; the second floor was to be the temporary church, later on to be used as an amusement hall. Dimensions of the building were 96x54 feet. The excavating was done by members of the parish. Work was begun in July and finished by the first of October. School was opened October 7, with an attendance of 160 children with Sisters of the Order of the Poor Hand Maids of Christ in charge. After heroic labors often protracted to late hours of night, the church was completed at the end of November. It was blessed, as well as the school rooms, by Father Mazarius, O.F.M., November 21st. Father Bruener preached the dedication sermon. St. Boniface's choir sang the High Mass. Records show, on January 1, the number of families was 190, with but $3,000 debt.

In spite of indebtedness, the Right Reverend Bishop approved of the move to build a parsonage. Father Still, who was quite an architect, designed the plan. Rents being high and the rate of interest low, he figured the parish would be money ahead even though the building should be put up entirely on borrowed money. August 4, 1881, the house was finished and Father Still felt happy.

Progress was in the air. Married women and young ladies vied with each other in decorating the altars and purchasing beautiful vestments. The men solicited funds for statues of St. Joseph and St. John. In 1887, the census showed 250 families in the parish and 244 children in school. Add to this the fact that all debts had been cleared off and you will not wonder that the parishioners had a clear vision of a splendid church a-coming. This vision was soon to be realized. With Catholic families building homes in the vigorous young

parish, a new church became an urgent necessity. Services on Sundays and holydays were so habitually crowded to the discomfort point that all agreed when the plans for building were mentioned. But times were hard, with scanty employment for labor. This, however, turned out to be an advantage rather than a set-back. The parishioners agreed to do the excavating, and all stone needed was donated, the quarrying and hauling was free, and so Father Still, with the help of the altar builder, F. Schenk, drew up the necessary plans and specifications for a stone church. The excavating under the sanctuary was the heaviest part, tunnels along the main walls being considered sufficient for piping, wiring, etc. The foundation was soon finished and the corner-stone laid in the fall of 1895. Although labor was cheap, the superstructure took the greater part of the next three years. This delay was mainly due to lack of necessary funds. The walls were rough-coated plastering. New pews were furnished by Mr. Schenk, giving a seating capacity of 800 with additional 200 sittings in the gallery. In the Fall of 1898, the new church was dedicated.

The next urgent problem was the school which could not accommodate the growing number of pupils. A three-story addition was built in 1891, providing two basement rooms for the Young Men's Society, two class rooms on the first floor, two class rooms on the second floor, the third floor being arranged for the Sisters' dwelling.

Up to the year 1890, when the first assistant was appointed, Father Still shouldered the whole burden of building and caring for the parish, which, by this time, numbered 250 families with 244 children in school. He could figure on occasional help from Fathers Bartels and Frohboese, who, after resigning from active duty, retired to their private homes built within a few steps from St. John Church. When Reverend Joseph Locher, who had been appointed chaplain of St. Vincent's Home, built his own home on Locust Street, an excellent occasional assistant was found for Father Still in his manifold duties. In January, 1896, the first regular assistant for St. John's was appointed, Reverend Francis Xavier Sturm, who was succeeded by Reverend August Gorris in November, 1896, remaining until 1899. Then in 1899, came Reverend Anthony J. Stengel who remained until 1907. Father Still died March 29, and was buried in Calvary Cemetery.

Father Joseph Postner was the next priest to whom the care of the St. John flock was entrusted. On assuming pastoral charge, June 1, 1907, he found a parish rather heavily burdened by debt, and a church still waiting much-needed improvements. But he set to work enthusiastically and soon the church was handsomely decorated, marble altars and statuary installed, and a new organ, stations, etc., provided. Before many years too, the pastor and people had the happiness to see the church debt wiped out. During his years at St. John's, Father Postner has been ably assisted in the good work by the following energetic priests: Reverends August Hohl, 1907-17; Joseph Reis, 1917-24, and John J. Goff, the present assistant who succeeded Father Reis in 1924.

Parish societies: St. Ann's Society for Married Ladies, Sodality for Young Ladies, St. Antonius Branch, No. 11, W. C. U., St. Leo Benevolent Society, St. Joseph's Young Men's Society, St. Rita's Ladies' Branch, W. C. U., St. Angela Court of Foresters, Poor Souls Confraternity, Society for Propagation of the Faith, Orphans' Society, St. Vincent's Society, and Boy Scouts.

The school has a present enrollment of 297 children. In 1923, Confirmation was administered to a class of 242.

A new Sisters' Home is the latest addition to the parish plant. This

new home was opened June 9, 1927, and is considered one of the finest of its kind in the whole Diocese.

Not many parishes can show a time record of forty-five years with but two pastors,—Father Still, twenty-seven years, and the present incumbent—Father Postner, eighteen years.

Church of St. Benedict, Auburn, Sangamon County, Illinois.

Established in 1880.

Present Pastor: Reverend Daniel J. Quinn.

The Catholic people of Auburn dedicated their first church under the patronage of St. Benedict. At that time it was attended from Virden by Reverend L. Tyan.

In the year 1880, Reverend Dennis J. Ryan became the first pastor and first resident priest of Auburn. His stay was short as he was soon transferred to Springfield, his place at Auburn being taken by Reverend A. Lenfgen. The latter remained until 1884, in which year he was succeeded by Reverend Joseph Finnigan.

Reverend Thomas O'Reilly became pastor in 1892, but remained only a year. His successor, Reverend Michael Jefferson Davis, served the parish until 1899, in which year he was sent to take charge of Virginia. During his time here, Father Davis did much for the Church. He was succeeded by Reverend Thomas Carroll who remained only a short time and then went West for the good of his health.

Reverend Joseph O'Connor now stepped into the vacancy created by the departure of Father Carroll. From the very first, it was Father O'Connor's cherished desire to have a church in Auburn more worthy of the Eucharistic King than the one then in existence, and accordingly he built a new one. Unfortunately, after he had completed the church his health gave way and he was forced to seek a more temperate climate. He died some time later in Colorado.

In succession came as pastors, Fathers D. J. Ryan, and James P. Walsh; the former serving for eight years, and the latter for one. During Father Walsh's pastorate, the church was destroyed by fire. Until a new church could be built, Bishop Ryan gave the pastor permission to say Mass in a hall.

A small amount of insurance on the building and poor crops of the farmers, made it difficult to rebuild. In spite of these difficulties, however, construction of the new church was begun and it was soon well under way, due largely to donated labor. Many men of the congregation who worked in the mine gave much of their time in performing all kinds of labor, and the farming members did their part also by hauling material and rendering their services whenever needed. In this way, the congregation was saved a great deal of expense. So vigorously was the building pushed forward that within nine months after the fire, the Catholic people of Auburn and their zealous pastor, Reverend Daniel J. Quinn, had the honor and consolation of seeing a beautiful brick church completed. The new church represented many sacrifices on the part of the pastor and congregation, and still speaks eloquently of the faith of both.

In a parish sketch of this kind, it is fitting that we mention the names of some of those who did much for religion during its struggling days in Auburn. They are: Michael and Bridget Duhig, Captain Irwin, James Henry and Lizzie Quinn, David and Michael Dillon, Patrick and Margaret Gorey. The old members who are still living are Mary Flood, and Mrs. Margaret Gorey.

The parish at present (1927) has ninety-one families. Confirmation was administered in June, 1924, to 102 children by the Right Reverend James A. Griffin, D.D. The Altar

Quincy—St. John's Convent, Rev. Joseph Postner, Pastor. School, Rectory, Church . . . Auburn—Rectory, Rev. D. J. Quinn, Pastor, St. Benedict's Church . . . South Fork St. Michael's Church . . . Buffalo—St. Joseph's Church.

Society, Holy Name, and Children's Society take an active part in parish work.

The congregation is composed of various nationalities but this fact has never prevented it from taking an enthusiastic part in all community affairs. That St. Benedict parish is not only truly Catholic but also truly patriotic may be inferred from the fact that it contributed twenty-five young men to the late war.

Mission of St. Michael, South Fork, Christian County, Illinois.

Established in 1880.

Present Pastor: Reverend James J. Murnane.

This parish was organized in 1880. To that time the Catholic people of this community had no church building and were compelled to travel in big wagons over rough roads, a distance of twelve or fourteen miles to attend Mass. They went to Taylorville, Brown Settlement, Glenarm and Auburn.

In the year 1881, a very beautiful Church building was completed under the direction of Reverend Daniel J. Ryan of Auburn and South Fork Parish was for twenty-three years, namely from 1881 to 1905, a mission to Auburn attended by seven different priests who succeeded Father Ryan, viz., Fathers Finnegan, Loftus, Donahoe, O'Reilley, Davis, O'Connor and D. J. Ryan.

In 1905 Right Reverend James Ryan, Bishop of Alton, made a new parish of two of the Auburn missions. Pawnee was made a separate parish with St. Michael Church, South Fork attached as a mission. Reverend Joseph A. M. Wilson was appointed pastor of St. Michael parish on March 25, 1905, and remained pastor until February 15, 1909.

In February, 1909, Reverend John Lupton was appointed pastor and successor to Father Wilson and remained pastor for sixteen years. During his administration the Church was struck by lightning and completely burned. In 1918 Father Lupton set to work and built a beautiful large brick Church at a cost of thirty thousand dollars. The interior furnishings were all purchased new and corresponded with the size and architecture of the building, making it a very beautiful edifice.

On February 15, 1925, Father Lupton was appointed pastor of Newton, Illinois, by the Right Reverend James A. Griffin, D.D., Bishop of Springfield in Illinois, and Father Vanspeybroeck administrator of St. Michael parish from February 15, 1925 to July 15, 1925, when Reverend James J. Murnane was appointed pastor.

The building of St. Michael Church in 1881 was a great blessing for this community. It became easy for them to hear Mass on Sunday and receive the Sacraments frequently, also religious instruction. The number of families at this time was about sixty, all farmers. As time went on, other new parishes were established and the number of families dwindled down to about twenty.

Mission of St. Joseph, Buffalo, Sangamon County, Illinois.

Established in 1882.

Present Pastor: Reverend Andrew E. Robinson.

In the Spring of 1882, the forty or more Catholic families of the community of Buffalo felt that there was great need of a church of their own, in their own community. Illiopolis was too far removed from them and very difficult of access in bad weather. The matter was much talked of and debated among the leading Catholic families and it was finally decided to attempt the erection of a Catholic church in the village of Buffalo. On May 4, 1882, a meeting was called and a Building Committee to solicit funds

was chosen. Father Charles Manuel, pastor of Illiopolis, was appointed president of the Committee, Mr. William J. McCann, secretary, and his brother, Robert C. McCann, treasurer. Thomas Welch, Cornelius O'Laughlin, M. Burke and James Brennan were also members of the committee.

Thomas Munce, a public spirited non-Catholic of the community, donated two lots valued at $150.00, and two more valued at $75.00 were purchased from him.

The drive for pledges was soon under way and in a short time, the committee was ready to report that $2,668.75 had been obtained in pledges. William McCann had procured $740.00, Thomas Welch, $711.50; Robert C. McCann procured $600.50; C. O'Laughlin, $341.50; James and W. Brennan, $175.00; Father Manuel, $100.25. Catholics and non-Catholics alike had responded most generously not only in Buffalo itself, but in the neighboring communities of Mechanicsburg, Dawson, Buffalo Hart, Bald Knob, Riverton, Illiopolis and Springfield.

With this amount pledged the Committee felt the project was secure and immediately started preparations for building. Mr. W. H. Conway of Springfield was engaged as architect, his plans being duly passed upon and accepted. The contract was let to Hayland & Sons. On July 1st, 1882, the dream of these hardy pioneers of the Faith began to take shape. A Catholic Church was in the process of building. There is no record at hand as to when the church was completed or on what date the first services were held. We know that Father Manuel of Illiopolis assumed charge, attending Buffalo each Sunday from Illiopolis.

William J. McCann and R. C. McCann were appointed as first trustees of the newly organized Mission Parish of St. Joseph, Buffalo, Illinois. The records for 1883 show that thirty-eight families contributed $228.00 as pew rent. In 1884 a bell was purchased at the cost of $110.00, an organ was bought for $75 00, new stations erected at the cost of $70.25. The ladies of the Altar Society contributed $40.00 to the purchasing of stations. So in the year 1884 we find the little mission church completely furnished and the parish functioning perfectly under the zealous leadership of Father Manuel and his able business-like trustees, the McCann brothers, William and Robert.

Father Manuel continued to attend the Mission of Buffalo until 1892 when it was taken over by Reverend Christian A. Snyder, pastor of Riverton. He continued to serve Buffalo from Riverton until 1894 when he was succeeded by Reverend Thomas O'Reilly. During the pastorate of Father O'Reilly, a bazaar and festival was held for the benefit of St. Joseph parish on Feb. 6-7, 1895. In spite of zero weather and a blizzard, all the members turned out one hundred per cent and when the proceeds were counted up, it was found that $881.29 had been taken in, and after the expenses had been deducted, the parish had cleared $754.91. Remarkable for those days, yet not so remarkable when we consider the Faith and the sacrificing spirit of these pioneers.

In March, 1896, Father O'Rielly was succeeded by Father Joseph O'Boyle. He remained for one year, relinquishing the charge because of ill health, to Father John J. Corcoran. Father Corcoran served as pastor until September, 1899, when Father John J. Clancy assumed charge.

During the busy pastorate of Father Clancy much was done in the way of repairs, frescoing and painting. A new furnace was installed, side-walks laid, fences built, etc. The trustees were changed, Cornelius O'Laughlin and Daniel Call succeeding the McCann brothers. After a service of fifteen years, Father Clancy was changed to Jerseyville. Father M. O'Flaherty was appointed to the parishes of Riverton and Buffalo, in 1914. In the fall of 1922, Reverend Amos E. Giusti was trans-

ferred from Waverly to Riverton and Buffalo. In 1924 he left for Rome and Father M. Rua, a professor at De Paul University, Chicago, was given the charge of Riverton and Buffalo, by the new Bishop, Right Reverend James A. Griffin, D.D. He remained but one year, returning to his teaching post in Chicago. Father Andrew E. Robinson was then appointed pastor, assuming charge in October, 1925.

The County Poor Farm, located within the boundaries of the Buffalo parish, is attended each week from Riverton. Mass is said each Thursday morning for the Catholic inmates.

Church of St. Bartholomew, Murrayville, Morgan County, Illinois.

Established in 1883.

Present Pastor: Reverend Christopher S. Bell.

The preliminary steps towards the building of a Catholic Church at Murrayville, Morgan County, were taken in the summer of 1883, by Reverend Timothy Hickey, at that time pastor of Our Saviour's Church, Jacksonville, Illinois. The first meeting for this purpose was held at Martin Connolly's home. At this meeting a committee was appointed to select a site for the proposed church. Father Hickey, Thomas Siebert, and Denis Corbett were chosen and after looking over several places a suitable location was finally secured for $100. Other meetings were held at which $3,000 was subscribed, trustees appointed and a building committee selected. On October 9, 1883, the Board of Trustees entered into a contract with J. W. Bowen of Jacksonville for the construction of a brick church. The cost of the building was $3,100, the brick and sand being furnished by the congregation.

October 21, 1883, saw the laying of the corner-stone of the new church. On February 10, 1884, the first Mass in the new building was said by Father Hickey.

In the Spring of 1885, Reverend J. Dietrich was appointed first rector of Murrayville but on account of failing health, he was soon forced to seek a milder climate, but not before he had won the lasting esteem and affection of his people. He was succeeded by Reverend Clemens Johannes who remained only for four weeks.

Reverend Patrick O'Fallon of Montreal, Canada, now became the first resident pastor. This was in 1885. During his stay of about two years, a comfortable and well-furnished parochial residence was built. On Sunday, May 22, 1887, Father O'Fallon bade farewell to his people and went to St. Patrick, Alton, exchanging places with Reverend James A. Cassidy, who took pastoral care of Murrayville until his death three years afterwards.

Reverend Thomas O'Rielly next took charge, and after three years was succeeded by Reverend Thomas O'Hara who governed the congregation wisely and well for the seven years between 1893 and 1900. Father O'Hara was, as the saying is, "A good mixer." He had a very pleasant and amiable disposition which enabled him to entirely win the hearts of his congregation and make many friends among the non-Catholic element of the community. In 1900 he was sent to take charge of Petersburg, his place at Murrayville being taken by Reverend Edward McGowan, one of the veteran priests of the Diocese. The latter's health had been so poor when he had assumed charge that even this wholesome, quiet, country parish could not restore it. He died in 1905, and now lies buried in the parish cemetery which he purchased during his pastorate.

From 1905 to 1912, during which time Reverend Eugene McGuire was pastor, great changes took place in the parish. The old church which had become unsafe and unfit for divine worship as well as too small to

accommodate the growing congregation, was torn down and a contract let to J. Wokke of Jacksonville, Illinois, to construct a new pressed brick church, 100x50 feet, and Gothic in style. The corner-stone of the new edifice was put in place on September 23, 1906, Very Reverend Dean Crowe officiating. On July 21 of the following year, Right Reverend James Ryan, D.D., assisted by many of his priests, dedicated the new handsome church now completed. Very fittingly, indeed, Reverend Timothy Hickey, under whose direction the first church was built, was chosen to preach the dedication sermon of the new one.

In the meantime, the beautiful main altar—the gift of Michael Dolan —was put in place; an excellent steam-heating plant was installed, and new pews replaced the old ones. These improvements contributed much to the appearance and comfort of the new church.

The total cost of the new structure amounted to about $21,000. At the present time it could scarcely be duplicated for three times that amount. The building of such a beautiful and substantial edifice and the paying for it in a few years, must be attributed to the co-operative faith and zeal of the pastor and his congregation.

Father McGuire left Murrayville in 1912 and was succeeded by Reverend McCawley. During the two-year stay of the latter, the rectory was remodelled, and two side altars, the gift of William Begnal, put in the church. Reverend J. Healy, Father McCawley's successor, died nine months after assuming charge.

From 1915 to 1922, Father Edmund Flynn was pastor. During his term there, a new organ and two beautiful statues were added.

On September 22, 1922, Reverend Peter Paul McGuinness became pastor and continued in charge until 1926, in which year he was promoted to Morrisonville. Father McGuinness, during his four-year pastorate, worked hard for the spiritual advancement of his people and the material beauty of God's House. He frescoed the church, put in new Stations of the Cross, a new tabernacle, sanctuary lamp, a baptismal font, vestments, and made many other improvements which were badly needed. Father McGuinness is a dynamic little Irishman. He is indeed small in the flesh but big in the spirit. His priestly life is proof positive that good goods come in small parcels.

The following societies exist in the parish and do good work along their several lines: The Rosary Society, founded by Father O'Hara; Immaculate Conception Sodality, by Father McGuire; Sacred Heart League, by Father Flynn; Catholic Ladies' Club and Eucharistic League, by Father McGuinness.

Among the first members of this congregation were Anna Murphy, Martin Connolly, Anthony Koyne, Patrick Dolan, Bryan Tracy, Richard Welsh, William Begnel, Michael Conley, James Ring, Morris O'Donnell, John O'Connell, Patrick Delaney, John Doolan, Jeremiah Doolin, John Farrell, Jeremiah Sullivan, Dennis Corbett, M. J. Clerihan, Michael Tehan, James Burns, James McCabe, Stephen Conlon, Thomas Maloney, Martin Ward, Owen Reardon, John Dougherty, Michael Dolan, Michael Rohan, John Phelan, James Burke, Patrick Sheridan, Thomas Seaver, Edward Tobin, Michael Carrigan, Jeremiah Doolin, Thomas Clerihan, Michael Ring, Patrick Burkery, Patrick Carrigan, Mrs. Mary Sheehan, Patrick MacDonough, Patrick Sheehan, Jr., Michael Crowe, James D. Lawless, Arthur Kingsley, W. J. Kellegher, Patrick O'Brien, William Sullivan, John Sheehan, William Phelan, Edward Connors, Michael Crowley and Patrick Dowling. The oldest parishioners living today in the parish, who saw the building of the first church, are: John Gougherty, John Farrell, Michael Crawley, and Jeremiah Doolin.

Sixteen young men from Murrayville saw service in the World War. That the Faith is strong in the parish

is evident from the number of its sons and daughters who have entered religion. It gave to the priesthood Fathers Thomas Connolly, Luke Mandeville, and George Hobbs; to the brotherhood, Milliam Mandeville; and to the sisterhood, Mary Gougherty, Margaret Mandeville, Elizabeth Mandeville, Mary Langdon, Mary Ring, Mary Mandeville, Margaret Murphy, Emma Mandeville, Clara Flynn, Serena Connolly, Rose Walsh, Philomena Murphy and Marie Hobbs.

The parish is today in a flourishing condition, and ranks as one of the substantial country parishes of the Diocese. At the present writing, the genial Father Bell, formerly pastor of Morrisonville, is in charge.

Church of St. Aloysius, Litchfield, Montgomery County, Illinois.
Established in 1883.

Present Pastor: Reverend Anthony J. Stengel.

In the year 1883, the German-speaking Catholics of Litchfield banded together and after receiving permission from the Bishop, Right Reverend Peter Joseph Baltes, began, with the assistance of Father John Storp who was pastor of St. Agnes church of Hillsboro, the erection of a church under the title of St. Aloysius. In November of the same year the new frame church was dedicated by Bishop Baltes who appointed Reverend Joseph Dechene as first pastor. During his first year, Father Dechene built the parsonage. The number of families (about twenty-five) was small but they were full of zeal and had great hopes for the future and expected the parish to grow as the city of Litchfield had the location and facilities to become a business center.

Father Dechene was pastor from November, 1883 until June, 1890, in which latter year Reverend George Pasch became his successor, remaining until June, 1924. The next priest to take charge of the parish was Father E. H. Schonlan. His pastorate continued to 1906. In that year he took a leave of absence and returned to his home in Germany for a vacation of two years. During his absence the parish was cared for by Reverend Joseph Kopp. Father Schonlon on returning, continued as pastor of St. Aloysius until September, 1911, in which year he resigned and returned again to his native land. Then Father Wubbe took temporary charge of the parish until the appointment of Reverend James A. Telken as rector in 1911. Father Telken continued in charge until July 1, 1919, when he was replaced by the present pastor, Reverend Anthony J. Stengel.

The school established in the early years, never prospered but rather dragged on for some years with varying success conducted by lay teachers until finally it was discontinued because of the small number of children. The parish, the past few years, seems to be improving. The number of children of school age has increased to fifty, and the families now number seventy.

In 1920 the parsonage was put in good condition and now the members of the parish are all zeal and earnestness, collecting and raising funds for a new church to replace the old frame, which has more than served its time.

Three parish societies—Young Ladies', Women, and Holy Name Societies—work with commendable zeal in a unified endeavor to raise sufficient funds for a new and substantial building to replace the old frame church. In addition to the above societies the congregation has a flourishing branch of the Propagation of the Faith.

The outlook for the future is bright.

Since the above mentioned article was composed, Father Stengel with the encouragement and support of his congregation has decided to build the new church, long a dream of the German Catholic residents and now to be a fact in brick and mortar.

According to architect's drawings this will be a Romanesque brick church, with slate roof and stone trimmings. The church will front to the west, with the tower on the northwest corner. The dimensions will be one hundred and three feet by forty-two feet. There will be two sacristies, large and roomy and the one on the south will serve as a winter chapel.

The interior is described as follows: Red brick to bottom of windows, side walls plastered, ceiling in wood panels, rubber tile flooring in the Sanctuary and the remainder of the church in yellow pine. Two rows of pews will flank the wide center aisle. Seating capacity will be three hundred.

The local weekly Litchfield paper gave the following description of the cornerstone laying service on July 8, 1928:

"The cornerstone of St. Aloysius Church was laid Sunday afternoon with appropriate services. Right Reverend James Griffin, D.D., Bishop of the Springfield Diocese was unable to be present on account of attending a funeral in Tennessee and he sent Monsignor M. A. Tarrent and Monsignor Amos E. Giusti as his special representatives. Monsignor Tarrent had charge of the services and laid the cornerstone in place. Ceremonies were held on the platform erected at the east end of the church foundation, while the cornerstone was laid on the southwest corner. The following assisted besides the Monsignors in the services: Dean P. F. Carroll and Reverend C. Snyder of this city; Jno. B. Franz, Farmersville; L. J. McDonald, Mt. Olive; Jno. P. Moroney and Jas. E. Drackert, Pana; John M. Heslin, Hillsboro; B. Scheffer, St. Louis; P. H. Masterson, Staunton; C. Johannes, Nokomis; C. Knaperek, Mt. Olive; Marc Marangos, Livingston; John Crosson, Gillespie and A. M. Jaschke, Springfield.

Reverend A. J. Stengel the pastor was in reality the master of ceremonies. He aided in the laying of the cornerstone and introduced Mayor H. E. Kennedy who in a very capable manner welcomed the visitors, complimented Reverend Stengel and his parishioners in their efforts and paid a high tribute to churches and their worth to a community. Mayor Kennedy was given a good round of applause.

Dr. George Sihler, Jr., of the Litchfield Community High School was introduced and he too paid a high compliment to Reverend Stengel and his congregation. Dr. Sihler stated that religion and education were inseparable. He closed his talk by asking all to be tolerant.

Monsignor Tarrent delivered the address in behalf of Bishop Griffin. He complimented Reverend Stengel on his congregation. Also the Mayor and Dr. Sihler on the good will expressed by them. Monsignor Tarrent is a splendid talker and his sermon contained much food for thought. Among the spectators at the cornerstone laying was Mrs. Weigers, the oldest member of the congregation. She is 86 years of age. The services had hardly closed when a storm broke and rain fell in torrents. The ladies of the church served dinner at the Chamber of Commerce rooms.

Besides various relics, medals, coins, picture of the old church, copies of the Litchfield Daily Union and News Herald and the American Tribune, a document containing the following words were placed in the copper box placed in the cornerstone.

St. Aloysius Church
Litchfield, Ill.

All that in time to come will see this writing, I hereby greet as pastor
Anthony John Stengel

In the year of Our Lord 1928, on the 8th day of July of this same year,

the cornerstone of this church being built to the honor of God, under the patronage of the youth and confessor St. Aloysius was blessed and placed by the Right Reverend Bishop, James Aloysius Griffin, D.D., Bishop by the grace of God and the Apostolic See of Springfield, in Illinois of whose diocese St. Aloysius Parish has been a most devoted daughter these past 45 years. While church and civil authorities are co-operating so wonderfully in this year of election of a new president of our beloved republic, it is these very representatives of our present day that greet you of the future.

Calvin Coolidge, President of the U. S. of America.
Len Small, Governor of the State of Illinois.
Harry Kennedy, Mayor of the City of Litchfield, Ill.

CHURCH OF THE SACRED HEART, SPRINGFIELD, SANGAMON COUNTY, ILLINOIS.
Established in 1884.

Present Pastor: Reverend William Quatman.

In the course of time the SS. Peter and Paul congregation of Springfield, Illinois, established for Catholics of German descent, had grown so numerous that it became necessary to either enlarge the church considerably, or organize a new parish in another part of the city. The latter alternative was deemed the more satisfactory solution of the problem.

In the early eighties when this question was again debated that portion of SS. Peter and Paul congregation living in the southeast part of Springfield held a meeting at which it was decided to petition the Bishop for permission to organize a new parish and build a church. Reverend Charles Kreckenberg, lately from Germany and recently ordained, being then Assistant Pastor of SS. Peter and Paul's took a leading part in the movement. A delegation was sent to Bishop Baltes, who readily approved of the plan, and appointed Father Kreckenberg pastor of the new parish February 5, 1884. That same year the parish was duly incorporated.

The site selected for the new building is situated between 12th and 13th streets, and Cook street and Lawrence Avenue, comprising twelve lots, six facing 12th street and six 13th street. The purchase price for this ground was $4,100.00 which included also a dwelling house and out-buildings located on the lots. The dwelling house at first served as a rectory and when later on a new rectory was built, it served for a number of years as a home for the School Sisters.

Plans and specifications having been approved by the Bishop, the erection of a two-story brick building 73x57 feet on 12th street was begun June 1, 1884. The corner-stone was laid on June 22, 1884, and the dedication of the new combination building, now complete, took place with due solemnity on September 8th of that same year. The upper floor served as a temporary church and the lower floor as a school. Records show that towards the close of 1884, the year of its establishment, the new parish numbered about one hundred families representing the German, Dutch, Hungarian, Carniolan and Slavonian nationalities. The Germans then, as now, formed the bulk of the congregation.

In 1885 the new Sacred Heart church witnessed the First Solemn Communion within its walls, twenty youthful parishioners being the happy recipients; in 1886, its first Forty Hours; in 1891, its first mission, and in 1892, its first Confirmation class consisting of seventy-five persons.

Just a decade of years was the useful life of this temporary church, for by 1894 it had grown entirely too small to accommodate the growing

congregation, and a new and more spacious building became an imperative necessity. After preliminaries were attended to, the contract for the new church was let to Mr. Otto Miller at a cost of $19,550.00. Work was now immediately begun on the foundation December 20, 1894, but was temporarily halted because of inclement weather. The laying of the corner-stone took place March 29, 1895, and the dedication, with Bishop Ryan officiating, on December 8th of the same year.

Since then many improvements have been made on the new church, principally by way of furnishings. In 1904 the main altar was erected at a cost of $1,000.00. A number of beautiful statues, which added greatly to the appearance of the church, were also installed. In 1908 the organ too was repaired to the extent of $1,200.00.

The following year saw, by happy coincidence, the double celebration of the Silver Jubilee of the Pastor and Parish. Pastor and people could now look back with consoling gratitude to the splendid work accomplished in happy co-operation during those twenty-five years.

The organization of St. Barbara Parish in 1911 lessened appreciably the membership of Sacred Heart, drawing from it several members of non-German descent. There was a falling-off also during the World War and immediately after it. The result is that today the congregation has dropped somewhat below the two hundred family line.

After founding and faithfully serving Sacred Heart for thirty-six years, Father Kreckenberg, at his own request, was transferred on June 20, 1920, to the Chaplaincy of St. Vincent's Old People's Home, Quincy, where he is still stationed.

A successor to Father Kreckenberg was named in the person of Reverend John W. Merscher. His path for the first few years was not unduly easy. The whole parish plant was badly in need of repairs. To meet the most urgent of these, a sum of $4,000.00 was collected before the end of the first year. With this money the church property was put in tolerable shape for the time being. In 1925 a splendid new pipe organ was built and installed by the Wick Pipe Organ Company of Highland, at a cost of $4,000.00. It was blessed by Right Reverend James A. Griffin, D.D., shortly after its installation in the church.

So far, nothing has been said of the school which has been in existence since the foundation of the Parish. On September 9, 1884, Sacred Heart School was opened in the lower rooms of the two-story combination building to which reference has been made. The opening saw an attendance of 100 pupils under a lay teacher. Two years later a second teacher was added. In 1887 two Sisters of St. Francis from Joliet, Illinois, arrived to take charge of the upper grades. Finally in the year 1888 all classes were put in the hands of the Franciscan Sisters.

The old residence of the School Sisters, having in the course of time become unfit for habitation, a new one was erected for them at a cost of $2,000.00 by Contractor J. K. Buedel.

In 1911 a new school building, erected for $18,000.00, replaced the old one which was now too small to accommodate the large number of pupils. The school was blessed September 3, 1911, and two days later opened with an enrollment of three hundred pupils, and six Sisters in charge. The present attendance is 250 with a teaching staff of seven Sisters.

During all these years of which we have made a historical summary, many useful donations, which space does not permit specifically to recount, have been made to Sacred Heart Church by members of the congregation. Here are some of the outstanding donors whose names it is a pleasure to recall: Mr. and Mrs. Anton Dirksen, J. Eberle, Carl Groesch, Henry Elshoff, Joseph Lorscheider,

Murrayville—St Bartholomew's Church Rev. C S. Bell, Pastor . . . Girard—St Patrick's Church Litchfield—St Aloysius Church, Rev. A. J Stengel, Pastor . . Springfield—Sacred Heart School Parish Hall, Rectory, Rev. W L. Quatman, Pastor Sacred Heart Church, Convent.

G. Hofferkamp, and Freda Kraus. Of the above donors, the Dirksens were particularly generous. The different parish societies too have always acted commendably in this respect.

Sacred Heart Parish has given to the Priesthood Fathers Antonellus Bleser, Agnell Bleser, August Hohl and Charles Schneider; and to the Sisterhoods, Sisters Carolina Kohlbecker, Cornelia Bleser, Anne Ettelbrick, Dominica Groesch, Adolphina Hohl, Petronia Kohlbecker, Alma Rothermel, Amabilis Weitzel, Sylvina Staab, Olga Lofy, Febronia Maier, Reginia Bleser, Rose Mary Kramp, Florence Keefner, Pia Kibile, and Louise Zint.

At the present time the parish has 192 families with an approximate total of 910 souls all told. It has several well-organized societies that make a strong appeal to the parishioners along the lines of social and civic betterment.

Due to a protracted illness which incapacitated him for pastoral work, and on the advice of his physician, Father Merscher resigned his parish in June, 1927, and took up his residence at St. John's hospital, Springfield, in an effort to regain his shattered health. Meanwhile Reverend George Faller administered Sacred Heart until the succeeding August when a regular pastor was appointed in the person of the popular and amiable Father William Quatman, formerly incumbent of Sigel.

Church of the Sacred Heart, Franklin, Morgan County, Illinois.

Established in 1886.

Present Pastor: Reverend Edmund D. Butler.

Franklin, Morgan County, Illinois, was visited by Reverend Patrick Joseph O'Rielly, rector of St. Catherine Church, Virden, with a view of building a place of worship for the Catholics of that neighborhood. The corner-stone of the new church was laid June 18, 1886, and it was dedicated March 18, of the same year. It was a handsome wooden structure, 100x40 feet with a seating capacity of 400, costing $10,000. The beautiful parochial residence was built the same year.

On May 4, 1893, the church and parochial residence were completely destroyed by fire. The pastor, nothing daunted, assembled his faithful little flock and once again resolved to rebuild. The corner-stone of the new church was laid August 15, 1893, by Bishop Ryan, who came all the way from Alton to encourage the people. Five months later, on January 1, 1894, Mass was said in the new church of the Sacred Heart of Jesus.

This new church was even more beautiful than the first one; larger and more substantial. It was a brick structure 120x46 feet with a seating capacity of 500, costing $18,000. The spire is 190 feet high, surmounted by a golden cross which can be seen for miles. At the call of the plucky rector, members of the congregation supplied the church with the articles necessary for Catholic worship. Outsiders helped members, two local bankers giving $250 each.

The parochial residence was also replaced. Well might the pastor and people feel proud of their Herculean feat of building in the short space of eight years two such beautiful churches. It remains as a monument to the zeal of the pastor and to the faith and loyalty of the people. Thirty-two years have now elapsed since the church was erected, and during these years much progress has been made in every sphere, but even today the church is up to date in every detail. In 1897 Father O'Rielly was promoted to St. Patrick, Alton, and was succeeded in Franklin by Reverend Patrick A. Lyons.

Reverend Father Lyons remained until the fall of 1904. During that

time the active congregation was well cared for by the energetic pastor. He spent his time in completing the work that always remains to be done in a new parish. He also did much towards reducing the debt.

The next pastor was Reverend William McGuire who died here in March, 1914. Father McGuire was of a kind and amiable disposition, and during his ten years as pastor, the parish grew in temporal and spiritual wealth. He purchased the old Methodist church, which now stands on the west corner of the property and bears the name of Marquette Hall. His foresight in purchasing this building has been well appreciated, as ever since it has been used by the members of the parish for their social affairs. During the long winters, many enjoyable evenings have been spent in social entertainment under the supervision of the pastors since his day. It was also used during the summer of 1925 for church services while the church was being frescoed and repaired. It has proved a blessing to the people of the church and community.

Father McGuire's place was filled by Reverend Andrew Smith, who came here from Decatur, Illinois. During his stay he continued the work of beautifying the church and property under his charge. He enlarged the Marquette Hall building, the stage and basement kitchen. His years here were years of active service. He got together the talent of the parish and staged two plays each year. He equipped the hall, and with the aid of the ladies of the parish purchased articles for kitchen of hall for suppers and picnics. He installed electric light fixtures in the church, house and hall added to the church furniture a tabernacle safe, and had the beautiful high altar decorated, and when he left here in January, 1925, everything was in first-class condition. During the trying days of the World War he lent his able aid in all branches of war work, Red Cross, Liberty Bonds, etc. He is now engaged in building the new St. Thomas Church, at Decatur, Illinois.

In January, 1925, Reverend Edmund D. Butler succeeded Father Smith as pastor of Sacred Heart Church. After his arrival his first task was to engage Max Autenrieb, church decorator of Edwardsville, Illinois, to paint and decorate the church. The work was started in April and concluded in July, 1925. The contract called for and was executed in three coats of oil painting in flat finish, wood-work grained and finished and fifteen pictures in light proof oil color. The lighting fixtures were also changed so as to be in keeping with the Gothic architecture of the building.

The following are the names of the first members of Sacred Heart church: Anton Bergschneider, Joseph Bergschneider, Charles Lynch, Mrs. Lukeman, Martin Ryan, John Eck, Joseph Scheferkort, Michael Ryan, John Fitzjohn, Michael Kenney, William Ludwig, James McDonald, Miles Lyons, John Mooney, Mrs. Angela Yunker, James Whalen, Patrick Harmon, John Ryan, Thomas Harmon, Patrick Ryan, William Treacy, John Harmon, John Ryan, John Lukeman, James Feore, Patrick Murphy, Felix Schanle, John Gorman, Owen Doyle, Thomas Gavin, Joe Kumle, Thomas Walsh, Mike Crowley, John Wagner, and Thomas Johnson.

In 1909, the people of Alexander having received permission to build a church, then laid the corner-stone of their new church, which took all the families living north of the three and a half mile line from Franklin. Just a few of the old settlers left in the parish are Mrs. Jane Ryan, Mrs. James Whalen, and Mrs. Lynch.

Reverend Thomas Harmon of the Chicago Archdiocese was born in Sacred Heart parish of Franklin, also Sister Sextus of the Dominican Convent, Springfield, daughter of Joseph Bergschneider, and Sister M. Elizabeth Kenney of the Franciscan Order of Peoria.

Mission of St. Patrick, Girard, Macoupin County, Illinois.

Established in 1887.

Present Pastor: Reverend George J. Kenney.

St. Patrick Church, Girard, a small frame structure, was erected in 1887 by Reverend Patrick Joseph O'Reilly, then pastor of St. Catherine, Virden.

From the earliest date to the present time Girard has received its spiritual attention from the pastors of Virden. The late Very Reverend Timothy Hickey said Mass there in 1873.

1873—1881. Mass was celebrated about twice a year, generally at Christmas and Easter.

1881—1885. Starting with the pastorate of Reverend Jeremiah Murphy, Mass was said once a month in the William Mcranor home on South Third street.

In 1885 Father O'Reilly rented the second story of the Ahern building, the present Girard State Bank Building, and fitted it up for a temporary church. This hall was used for services until the present church was completed in 1887.

From the time the Ahern building was used as church, Girard has had Mass three or four Sundays a month.

Of the thirty families that helped to erect this mission church, Mrs. Peter Whalen, Mrs. Bridget Driscoll, Mr. James McDonald, Mrs. Mary Young, and Elizabeth Sheehan remain.

The present congregation of Girard numbers about fifteen families.

Right Reverend James Ryan, D.D., *(Dec'd)*
Bishop of Alton
1883—1923

CHAPTER X

The Episcopacy of Right Reverend James Ryan, D.D.
1888 to 1923

The administration of Right Reverend James Ryan, D.D., was the longest and carried through a very important period in the history of the Diocese.

Changes of extreme importance took place in the Diocese as well as throughout the country during Bishop Ryan's regime. Such was the change of conditions that Church work, as well as almost everything else, came to be undertaken on a constantly increasing scale. The small Church and the primitive schools and institutions no longer satisfied either the requirements or the tastes of those interested, and the new structures replacing the older and simpler ones not only outshone the former, but cost what would formerly appear to be fabulous sums of money. It is gratifying, however, to note that the Diocese kept pace with the general progress and it is really surprising to find uniformly fine churches, schools and institutions throughout the Diocese.

In former administrations, the interior difficulties were confined within much narrower limits than those of Bishop Ryan's time. The one difficulty former Bishops had to deal with was the contentions which arose between parishioners of Irish and those of German extraction. In those days of perhaps greater frankness, Germans wanted German priests, and the Irish wanted English speaking priests. It was true, also, that the German laity was inclined to wish to control the Church to the exclusion, and if need be, against the wishes of the Pastor. However, the German Pastors were men of great strength and resource and usually succeeded in exercising sufficient control to advance the best interests of the parish.

During Bishop Ryan's episcopate a somewhat similar situation arose, but with new classes of people. The railroads and coal mines, as well as other industrial enterprises brought into various parts of the Diocese large numbers of Poles, Bohemians, Lithuanians, Slavs and every class of immigrants from the south of Europe, practically all of whom were Catholics and many of whom, when they became somewhat prosperous, displayed a very belligerent nature. Each separate nationality desired a Church of its own and a priest of the same nationality. So far as possible these demands were acceded to, but despite the best efforts of the Bishop it will be seen, as the parish histories are scanned, there were many heated controversies, and it is rather amusing to note that after the good Bishop had tried every foreign speaking priest available in a belligerent parish, he could succeed in bringing about good working conditions by sending a big, vigorous Irish priest into the parish. This type of Pastor usually brought order out of chaos and confusion.

As many of the clergy and laity that made up the membership of the Church during Bishop Ryan's regime are still living the parish sketches which follow will be found very interesting to the reader.

Right Reverend James Ryan, D.D.

Bishop Ryan was born June 17, 1848 near Thurles, County Tipperary, Ireland. His parents emigrated to this country in 1855 and settled in Louisville, Kentucky. His father died soon after, and left the mother to struggle in a strange land to maintain and educate the future Bishop of Alton and his sister a little older than himself. In the parochial school in Louisville he attracted the attention of Bishop Martin John Spalding, then Bishop of Louisville, who took the boy into his house, and later sent him, at the age of fourteen, to St. Thomas Seminary near Bardstown, an institution rich in the traditions of the holy and eminent men who had founded and directed it, imbuing the students with an excellent ecclesiastical spirit that descended down the years. Here during a six years' course he acquired a knowledge of the classics and of philosophy under the able Fathers Chambige, Chazal, Martin, Russel and Eugene Crane. After a divinity course at St. Joseph and Preston Park Seminary he was ordained a priest by Right Reverend William George McCloskey in his Cathedral in Louisville on the 24th day of December, 1871. Reverend John Lancaster Spalding, afterwards Bishop of Peoria, preached the sermon on the occasion.

Father Ryan's first appointment was to St. Thomas' as assistant to Reverend Lacoste. The following year he was sent to St. Martin's Church, Meade County, Kentucky, with Saint Patrick's Mission in Hardin County, and St. Mary's in Bullitt County. There was no parochial residence at any of these churches, and he set to work to erect a suitable dwelling at St. Martin's. In 1873 he was transferred to Elizabethtown as rector of St. James' Church, with missions at Nolin and Colesburg in Hardin County. When summer of that year came, he found the cholera thinning his flock, in one instance carrying off successively every member of the family. The young priest was prompt and untiring in his attendance on the sick.

In 1874 Father Ryan was sent, at his own request to St. J oseph's College at Bardstown, Kentucky, where he was a professor for the next four years. St. Joseph's College had peculiar attractions for Father Ryan. It had been the home of Bishops Flaget, David, Kenrick and Spalding, and the nursery which had supplied Kentucky with devoted and earnest missionaries. The grand old Cathedral still stands as a monument of the glorious past.

When Right Reverend John Lancaster Spalding was appointed to the new diocese of Peoria, Father Ryan was permitted to give his services to the head of the new diocese. Bishop Spalding placed him at Wataga in Knox County, Illinois, where he collected money and completed an unfinished church Then he was transferred to Danville, Illinois, where the congregation had outgrown the capacity of its little church. The active young priest soon secured a site in

the center of the thriving city, erected a church at a cost of $23,000 unencumbered by any debt.

In 1881 Father Ryan succeeded Dean Terry at St. Columba's Church in Ottawa. Here he commenced the foundation of a new church which the difficulties of the times had previously prevented from rising. In the spring of 1882, Father Ryan took up the work earnestly, and to his own joy and that of his flock, had it dedicated by Bishop Spalding on the feast of Corpus Christi in 1884. It had cost $70,000 but the resources had been admirably managed, and at the dedication the debt did not exceed $15,000.

In 1888 the Diocese of Alton was divided and the new see of Belleville was established, and Alton retained only the northern half of the former bishopric. On the twenty-eighth day of February of that year Reverend James Ryan was nominated Bishop of Alton. He was solemnly consecrated on the feast of St. James, May 1, 1888. Right Reverend John Lancaster Spalding, Bishop of Peoria, was the consecrator. He was assisted by Right Reverend erend William George McCloskey of Louisville, Kentucky, and Right Reverend John Janssen the recently consecrated Bishop of Belleville. Most Reverend Patrick A. Feehan, Archbishop of Chicago, preached the sermon. Bishop Chatard of Vincennes and Bishop Cosgrove of Davenport attended the consecration.

Bishop Ryan was a lover of books, and the studious quiet had many attractions for him; but he had led a life of such active usefulness in the ministry that he brought with him to the government of the Diocese ripened experience, learning, prudence and zeal. Immediately after his consecration he began a period of intensive work, touring his diocese, confirming large classes, consecrating churches and schools, assisting at religious professions and other similar duties. He soon learned to know his diocese. He possessed a peculiar faculty of retaining names and faces and on his parish visitation it was surprising how easily he recollected persons whom he had seen but once and after a long interval of time.

Ten months after his consecration, Bishop Ryan notified his clergy that the first Synod of Alton would be held on the 27th day of May, 1889, and that all the priests of the diocese, secular and regular, who had charge of souls should attend. The Synod convened in SS. Peter and Paul's Cathedral, Alton, on the day specified, with seventy-nine secular and six of the regular clergy present. Twelve secular and twenty-five regular members of the clergy were legitimately absent. The Very Reverend Francis Hubert Zabel, D.D., was Promotor. Reverend Adam John Pennartz and Reverend John Patrick Kerr were the procurators of the clergy. Reverend Edward Lancaster Spalding was appointed Secretary, and Reverend E. J. Welsh, Master of Ceremonies. Solemn Pontifical Mass *"De Spiritu Sancto"* was celebrated by the Right Reverend Bishop, with Very Reverend Timothy Hickey, V.G., Assistant Priest. Reverend Francis H. Zabel and Reverend A. Mueller, O.S.F., Deacons of Honor. Reverend Peter Peters, Deacon of the Mass, and Reverend James Harty, Sub-deacon. After Mass, the Bishop in cope, recited the prayers and addressed the clergy,

explaining the scope of the Synod, namely: "That the salutary decrees of the Second and Third Plenary Councils of Baltimore might efficaciously be put into practice, which had already in a great measure, been provided for by Right Reverend Peter J. Baltes in his Pastoral Instructions, and which, with a few things to be added or changed according to local conditions, are contained in a most convenient form in the Constitutions of the Diocese of Chicago." After the profession of Faith made by all kneeling and with uplifted right hands, the constitutions of the Synod were read. At 12:30 o'clock the fathers adjourned and reconvened at 2 P.M. when the reading of the Constitution was continued, after which the Bishop and his Vicar General retired, lest their presence might impede a free discussion. The Reverend Fathers, with the Reverend Promotor presiding, freely and with due reverence expressed their views on the constitution just read. The procurators of the clergy then communicated to the Right Reverend Bishop the additions and changes which had been suggested. The Bishop again addressed the Synod and replied in a few discreet words to the suggestions. He then appointed the Consultors, Deans, Fiscal Procurator and the other Diocesan officers. The *Te Deum* was solemnly sung, the Bishop's Blessing given and all departed in peace.

Bishop Ryan was a strong pithy writer, with a style peculiarly his own. He did not write extensively, but as occasion offered he would issue a warning or criticism or an advice sometimes of merely diocesan or local interest, often on subjects that were heavy and of international importance.

It was a beautiful tribute he paid to Reverend Benedict J. Spalding, pastor of St. Mary's Cathedral in Peoria, at the Months Mind of that worthy young priest, of which the following is an excerpt:

"The Church of God!—the title of his book; it was the life-refrain of his heart in youth and manhood alike. Born in its bosom, cradled in its atmosphere, having in his veins the blood of sires, who through generations of confiscation and penal law, political disability and social ban, had upheld with firm hands the banner of the true religion, profoundly read in the history of the Church, its martyrs and its confessors, its apostolic popes and mighty bishops, its missionaries of vast enterprise, exhaustless energy and invincible endurance—his spirit had taken the case of its heroic mould. The chivalry of the old, old Faith was in his heart, the cross of the crusader on his breast.

"And as self-forgetfulness is a characteristic common to all such souls, so in him there was a disinterestedness that was complete. Touch himself, and he scarcely noticed it; it was at most a passing annoyance. Touch an interest that duty or affection bid him guard, and he was a lion in the way, with a lion's courage and the lion's wrath. Even in his late illness, amidst the waste of long sickness, when he had to be helped from bed to his chair, this nobility of spirit strikingly appeared. He had something to impress on a friend, and high over the lassitude of mind and feebleness of frame, controlling, dominating them then as so often before, uprose the masculine will. In the firm, clear strokes of his pen no trace of his exhausted condition was to be detected by the closest scrutiny. He had fulfilled the saying of the Saviour, 'He that will save

his soul must lose it.' He so poured himself out on what he had to do, so lost himself in it, that his work became his life. The honors of the Church—proffered him more than once—he put, because of failing health, aside, only to press with the more insistence on the duties which he had in hand. Vainly affection strove to warn and hold him back; again and again, with incomplete recovery, he hastened to his post. The heart that for years had borne the solicitude of all its people had so gathered itself about his parish—its expiring energies had so fixed themselves upon the completion of its church, the cathedral of the diocese, that it was only when convinced by physicians and relatives he must leave Peoria and St. Mary's that the high, gallant spirit yielded at last. Till that moment he had seemed to rally, but then the interest went out from life, and he turned from the world to God."

Bishop Ryan was an American patriot to his heart's core, well versed in American history, with a strong dislike, even contempt, of England and of English tyranny in her treatment of weaker peoples, like the Boers of South Africa, the American Indians and the inhabitants of India, which he branded as extermination, not civilization. He advocated the singing of the Star Spangled Banner, in its entirety, including the third stanza: "And where is that land, etc.", as our National anthem, instead of America, with its British refrain. He had an ardent love for Ireland, the land of his birth, and possessed a deep knowledge of her history and of her tyrannical treatment by England. Still, he would not yield his opinion to the views of many Irish patriots, who preferred annihilation rather than surrender even a little to the inevitable at the hands of the burly conquerer. He disapproved of the revival of the Irish language for the people, but advocated its preservation for its literary value in colleges and universities, declaring that the multiplicity of tongues was the curse of Babel.

Even greater than his patriotism was his love for his Church. His Church came before all, first and foremost. He had studied her history from his earliest years and knew it well; and he was not blind to her human weakness and imperfections, even in high places. He was fearless in his advocacy of right, and he had a will that could not be moved or swerved when convinced that his views were correct.

Bishop Ryan guarded his Diocese like a sentinel on the watch towers of Israel. Many a time some of the less vigilant of the clergy were called upon to explain breaches of church discipline in their parishes, especially dancing at church socials for profit, and the sale of intoxicants contrary to the Diocesan Constitution or the Council of Baltimore. Withal he was exceedingly kind to his priests and they loved him. Some regretted that he lead so secluded a life. They were anxious that he should show himself more to the public, that he might be seen more by the people; but the humble Bishop kept his reserve and his dignity. He cared little for public applause. He desired the confidence and the respect of his priests and people, which he won and retained to the end.

In his private life he was almost an ascetic, frugal, abstemious and a total abstainer from intoxicants. He was regular in his habits. Every morning, winter and summer, he would arise at 5 o'clock, and at 6 he would be in his

chapel to celebrate the Holy Sacrifice. This duty he fulfilled even on the morning of his death. Only two orphan boys were permitted to serve his Mass. His breakfast consisted of bread and coffee, nothing more. Dinner and supper were more substantial, but always light. His only indulgence was smoking. He loved his pipe and preferred it to the choicest cigars. On his return from parish visitations, where he would be supplied with the best Havanna filled cigars, he would go at once to his mantel for his meerschaum, for a whiff of Perique and Bull Durham.

He enjoyed the blessing of good health all through his life, although his frame seemed frail and it is a very remarkable fact, that, from his tenth to his seventieth year, he never had a doctor, nor did he ever take even a pellet of medicine. His only remedy for any indisposition was abstinence from food. His voice was high and clear and resonant; and his singing in church was melodious and very pleasing.

Bishop Ryan was an inveterate reader. When not engaged in active duties, he would spend his time reading. He would devour all kinds of books, heavy and light, magazines, biographies, even, for awhile, the fictions of standard authors; but especially did he delight in reading historical works, and in keeping well versed in the current affairs of the world, as gleaned from the daily and weekly press. He never indulged in a regular siesta; but if his eyes grew heavy, his head would recline upon his breast, and a short repose in his chair would refresh him. His memory was marvelous, and from his inveterate reading, he acquired a vast store of knowledge. He would converse most intelligently, and often with a technical knowledge, whenever he had an opportunity, upon almost any subject. He studied the affairs of nations and knew the merits and demerits of their great men and leaders; at the same time, he was at home in the field of sports. Especially was he devoted to our national game, so that he had a full knowledge of the professional baseball teams, not only their names, their captains, managers and other general information, but also the relative merits of individual players; and priests and young men whom he would meet upon the trains and elsewhere would wonder at his copious and versatile information.

Bishop Ryan had a special regard and affection for the fatherless little ones of his diocese, which was evidenced throughout his whole episcopal career. In the early nineties he received a bequest of $10,000 from Charles L. Routt of Jacksonville, Illinois, and with it and some other funds at his disposal, in the year 1896 he erected an attractive addition on the Northeast side of the building that had been acquired by his predecessor as a site for an orphanage. Ten years later, in 1906, he dismantled the old building which had served as a private residence, and began the erection of more commodious quarters, and completed them in 1908. The orphanage was then ready for the accommodation of two hundred children, and it was soon filled and crowded to its utmost capacity. In the year 1914 Bishop Ryan was contemplating the erection of another addition, this time fire-proof throughout, and drawings were being prepared; but work on this building was never begun, owing partly to the

world war, and to an epidemic of influenza which followed. Plans were then changed. A new site was acquired. A beautiful and choice tract of land, containing about thirteen acres, fronting on State Street in the 1400 Block, was purchased by the Bishop for an entirely new orphanage. Title to this property was acquired in March, 1919, and work was commenced at once. The building, including the basement of the chapel, was completed in 1923, free from incumbrance. It is a magnificent and a very imposing structure that cost a half million dollars. It is all fire-proof, and is supplied with elaborate and modern equipment. At its utmost capacity it will house five hundred children. It is a diocesan institution and is conducted by the Sisters of the Precious Blood from Ruma, Illinois. The site of the orphanage was selected and purchased, the design of the building was furnished to the architects and the whole structure grew up to its spacious and imposing form under the close supervision of Reverend Michael A. Tarrent, its able and zealous chaplain, the happy selection of Bishop Ryan.

Bishop Ryan died unexpectedly, almost suddenly, at the episcopal residence in Alton, July 2, 1923, in his seventy-sixth year. According to his own wishes, which had been expressed on more than one occasion, he was buried in the priests' lot in St. Patricks' Cemetery, Alton, Illinois. His funeral took place from SS. Peter and Paul Cathedral, Friday morning, July 6. Archbishop, afterwards George Cardinal Mundelein of Chicago, was celebrant of the Pontifical Mass, and Archbishop John J. Glennon of St. Louis preached the sermon. The following Bishops were present in the sanctuary: Right Reverend Edmund M. Dunne, of Peoria; Right Reverend Peter J. Muldoon, of Rockford; Right Reverend Henry Althoff, of Belleville; Right Reverend Edward F. Hoban, of Chicago; Right Reverend Christopher Byrne, of Galveston; Right Reverend Thomas F. Lillis, of Kansas City. Besides many Monsignori and many nuns of various orders, more than two hundred priests attended the funeral. The Cathedral was crowded to its utmost capacity by the laity; and so eager were the people to attend the services that the yard, street and hill-side swarmed with large numbers who could not gain entrance, but who lingered until noon, when the services were concluded.

An imposing monument has been erected over his grave. It is built in the form of a massive cross, of light Barre, Vermont granite, thirteen feet high, bush-hammered and carved. It cost two thousand dollars. It was erected by his Cathedral parishioners, and is expressive of their love and esteem.

Requiescat in pace.

—E. L. Spalding.

PARISHES ESTABLISHED BY BISHOP RYAN

Church of St. Agnes, Springfield, Sangamon County, Illinois

Established in 1888

Present Pastor: Reverend James J. Howard, D.D.

In the year 1888 there were 33,000 inhabitants in and around Springfield; of these about 7,000 were Catholic. There were four Catholic churches in the city. Shortly after his consecration in 1888, Right Rev-

erend Bishop James Ryan established a fifth Parish. His letter reads as follows:

"Alton, Ill., Oct. 1. 1888.
"The Reverend James J. Howard is hereby appointed to the charge of the new congregation of St. Agnes in Springfield, comprising that portion of the city south of Carpenter Street, and west of the main line of the Chicago & Alton Railway.

James Ryan,
Bishop of Alton."

The new parish comprised old Springfield. The first house built in Springfield was located at the corner of Second and Jefferson Streets by a man named John Kelly. In the new district of St. Agnes Parish there were 180 Catholic families. Four centrally located lots on West Capitol Avenue and College Street were purchased from Mr. W. L. Pillsbury at a cost of $7,000. A two story frame house on the site became the rectory. Plans for the new church were drawn by Mr. N. H. Melcher of St. Louis, an architect who had designed and built more than one hundred churches. The general contract for the church was let for $16,900, to Mr. Timothy O'Brien, who sublet the stone work to Mr. J. L. Fortado; the brick work to Mr. Edward Ryan; the metal work to Mr. William Foster; the plastering to Mr. John Shaughnessy and the painting to Mr. Thomas Armstrong.

The corner stone of St. Agnes Church was blessed by Bishop Ryan on Sunday afternoon, August 25, 1889. Solemn Mass had been sung in the morning in the Church of the Immaculate Conception and at 2:45 P.M. the procession formed at the corner of Seventh and Monroe Streets and started to the new site. Mr. William Reilly was Marshal, assisted by Mr. John Foster. This parade was a grand spectacle; hundreds of men were in line in uniform or plain attire, while over the heads of all the American standard floated, accompanied by ecclesiastical flags and the golden harp on the green banner of Erin. The Eighth Regiment Band of Springfield led the procession, followed by the plumed Catholic Knights of America, the Western Catholic Union, St. Vincent's Society, the Standard Band of Alton, the Ancient Order of Hibernians, the Foresters and Goodman's Band of Decatur. Bishop Ryan, Vicar-General Hickey and Fathers Pennartz, Daniel Ryan, Krekenberg and Hinssen rode. After the blessing of the corner-stone, Father Thomas O'Gorman, the President of St. Thomas College in St. Paul, who afterwards became the Bishop of Sioux Falls, preached an impressive sermon; and Bishop Ryan and the Honorable James M. Graham also gave addresses. It is estimated that between 3,000 and 4,000 strangers came into the city for this occasion. The Wabash brought a special train of seven coaches from Decatur and six from Jacksonville. The C. & A. brought seven special coaches from Alton and the C. P. & St. L. brought nine special cars from Alton.

The first Mass in St. Agnes Church was offered on May 4, 1890, by Father Howard. The solemn dedication of the church took place on September 28, 1890. Bishop Ryan officiating and Bishop Spalding of Peoria preaching the sermon. Vicar-General Hickey sang the Mass, assisted by Fathers Pennartz and Ducey. The choir was assisted by Professor Worman and the Misses Elizabeth Biggins, Mamie Biggins and Lucy Biggins of the Cathedral Choir of Alton. St. Agnes' choir was composed of Miss Theresa Barry, Organist; Mrs. John A. Ducey, Mrs. T. E. White, Mrs. More, Misses Nellie Barry, Margaret McGowan, Mary Hallahan, Mollie Stanley, Blanche Riley, Delia Gaffney, Mary O'Hara, Mary Dee, Mary McCarthy, Mary Sammon, Mary Mahoney and Anastasia Connelly, Sopranos. The contraltos were Misses Nellie and Mary O'Brien, Elizabeth Hallahan, Sarah McGowan, Anna Connelly, Bee Stanley, Kate Dunn, Margaret Dee and Nellie Brown. The bassos were Dr. J. D. Adelsberger and

Mr. James Hallahan, Professor Lehman's orchestra of twelve pieces assisted at the dedication.

The names of some of the families who lived in St. Agnes' Parish when it first started, or soon thereafter, follow: Mr. J. B. Adelsberger and wife, Mr. and Mrs. Richard Bailey, Mrs. James Barry, Mrs. Elizabeth Burns, John Burke and wife, Patrick Brown and Mrs. Brown, Mr. and Mrs. Brennan, Mr. and Mrs. Joseph Berry, Mr. Maurice Bargarye and wife, Mrs. Susan Camp, Mr. J. W. Carter and Mrs. Carter, Mr. Michael Carey and wife, Mr. Terence Conley and wife, Mr. Patrick Connelly and Mrs. Connelly, Mr. Peter Conlon and wife, Mr. Dennis Desmond and wife, Mr. Patrick Day and Mrs. Day, Mr. Henry Dirksen and wife, Mr. John Doocey and Mrs. Doocey, Mr. and Mrs. John Dineen, Mrs. Rose Earley, Mr. Thomas Egan and wife, Mr. James Fagan, Mr. James Fitzgibbons and wife, Mr. Frank P. Fleming and wife, Mr. and Mrs. John Federhen, Mrs. Mary R. Faith, Mr. and Mrs. Patrick Fitzpatrick, Mr. John Flynn, Mr. William Farris and wife, Mr. John B. Fischer and Mrs. Fischer, Mr. and Mrs. Patrick Feron, Mr. Timothy Fogarty and wife, Mr. Patrick Fitzgerald and wife, Mrs. Rose Fitzpatrick, Mr. Thomas Fitzpatrick and wife, Mrs. Catherine Foley, Mr. Michael Foley, Mrs. Mary Foley, Mr. and Mrs. James Foley, Mr. Michael Clancy and Mrs. Clancy, Mr. James Corbett and wife, Mr. Andrew Costello and wife, Mr. James Crowley and wife, Mr. Cormac Cunningham and wife, Mr. Augustine Cunningham and wife, Mr. Maurice Carrigan and wife, Mr. Patrick Daily and wife, Mr. James Dunn, Mr. and Mrs. J. J. Drury, Mr. James Donelan and wife, Mr. Patrick Dunphy and wife, Mr. and Mrs. George Dowdall, Mr. Michael Donohoe, Mr. Thomas Dee and Mrs. Dee, Mr. and Mrs. Thomas Hawley, Mr. Chas. Havey anad wife, Mrs. Catherine Haley, Miss Mary Haley, Mrs. Charles Jackson, Daniel Kelly and wife, Henry Kelly and wife, William Kane and wife, John Keating and wife, Patrick Kennedy, Miss Elizabeth Kinsella, John Kilkenny and sister, Mr. Michael Kirlin and Mrs. Kirlin, Bernard M. Kirlin and wife, James Kerwin and wife, John Kilday and wife, Fred Kessler and wife, Mrs. Mary Lorch, Mr. and Mrs. Michael Liddy, Mr. John Lawler and wife, Mr. C. M. LaBonte and wife, Mrs. Flora Leeder, Mr. and Mrs. Frank Leeder, Mrs. Hanora Long, J. C. Meldon and Mrs. Meldon, Thomas Fogarty and wife, Mr. Fremiot and wife, Timothy Flynn and wife, Mrs. Johanna Gannon, Mrs. Mary Gannon, Bartholomew Gaffney and wife, Hugh Gallagher and wife, William J. Gilmore and wife, John Gusswein and wife, Mr. and Mrs. John Grady, Martin Grady and wife, James Grant and Mrs. Grant, Mr. Thomas Grant, Mr. and Mrs. Daniel Gahan, Mr. Charles Gebhardt and wife, Patrick Grace and wife, Albert Goulet and wife, Mr. Harvey Gyer, Mr. and Mrs. Michael E. Gorman, James Hawks and wife, Daniel Hallahan and wife, Robert Hoey and wife, John Hashman and wife, Miss Hattie Harris, Mr. Richard Hines and wife, Mrs. Hinder, Michael Hayes and wife, John Heatherman and wife, Mrs. Horine, Mr. and Mrs. James McGrath, Joseph Maggenti and wife, John Maher and wife, Mrs. Murray, Patrick Nolan and wife, Denis O'Brien and wife, Patrick O'Donnell and wife, Mrs. Margaret Power, Miss Margaret Pierik, Miss Quinn, Mr. James H. Ransford and Mrs. Ransford, Mrs. Kate Reeling, Mrs. Susan B. Riley, Martin Ryan and wife, John Sexton and wife, Thomas Sheehan and wife, Mrs. Ellen Sheehan, John P. Stanley and wife, John W. Shaughnessy and wife, Mrs. Mary Shaughnessy, Michael Summers and wife, George Trotter and wife, James Tammany and wife, John Whalen and wife, William Walsh and wife, Frank Weber and wife, Thomas Wright and wife, Patrick J. Murphy and wife, Alfred Mester and wife, Mr. Patrick Murphy, Michael McGowan and wife, Thomas

Mernin and wife, Mrs. Bridget McGraw, Silas Moore and wife, Mrs. Alice Murray, Maurice Murray and wife, Patrick Murray and wife, William Murray and wife, Charles McBride and wife, Patrick Mulquinn and wife, Mrs. Margaret A. McCabe, Mr. Patrick Mahoney and Mrs. Mahoney, John Mahoney and wife, Daniel Mahoney and wife, John McCormick and wife, Richard McGuire and wife, Mr. John McLain, Miss Alice McLain, John McLain and wife, James McLaughlin and wife, Mrs. Ellen McCarthy, Jeremias McCarthy and wife, Stephen A. Moore and wife, J. C. McCarathy and wife, Michael Manning and wife, Thomas McMurray and wife, Lawrence Molloy and wife, Mrs. Hugh McRoberts, Mr. Tim Murray, Miss Mary Murray, Mr. Emil Neef and Mrs. Neef, Wm. O'Brien and wife, Jos. Power and wife, Mrs. Julia Pickett and her mother, Mrs. Hickey, Mr. and Mrs. Jacob Pries, Edward Ransford and wife, Timothy Riordan and wife, Mr. Edward Reilly and wife, James Reilly and wife, Jeremiah Sexton and wife, Edward Sheehan and wife, William Shehan and wife, Thomas Sammon and wife, John Shaughnessy and wife, Mrs. Ann Stewart, Mrs. Mary Sinnott, Mrs. Jane Tuttle, Mr. John Tynan and wife, Mrs. Bridget Williams, Thomas E. White and wife, Mr. and Mrs. Mrs. Patrick Wall, Leo Warner and wife.

St. Agnes' school was started in September, 1897, in a frame building at the northeast corner of Spring and Monroe streets. Mother Josephine, Sister Ceslaus and Sister Josepha, Dominican Nuns, were the first teachers. The second building, which is the present school, was built in 1913, at a cost of $54,000. Eight Sisters now teach. Shortly before the parish was divided in 1924 there were 520 children attending school. Sister Francis who was once a member of St. Agnes' Parish, is now the Superior.

St. Agnes' Parish has given eight to the priesthood as follows: Fathers Thomas Costello, Amos Giusti, D.C.L., Edward O'Leary, S.J., Edward Cahill, Patrick Dolan, C.S.C., James Grady, Albert Drohan, C.P., George McConnell, C.P.

In 1907 the first assistant priest sent to St. Agnes' parish to help Father Howard was Father Daniel J. Higgins. He remained seven years. Then came Father Thomas Calnan, who stayed two years. Following Father Calnan was Father Edmund Carey who resigned on account of ill health, and then came Father Timothy G. Smith, who spent nine years as assistant priest. Father Michael Kearns is now assistant to Father Howard having succeeded Father Timothy Smith. All were very devoted, hard workers and much loved by the people.

St. Agnes' parish gave over $21,000 to the new Catholic Orphans' Home in Alton, and subscribed $60,000 for the new Cathedral.

There are four Masses on Sunday morning and Vespers are held in the evening. Every Friday afternoon the bell tolls at 3:00 o'clock in memory of the death of our Lord. Every evening after the Angelus, the bell tolls to remind the people to pray for all those who have died in the world that day. At the Consecration in every High Mass the bell tolls to notify those who are at home to kneel down to welcome the presence of Christ in the Blessed Sacrament.

In 1924 Right Reverend Bishop Griffin raised St. Agnes' parish to the dignity of an irremovable rectorship.

Church of St. Mary, Neoga, Cumberland County, Illinois

Established in 1889.

Present Pastor: Reverend Michael Crowley.

In 1889 Reverend James Vincent Martin was sent to Neoga to become its first resident priest. There being no church or priest's house then at

Neoga, he purchased a home in the north part of town as a temporary residence from which he attended Trowbridge and Edgewood.

Until the church was built at Neoga the few families in and around Neoga attended Mass at Trowbridge. Reverend Patrick Lyons became pastor in 1891, occupying the home purchased by Father Martin. Father Lyons also attended Trowbridge and Edgewood.

Reverend T. J. Butler was appointed pastor in 1893, attending as his predecessors, Trowbridge and Edgewood. In the summer of 1895, he commenced the erection of the church at Neoga, receiving substantial financial aid from the non-Catholic business men of town. St. Mary's congregation at that time numbered only eight or ten families. He purchased the ground on which the church is located from E. Jennings. When Father Butler left, Reverend Patrick R. Ducey was appointed pastor pro tem. Reverend William Murphy was appointed pastor in 1896 and under his leadership the church was finished, the tower erected, the interior of the church plastered, pews and furnishings purchased.

The church was dedicated by Right Reverend James Ryan, D.D., Bishop of the Diocese, in August, 1897. Father Murphy then took charge of Neoga, Trowbridge and Edgewood. He occupied the residence purchased by Father Martin for a short time until a new rectory was built under his supervision.

In 1901, Reverend Francis Kehoe became pastor, having charge of Neoga, Trowbridge and Edgewood. Edgewood was attended from Neoga until 1908. In 1902, Reverend John J. Corcoran was appointed pastor at Neoga and remained until 1906. Reverend Thomas McGrath succeeded Father Corcoran from 1906 to 1908.

In 1908, Reverend Francis Curran was appointed pastor and attended Neoga and Trowbridge until July 1, 1917, when he was transferred to Pittsfield. On July 1, 1917, Reverend Patrick J. Beary became pastor. He attended Neoga and Trowbridge as did his predecessor, Father Curran.

The first members of the congregation were Joseph Mihlbachler and his son, John Mihlbachler, Fred Kline, William Hunk, Michael Donahoe, Jake Steger, Mrs. Hoffman, S. T. Worland, William Fosbinder and T. W. Worland. The old settlers were Joseph Mihlbachler and Michael Donahoe.

Joseph Mihlbachler contributed generously towards the building of the church, not only financially, but helping with the work in general. His son, John Mihlbachler, donated the church bell. The few members of which the congregation was then composed gave unstintedly of their time and labor, helping financially as far as their means permitted.

The congregation is principally of German ancestry, but all English speaking. Of the old parishioners only a few remain, namely: Mrs. Josephine Mihlbachler, S. T. Worland, and Mr. and Mrs. Fred Kline.

Neoga is situated on the Illinois Central Railroad, has a population of twelve hundred and is noted for its excellent apple orchards and splendid quality of apples. The village was founded in 1856, on land owned by the Illinois Central Railroad, and Bacon and Jennings, speculators, who had purchased the land. The name Neoga is of Indian origin and signifies a "deer." The Illinois Central station bore this name before the town was thought of, but it is quite appropriate to the region where deer were once so numerous.

St. Mary's congregation gave to the Dominican order: Rose Worland, known as Sister Rosanna, and Rachael Worland, known as Sister Mary Innocent. It also gave some of its sons to the world war.

St. Mary's Church has at present twenty-five families, half of which are of the farmer class, the other half being composed of business people and wage earners. The congregation, though not large, is active as can be seen from the appearance of the

Church and rectory. Both church and rectory have seen many improvements within the past five or six years. The church which is a frame building, has a new roof and is newly painted. The interior has been neatly frescoed, has a new altar, new organ, new statuary and is equipped with electric lights. The rectory which is also a frame building is in good repair and modernly equipped. Father Michael Crowley is the present pastor, this year of grace, 1927. Father Crowley succeeded Father Beary, who for reasons of health, was forced to go west.

Church of the Ascension, Mt. Olive, Macoupin County, Illinois.

Established in 1890.

Present Pastor: Reverend Leo J. McDonald.

Before the year 1888 it was necessary for the Catholics of Mt. Olive to travel either to Litchfield on the north or to Staunton on the south in order to attend Divine Services.

During the summer of 1888, however, Reverend Anthony Zurbonsen, then pastor of St. Michael's Church at Staunton, arranged to have Mass every second Sunday at Mt. Olive. Services were held in the home of Mr. Lawrence Reilly.

Two years later Father Zurbonson and his little band of parishioners built the first Catholic Church in Mt. Olive, the Church of the Ascension. Five lots had been purchased in Nieman's addition and the building was erected late in the fall of 1890. On the first day of January, 1891, the new church building was dedicated by the late Right Reverend James Ryan, D.D., Bishop of what was formerly the Alton Diocese. On this occasion Father Bond of the Grove Avenue Rock Church of St. Louis delivered a sermon in English, and Reverend Adam Pennartz of Springfield, preached in German. Father Carrol and Father Aloysius Teppe assisted in the sanctuary.

Father Zurbonsen continued to attend Mt. Olive as a mission attached to St. Michael Church of Staunton, and said Mass in the new church every second Sunday until 1898 when he was succeeded by Reverend Joseph Postner as pastor of Staunton.

Father Postner during his pastorship of St. Michael church at Staunton completed the payment of what remained of the debt on the Church of the Ascension, and continued after the example of his zealous predecessor, to care for the spiritual needs of the Catholics of Mt. Olive until January 1, 1905. It was at this time that the members of the Ascension Church of Mt. Olive realized a long and cherished desire of having a pastor of their own who could live in their city and be always in their midst. Reverend L. P. Hurkmans came to Mt. Olive as the first appointed pastor of the Church of the Ascension. During his stay in the parish he built the present church rectory and made other needed improvements, also from this time Mass was celebrated in the Church of the Ascension each Sunday and Holyday for the convenience and for the good of the Catholics of Mount Olive. Father Hurkmans was pastor until July 1, 1911, at which time he was succeeded by Reverend William Toomey.

From about the year 1900 the membership of the parish had been considerably augmented by the arrival of a large number of Slovacs who settled at Mt. Olive to work in the coal mines. By 1921 their number had so increased that they were able to build the second Catholic Church in Mt. Olive—The Holy Trinity Church.

Father Toomey was pastor for thirteen years and in July, 1924, was succeeded by Father Leo J. McDonald, the present pastor.

The members of the Church of the Ascension who labored most zealously that they might enjoy the

Springfield—St. Agnes' School, Rectory, Rev. J. J. Howard, D.D., Pastor, St. Agnes' Church . . . Neoga—St. Mary's Church, Rev. M. J. Crowley, Pastor . . . Niantic—St Anne's Church.

Mt. Olive—Ascension Church and Rectory, Rev. L. J. McDonald, Pastor . . . Mendon —St. Edward's Church . . . Dalton City—Sacred Heart Church, Rev. P. D. Curran, Pastor . . . Quincy—St. Rose of Lima Church, Rev. J. P. Brennan, Pastor, Rectory, School, Convent.

blessing of the church in their midst have every reason to feel well repaid for the sacrifices they have made. From the material point of view, they see as a result of the persevering efforts a neat church edifice, a large, well furnished rectory surrounded by ample church grounds, all practically free from debt.

As to their spiritual advantages, Mass is celebrated every day in their church, and there are two Masses on Sundays and Holy days. Catechetical instructions are given their children at opportune times.

In conclusion it may well be said that too much credit cannot be given to those pioneers, Father Zurbonsen and the few, but faithful Catholics, who back in 1890, undismayed by the difficulties that beset them, courageously brushed aside all obstacles, and with true christian fortitude began to plan and build a bigger and more Catholic Mt. Olive.

The parish of the Church of the Ascension is today made up of twenty-six English speaking families and sixty-five Croatian families.

Church of St. Ann, Niantic, Cass County, Illinois

Established in 1890.

Present Pastor: Reverend Thomas F. McGrath.

Previous to the year 1890, the scattered families around Niantic in the converging counties of Logan, Macon and Sangamon attended Divine Services at Illiopolis, Mt. Pulaski, or Decatur, but from time to time, for several years, Mass was said in the home of John Henneberry, lately gone to his eternal reward. In 1889, the parish of the Visitation of the B. V. M., Illiopolis, was divided; lots were bought by Reverend Charles Manuel, the rector; a congregation was organized, and a frame church, 55x35, was built in honor of St. Ann. Since then, as a mission, it has been regularly administered every Sunday by the pastor of Illiopolis.

On the night of May 11, 1923, the church was struck by lightning, and burned to the ground. Fortunately it was covered by insurance. After a year or so, the corner stone of the new brick structure (70x38) was laid by Right Reverend James A. Griffin, D.D., Bishop of Springfield. After its completion, the pretty new church was dedicated on October 18, 1925, by the Right Reverend Bishop, assisted by several of the diocesan clergy, in the presence of a large gathering of people from Decatur, Springfield, and other neighboring towns. As a large assembly was expected, and the space being limited in the structure, it was decided to hold the services in the open. Consequently, a large platform, on which was placed an altar, was erected on the church lawn. The platform was decorated with flags and bunting, and the Altar adorned with a profusion of flowers, the whole presenting a most beautiful sight. It was perhaps the first time that this part of the Diocese witnessed a Pontifical Field Mass. After the Mass and before the dedication of the new church, the Right Reverend Bishop congratulated the pastor and the members of his congregation on the good work accomplished, and then delivered a most inspiring and eloquent sermon suitable to the occasion. The ceremonies were followed by a sumptuous banquet, served by the ladies of St. Ann's Altar Society.

St. Ann's new church, designed by Stauduher, a well known Rock Island architect, is of Irish Gothic style of structure. The contract price for building was $21,500, but an additional $5,000 was expended in furnishing the interior.

The main altar was donated by Mrs. Mary Griffin; the side altars by Mrs. Edward Connors, and Joseph Leo Corrington who also paid for Stations of the Cross; and the altar railing was given by Mr. and Mrs. Blair

of Illiopolis, in honor of their son, Andrew J. Blair, who died as a result of injuries sustained in the World War. Others who contributed $500 were: Reverend Thomas F. McGrath, Pastor; Mrs. Honora Beall, Mrs. A. R. Delaney, R. S. Delaney, Raymond F. McGrath, James Muldoon, Frank Mooney, Hugh Mooney, Edward Schneck, and Mrs. Agnes Mooney.

The congregation of St. Ann at the present time numbers about twenty-five families. Reverend Charles Manuel, organizer and builder of the original church, died in October, 1901. He was succeeded by Reverend John C. Daw, who was transferred to Vandalia in 1919. On May 1, 1919, Reverend Thomas F. McGrath, the present pastor, was appointed in his place.

Church of St. Edward, Mendon, Adams County, Illinois.
Established in 1890.
Present Pastor: Reverend Charles Flori.

The short history of St. Edward's, Mendon, Illinois, is a standing proof to the world that an excessive and ill-proportioned exodus from the farm to the already over-crowded towns and cities always entails loss and serious results. In 1890, the town of Mendon and farm vicinity were exceedingly prosperous. Today, 1925, there are heavy farm mortgages and many abandoned farms.

Father Herman Gesenhues who organized and established St. Edward Church in Mendon, has recorded the following historical item dated September 21, 1899: "On September 1, 1899, Reverend Herman Gesenhues, pastor at Bloomfield, opened a subscription list for a frame church to be built in the town of Mendon, in order that the Catholics living in the northwestern part of the county might have greater facilities in attending church, and in the course of time grow to become a strong congregation, as the town of Mendon is very prosperous, blessed with a railroad, etc."

The following families were the originators and the first contributors of this church: Mathew Graff, Mathew Brady, Xaverius Savinsky, Martin Klatt, Frank Ward, Mrs. Gunn, Herman Wenning, Mrs. Seals, Joseph Petticord, Phil Rudden, Pat Brady, John Brady, Adam Zopf, Andreas Meier, Phil Brady, John Klatt, Peter Rudden, Henry Tenvorde, Alex Shaffer, William Mix, Mathew Brady, Jr., Thomas Ward, James Brady, Henry Shaffer.

Two nice lots were bought in the town of Mendon from Mr. Crammers for the sum of $400. Mr. Frank Tubessing of Quincy, architect of more than local repute, drew up the plans of a nice church for which he charged the moderate sum of $10. James and Mathew Brady quarried the rock for the foundation, for which they each charged $25.00. Walter Nutt of Mendon built the church by contract for $1,535. After the church was finished Holy Mass was no longer said in Thomson's hall, but in the new church, and for the first time on June 20, 1890.

According to records, Catholics as well as non-Catholics contributed $1,062.10 towards the erection of the church, but an additional $1,484 had to be borrowed to complete the structure. One hundred and thirty-five names of contributors appear on the record, one-third of them non-Catholics, with donations ranging from $100 by Mathew Graff and the Brady family to 10c and 25c by a few individuals.

About July 6, 1891, Father Gesenhues left, and Reverend John Dieterich took charge of the three congregations, Bloomfield, Columbus Road, and Mendon. Father Dieterich stayed until July 1, 1894, on which date Father George Pesch took charge. Then followed in succession Fathers T. J. Butler, Francis J. Hussey, John

McVeigh, Paul Reinfels, Charles J. Flori. St. Edward was attended from Bloomfield from 1890 to 1897, from St. Joseph on the Columbus Road since then until the present day on one Sunday of each month. In July, 1891, there were twenty-five families. Since 1915 only six families remain to carry on the struggle for existence. Of these two are Catholic families and four of mixed marriage. Mrs. Elizabeth Oenning of Quincy, donated the beautiful Mass vestments, linoleum, carpets and the fine vestment case.

Several earnest efforts were made to revive the parish between the years 1905 and 1915 by missions and house to house visits, but the results were disappointing.

Old parishioners still living are: Mrs. Anna Ward, William Mix, Patrick Brady, Mathew Brady, Herman Wenning, John Klatt, Petter Rudden, and Frank Ward.

The approximate value of the church building as it now stands is $3,500.00.

At the present writing (1927) St. Edward's is attended by Father Charles Flori, pastor of Paloma.

Church of the Sacred Heart, Dalton City, Moultrie County, Illinois

Established in 1891.

Present Pastor: Reverend Peter D. Curran.

About seventy-five years ago a number of Irish immigrants settled on the prairie lands of Moultrie County. By patient toil and persevering effort they drained the marshy swamps and coaxed the obstinate soil into fruitfulness and fertility. This patience and perseverance were offshoots of that sterling Faith, allegiance to which was the occasion, if not the cause, of their being compelled to seek in a strange land, the livelihood denied them in their own. This Faith manifested itself in a desire to build a church out of their trivial means. It involved great sacrifices, but sacrifices which, in the end, were more than repaid by the resultant blessings.

The cross on the frame structure lifted itself heavenward, strengthening them with hope and encouraging them with the spirit of sacrifice. In its shadow they found their greatest consolation, as those immigrants congregated each Sunday morning to worship their Lord and incidentally share the company of one another, exchanging views and giving the needful encouragement to one another, both by word and example.

From patience and thrift they soon reaped success. To show their gratitude to the Giver of all good gifts, they decided to build a more adequate home for the Sacramental Presence of our Lord.

They were divided as to the location of the new church. Some, out of consideration for the sacrifices of their forefathers, coupled with the desire to have the color of the cross still blending with the golden color of the corn, as it bowed its head in gratitude to God—were in favor of building on the same site. Others were of the opinion that the proper place for the church was in the village of Dalton City where they could build a church adapted to the needs, and within the reach of all. The result was "They agreed to disagree." Bishop Ryan, in order to please both parties, gave his consent to build a church in each place; one on the old site—"St. Isidore"—the other in Dalton City—"Church of the Sacred Heart."

The total number of families at the time was seventy, and as they were divided between the two parishes, the burden of building was intensified.

In 1891 Bishop Ryan sent Reverend M. J. Sweeney, a young, zealous but delicate priest, to organize the new parish. With only about thirty families he was obliged to be conservative in his plans. He had only planned the structure when, through ill health, he had to give up his

charge. Reverend John A. Clancy succeeded him. In 1892, the corner-stone was laid by the late Monsignor Timothy Hickey. Father Clancy had willing workers who realized then, as they do now, that benefits presuppose burdens; that as the collection of individuals makes the church, the collection from individuals sustain it; they realized that as they had to bear the burden of taxation to share in the benefits of the State, so also they had to bear the burden of tax to share the benefits of the church. With this sensible and practical idea in their minds, Father Clancy received from the people hearty co-operation and generous support in his undertaking.

In the fall of 1894 he was succeeded by Reverend Thomas Joseph Morrow, who did not meet with notable success along those lines. He resigned in favor of the Reverend Joseph O'Rourke who took charge January 1, 1896. The priestly character, the cheerful and tactful method of this young priest the people soon learned to admire and appreciate. The result was, in a short time he succeeded in paying off the whole debt.

He was succeeded by Reverend William J. McGuire who remained for six years (1899 to 1905). Then Reverend Michael Joseph O'Connor took charge in 1905 and resigned in 1906, to be succeeded by the beloved and respected Reverend Joseph Finnegan. Owing to the ill health of Father Finnegan, the Bishop thought he might recuperate in this quiet place. His condition, however, was too serious to give good hopes of recovery. He suffered a great deal and died a painful death from cancer of the throat in February, 1908.

Reverend M. J. O'Flaherty was appointed pastor in 1908. Content with the bare necessities of life, he was not very exacting in his demands from the people. He ruled quietly and unostentatiously for six years to be succeeded by the present pastor, Reverend Peter D. Curran, in 1914.

The people, not content with furnishing what was barely necessary, immediately contributed a generous sum to make the home modern and the church beautiful. Running water and electric light were installed in the house. The church was frescoed and new altars purchased. Notwithstanding the fact that the pastor's salary was raised and therefore a greater demand made on their pocket books, they contributed generously to every worthy Diocesan cause, donating $1,700 to the Orphanage at Alton; $1,500.00 to the Knights of Columbus during the late war, and $3,000.00 to the new Cathedral Fund.

Those thirty families motivated by the Faith and self-sacrifice of their forefathers, and realizing that if they are to share the benefits, they are to shoulder the burdens, make up in quality what they lack in number.

Church of St. Rose of Lima, Quincy, Adams County, Illinois

Established in 1892.

Present Pastor: Reverend John P. Brennan.

On Sunday, March 27, 1892, Right Reverend Bishop James Ryan's letter creating this parish, was read in all the churches of Quincy, authorizing Reverend John Brennan to proceed with its organization.

A board of directors was formed, composed of Charles O'Neil, James Brady and Patrick O'Brien, with Father Brennan as chairman.

The pastor, with the hearty co-operation of his people, set to work immediately, and soon the corner-stone of the first place of worship, the present splendid brick school and hall, was laid by Reverend Timothy Hickey on Sunday, October 21, 1892, and dedicated on November 20, 1893.

Having provided a place for worship, and a well equipped school for children under the care of consecrated women, he built in 1897 the present commodious brick rectory at a cost of $8,000.

Effingham—Sacred Heart Church and School, Rev. Daniel Doyle, Pastor, Rectory, Auditorium . . . Moweaqua—St. Francis de Sales Church . . . Macon—St. Stanislaus Church and Rectory, Rev. Michael Donohoe, Pastor.

Pierron—School of the Immaculate Conception and Church, Rev. A. G. Kunsch, Pastor, with Sisters House and Rectory below . . . Athens—Holy Family Ccurch, Rev. M. J. Davis, Pastor.

But the pastor was not satisfied and would not be satisfied until he and his people had a church worthy of their Faith and fit to be a home for their Eucharistic Lord. The pastor planned well, and on Sunday, May 7, 1911, the corner-stone of the present beautiful church was laid in the presence of 8,000 people, by Very Reverend Edward Lancaster Spalding, V.G. A sermon suitable to the occasion was preached by Reverend Thomas Madden, of Peoria.

Bishop Ryan dedicated the new church on June 2, 1912. The dedication sermon was preached by Very Reverend Father Fortunatus, O.F.M., rector of Quincy college.

The church measures 124x76 feet and is built on an imposing elevation. Its exterior presents a harmonious combination of Gothic, Roman and Spanish architecture, making it the most unique, and perhaps the most beautiful church in Quincy. It is built of vitrified cream-colored brick with Bedford stone trimmings on a Bedford stone foundation. Its majestic tower rises 104 feet above the ground and is crowned with a solid copper dome. On the other side of the building rises the Bapistry, octagonal in shape, likewise crowned with a solid copper dome, making it fit in harmonious beauty with the imposing tower.

The interior is quite artistic and in perfect harmony with the majestic exterior. There are no pillars, self-supporting roof trusses being used throughout. The art glass windows, very devotional in their design and coloring; the statuary of Carrara marble; the Stations of the Cross; the pipe organ, the altars, in white and gold; the Communion railing in immaculate white; the Eucharistic tabernacle of steel, brass and bronze,—all combine to make the interior a beautiful and fitting place of worship.

The church will comfortably seat about five hundred persons.

The congregation consists of one hundred and fifty families, mostly of Irish descent. There are 150 children in the school. Three Precious Blood Sisters have charge.

The following societies play a prominent part in all of the parish activities: St. Rose, Immaculate Conception, Holy Angels, Altar Society and Propagation of the Faith.

Father Brennan at one time had an assistant but of late the services of one have become unnecessary.

Summing up, Father Brennan and his good people have labored together since 1892 when the parish was first organized. During these years they have accomplished a work of which they may justly feel proud, and they may now face the future of St. Rose, full of confidence and hope.

Church of the Sacred Heart, Effingham, Effingham County, Illinois.

Established in 1892.

Present Pastor: Reverend Daniel J. Doyle

The Sacred Heart Church, Effingham, Illinois, is located at the corner of Fayette Avenue and Banker Street on the intersection of two great trunk highways, the Old National Trail from the east to the west, and the Egyptian Trail from Chicago to the south, almost at the center of the business part of the thriving little city of Effingham.

The congregation was organized January 1, 1892, with Reverend Patrick R. Ducey, now deceased, as the first pastor, and on June 23, of the same year, after a great deal of hard labor and perseverance on the part of the pastor and people, the corner-stone of a neat and substantial church was laid by Right Reverend James Ryan, D.D., Bishop of Alton, assisted by the Very Reverend Timothy Hickey of Springfield, Illinois, and a large number of priests of the diocese in the presence of the largest con-

course of people ever assembled in the city. The sermon on the occasion was preached by the late Very Reverend Dean Mackin of Decatur, one of the most popular and eloquent priests in Illinois. Four months later, on October 25, the church of handsome brick, trimmed in Bedford stone, with a seating capacity of five hundred, heated by steam and ornamented by beautiful cathedral glass windows, was dedicated and formally opened for worship by Right Reverend Bishop Ryan, D.D.

In September, 1892, the Sacred Heart school was opened and placed in charge of lay teachers until June, 1895, when the Dominican Sisters of Springfield, Kentucky, were given charge. Previous to the advent of the Sisters, a neat, cozy convent was built on a prominent lot facing on Banker street. In December, 1892, a two-story frame building was built for the parochial residence. Later, in 1894, the steeple which was not yet completed was added to the church, and a chime of three bells donated by Mr. and Mrs. Fagan, Mrs. Bannin, Thomas, Leddy and George Hogan. The accomplishment of so much in such a short time speaks volumes for the pluck, energy and perseverance of Father Ducey and his faithful flock. During the pastorate of Father Ducey the congregation was stunned one day by the announcement that the Railroad Shops of Effingham were closed and the division of the Pennsylvania railroad located at Effingham would be moved to Terre Haute. This happening removed some of the most liberal contributors and diminished the resources of many others who remained.

At the end of eight years of earnest and tireless labor, Father Ducey, the first pastor, was transferred to Marshall, Illinois. In September, 1900, Reverend William J. Healy who had been secretary to Right Reverend Bishop Ryan for over five years, took charge of the Sacred Heart Parish. The congregation steadily prospered under the wise guidance of Father Healy, who endeared himself to all. He was especially revered in Knights of Columbus circles, acting as their State Chaplain for four terms. After eight years given to the welfare of the Sacred Heart people, in the year 1908 Father Healy was transferred to Marshall, Illinois, to succeed Father Ducey whose health was now failing, and who was compelled to take a much needed rest.

Father Healy's successor, Reverend Joseph A. Wilson, was then appointed by Bishop Ryan to take charge in the year 1909. He, too, had hard work to do, and during his pastorate the congregation prospered spiritually and financially, and in the fall of the year 1915, following the rest of his predecessors, was transferred to the church at Marshall, Illinois.

Late in the Fall of 1915, Reverend John J. Cronin was appointed to carry on where the others had stopped. A heavy debt had been dragging along all those years, and Father Cronin conceived the idea that now was the opportune time to reduce the debt and directed his labors accordingly. During his short stay of three years of earnest endeavor, he succeeded in placing the parish in a satisfactory condition financially.

In the year 1918, Bishop Ryan transferred Father Cronin to St. Thomas Church, Newton, and appointed as his successor the present pastor, Reverend Daniel J. Doyle. The congregation has now acquired additional valuable property as the spiritual needs demanded, and during the last three years the old land mark, the Campbell home on the principal street of the city has been purchased and the building remodeled for school purposes with the Sisters of Notre Dame in charge. The school is in a flourishing condition and has an enrollment of eighty pupils.

The lot adjacent to the school property has been purchased, and the plans are now in the hands of contractors for an expensive parish hall to serve as a parish and community

building for the members of the congregation.

The congregation has three well-organized societies: The Holy Name Society, with H. J. Alt, as President; Vice-President, Charles Althoff; Secretary, Gerald Began, and Louis Began, Marshal; Altar Society, with Mrs. Jacobs as President; Mrs. Koelker, Vice-President; Mrs. Althoff as Secretary, and Mrs. Piper as Treasurer; the Young Ladies' Sodality, with Mary Ordner, as President; Hazel Webb as Vice-President; Rose Sharpe, as Secretary, and Olivia Ordner as Treasurer.

During the late world unpleasantness, Sacred Heart Parish gave its utmost in men and money to the cause of the Stars and Stripes.

Church of the Immaculate Conception,
Pierron, Bond County, Illinois.
Established in 1892.
Present Pastor: Reverend Anthony G. Kunsch.

Pierron, a town in Bond County and originally known as Oakdale, was founded by Jacques Pierron about the year 1869.

Prior to 1891 the Catholics living in Pierron and the immediate neighborhood attended Mass at Highland, St. Rose, Pocahontas, or Saline according as convenience dictated. None of these towns was more than six miles distant from Pierron. For a number of years, however, Catechism classes (and sometimes Lenten courses) were regularly held at the public school of Pierron by the zealous Father Meckel, who was then pastor of Highland. Yet this state of affairs was not altogether satisfactory. A conviction was beginning to grow on all sides that Pierron, since it was well able to support a church, should have one of its own. Consequently, Bishop Ryan in 1891 authorized Father Futterer, then in charge of Grantfork and Pocahontas, to organize the new parish of the Immaculate Conception at Pierron. A committee appointed to collect building funds soon raised $4,000, with little effort. Work was begun the following year on the new church and priest's house, and both were completed in a short time. The church, though not yet fully finished, was ready for Divine Services on February 2nd, 1893, on which day Mass was said for the first time within its walls. It is worthy of note that the first Mass was said for Joseph Pierron, one of the prime movers in the original congregation of the new parish, but who had now gone to his eternal reward. The dedication of the new church took place on Trinity Sunday, 1893. A great crowd of people and quite a few priests were present at the ceremony. Right Reverend Bishop James Ryan officiated.

In the fall of that same year, 1893, a suitable tract of land for a cemetery was secured, and henceforth the parish of the Immaculate Conception was able to meet the religious needs of the congregation.

After three years of successful work, Father Futterer went to the Catholic University at Washington, D. C., to pursue a course of higher studies. A few years later death claimed him in his native Germany whither he had gone in search of lost health.

His successor, Reverend Wimar Oberdoerster entered upon his new charge July 16, 1894. After some time the mission of Pocahontas which had been attended from Pierron since the establishment of the latter was now attached to Greenville. The new pastor now set himself to paying off the existing debt and making the necessary improvements. About $2,000.00 were expended on improvements during the first two years of his pastorate. Father Oberdoerster being himself a gifted musician paid special attention to the development of a good choir. He had accomplished much for the parish and had many more things in view for its future better-

ment when typhoid fever cut short his life in July, 1897, at the early age of 37. His remains lie buried in the parish cemetery.

Reverend William Michael was next assigned to take charge of Pierron and during the fourteen years of his incumbency he labored conscientiously for his flock, sometimes in the face of aggravating and disheartening circumstances. While he was pastor a parish school was built. It was indeed a primitive affair, but that was only because his plans for a more elaborate building were openly voted down by his parishioners. However, it served its purpose very well until 1923, when the present fine school was erected, and put in the charge of the Sisters of St. Francis from Milwaukee.

On Father Michael's promotion to Carlinville, Doctor Henry Becker was appointed to succeed him. He built the present Sisters' home. In 1917, a few days after making the diocesan retreat at Quincy, he gave up the burden of life and went to his eternal reward.

Reverend William Pietsch was pastor from 1917-1920. During these three years he succeeded in paying off all church debts. He also bought for $3,500.00 three lots with the hope of some day building thereon a new school. This transaction did not meet with approval of his parishioners, and finally led to a change of pastors.

Father Anthony G. Kunsch, assistant at St. Boniface, Quincy, for fifteen years, assumed charge of Pierron, March 14, 1920, in succession to Father Pietsch. He is the present pastor. During his term here many parish improvements have been made and more are in contemplation for the near future.

The congregation at this writing consists of 125 families, most of whom follow agricultural pursuits for a livelihood. The newly consecrated Bishop, Right Reverend James A. Griffin, visited the parish in 1924, and administered confirmation to a class of eighty. On that occasion (it was his first official visit to the parish) the Bishop was given a very hearty welcome to Pierron by the Catholics and non-Catholics of the locality.

Church of St. Stanislaus, Macon County, Illinois.

Established in 1895.

Present Pastor: Reverend Michael Donahue

Macon is a town of about 800 inhabitants situated on the Illinois Central railroad about nine miles south of Decatur, Illinois. The population consists largely of retired farmers.

The present parish of St. Stanislaus was established in 1868, but prior to that time Mass was celebrated in two private houses of the old settlers. It is extremely difficult to get any definite data as to who the priests were, or from whence they came, as the children and grandchildren of those early settlers have moved away.

The earliest records of this church go back to July, 1868, when Reverend Anthony Vogt was pastor. He was succeeded in 1874 by Reverend Manasses Kane who ministered until 1876, in which year Reverend Edward McGowan began a pastorate of seven years. The latter was succeeded by Reverend Joseph Maurer who served from 1883 to 1905, when Reverend Patrick A. Lyons replaced him and remained for the next sixteen years. Father Lyons in 1921 was promoted to the parish of Paris, his place at Macon being filled by the present pastor, Reverend Michael F. Donahue.

The nationality of the old settlers was predominantly English, but there were Irish, German and French also. Some came directly from the old countries, but the majority came from Kentucky to Illinois. Today there are none of the old settlers or their children left.

The first church was a small frame building which was destroyed by a tornado soon after it was built. The present structure which was built

soon after is a brick building sufficiently large for the stationary congregation. The old parsonage which was a frame building was sold in 1923 and a new brick parsonage, modern in every respect, replaced it.

The congregation at present is small, numbering but twenty-four families. There are two parish societies, the Altar Society and the Catholic Daughters of America. Both these organizations are of great help to the pastor in parish social activities.

The church of St. Francis De Sales, Moweaqua, is the only outlying mission. It was established in 1895 and has been attended from Macon since then.

Church of St. Francis De Sales, Moweaqua, Shelby County, Illinois.

Established in 1895.

Present Pastor: Reverend Michael Donahue

Moweaqua is a town of about 1,500 inhabitants, in Shelby county, situated on the Illinois Central railroad. It is what may be termed a farming community, but in 1890 a coal mine was opened. The opening of this coal mine brought many Catholic families to Moweaqua of Hungarian, Italian, Lithuanian and Polish origin.

Reverend Joseph Maurer was pastor of Macon, and set about the building of a church to take care of the people. The present church of St. Francis De Sales was completed in 1895 and the first Mass was celebrated on April 14th, 1895. Since then Moweaqua has been a mission attended from Macon. Father Maurer was succeeded by Reverend Patrick A. Lyons in 1905, who was pastor of Macon and Moweaqua until 1921. He was promoted to Paris, Illinois, and Reverend Michael F. Donahue succeeded him in Macon and is in charge at the present time, 1926.

The number of families is about twenty-four, Irish, Italian, Hungarian, German and Lithuanian.

Prior to the establishing of a church in Moweaqua there were a few families of old settlers who had Mass celebrated for them in a section house on the Illinois Central railroad property. The priest came from Assumption, Illinois, but it is impossible to get definite data as the children of the old settlers have moved away.

Church of the Holy Family, Athens, Menard County, Illinois.

Established in 1897.

Present Pastor: Reverend Michael J. Davis.

Athens is a small coal mining town situated on the south line of Menard county. About the year 1897 a few Catholics came to work in the mine. Occasionally a priest from Springfield said Mass for the little congregation in a hall. When Father Timothy Hickey realized that a church was needed he selected a few of the leading men of the congregation to collect funds. Dr. Mudd and Mr. Clinton worked hard begging, and soon had a pretty good sum collected. Father Hickey made arrangements to build a brick church. In 1903 it was dedicated to the care of "The Holy Family."

Athens was attended from Springfield for a few years until Cantrall was united with it, when it became a parish and the first resident pastor was Father Moore. A priest's house was built at once. After Father Moore came Fathers Flynn and Murnane. The present pastor is Reverend Michael Jefferson Davis. Mr. P. Daley and Mr. M. Mahoney are the

trustees. There are only about twenty families attending church now.

Confirmation was administered in this church in 1924. In 1925 improvements were made in both the church and the rectory and a new organ installed, involving an expenditure of five thousand dollars, which amount constitutes the present indebtedness. In 1926 two side altars were erected and two statues purchased costing six hundred dollars.

Church of St. Francis, Cantrall, Sangamon County, Illinois

Established in 1897.

Present Pastor: Reverend Michael J. Davis.

St. Francis church in Cantrall was built in the fall of 1897 at a cost, when completed, of $1,998.50; the cost of the ground was $300.00. At this time there were only a few Catholic farmers in the neighborhood. The coal mine had just been opened and many Catholic miners were working there. The church was built for the convenience of the miners, so they could attend Mass without going to Springfield.

The outlook for the coal mine was poor. It was feared if any debt should be incurred—it would never be paid; hence the church was built without any ornament and the cost kept to the lowest possible figure. However, the congregation, with the church entirely out of debt at this stage, is in a very prosperous condition with a small amount of money in the treasury.

Very Reverend Timothy Hickey, Vicar General, of Springfield started the building of the church and it was under his supervision until Reverend Thomas W. Moore was appointed to have charge of this church and the one at Athens, in the fall of 1903.

Father Moore remained Pastor from 1903 to 1910. There were about thirty families in Cantrall Parish. They were mostly native born Irish, staunch Catholics who settled down and acquired their homes and raised large families.

In 1910 Father Edmund V. Flynn of Shipman Parish succeeded Father Moore and was pastor until October 1, 1915. Cantrall, during these years, was a flourishing little Parish.

In 1915 Father James J. Murnane succeeded Father Flynn and was pastor until 1925. The coal industry, during this period, became very slack and the people had to seek work in other places, resulting in a large number of the parishioners going elsewhere to live.

In November, 1921, a new roof was put on the church at a cost of $400.00.

In July, 1925, Father Michael Jefferson Davis succeeded Father Murnane. By that time there were only a few families remaining in the parish. They are devoted, self-sacrificing and loyal to the present veteran pastor, whose life in their midst is exceedingly happy.

Church of St. John, Coffeen, Montgomery County, Illinois.

Established in 1898.

Present Pastor: Reverend John R. Fannon.

The Catholics of Coffeen, Montgomery County, Illinois, were first attended as a station by Reverend Thomas M. Moore, a newly ordained priest from New Douglas. The first Mass was celebrated there by him in August, 1898, at the home of Peter Murphy. Other Masses were subsequently said at the same place, and it soon became apparent that larger quarters must be secured. An organization was perfected and a hall was secured in the Howett Building. Here a crude altar was erected and the hall furnished with pews for the small congregation.

Father Moore was succeeded in July, 1899, by Reverend Augustus Charles Gorris. Father Gorris attended Coffeen as a station until October, 1901, when Reverend Augustus Forster took charge. There were now eighteen families and Mass was celebrated every Sunday. Father Forster attended Coffeen until April, 1904, when he was succeeded by Reverend Francis J. Hussey. Father Hussey continued holding services in the hall, the capacity of which was soon outgrown by the increasing congregation.

In the fall of 1906 it was decided by the congregation that the time had arrived when they should erect a church of their own. Committees for soliciting were selected which met with marked success, and preparations were made for the building of the new church. The cornerstone was laid in May, 1907, and the building, a frame structure 32x48 feet, was pushed rapidly to completion. On July 1, 1907, Father Hussey was succeeded by Reverend Bernard W. Lee.

The new church was now nearing completion, and through the efforts of Father Lee additional funds were subscribed and the new church was equipped with beautiful altars, oak pews, stations and statutes. In September, 1908, Father Lee was succeeded by Reverend Patrick H. Masterson. On November 22, 1908, the church was dedicated by Right Reverend James Ryan, D.D., Bishop of Alton, after which the Sacrament of Confirmation was administered to a large class.

In 1910, a cemetery was added to the church property. In 1913, Father Masterson was succeeded by Reverend Hugh P. Brady.

Early in 1916, Father Brady contracted a severe cold which soon developed into pneumonia, and in April he gave up his spirit. There was profound sorrow in the entire congregation for their beloved pastor.

During the illness of Father Brady, Reverend Timothy McKeogh ministered to the needs of the congregation, and at his death Father McKeogh became the pastor, in April, 1916. During the summer of 1916, Father McKeogh desired to take up his residence in Coffeen, and by consent of the Bishop a residence was purchased and Coffeen had for the first time a resident priest. In December, 1919, Father McKeogh was succeeded by Reverend Michael J. Crowley.

An addition was built to the parochial residence, making it modern in every respect. In 1924, the church was beautifully decorated.

The parish now consists of forty-five families and is in a fairly prosperous condition. The coal mine, the only industry in Coffeen has had a checkered career, and causes that part of the congregation interested therein to be of a transient nature. The agricultural interests surrounding Coffeen lend stability to the parish.

Father Crowley has at present two out-missions, one at New Douglas and one at Panama, which he attends each alternate Sunday.

The pastor feels that this account would not be complete without mentioning the names of George Ernst, Peter Murphy and the trustees, Gus Ernst and Louis Spinner. They have been particularly solicitous of the welfare of this church, giving freely of their means and labor.

Since the above was written, Reverend John Fannon has taken charge, and under his able leadership the good work well begun by his predecessors is being vigorously pursued.

Church of St. Mary, Pawnee, Sangamon County, Illinois.

Established in 1899.

Present Pastor: Reverend James J. Murnane.

The parish of St. Mary, in Pawnee, was organized April 23, 1899, but had no church building until the spring of 1902. On September 10, 1901, the

contract was let for the erection of a building and on the 17th of March, 1902, the first Mass was celebrated in the new church by Reverend Joseph O'Connor of Auburn, who was the first pastor of the parish, Pawnee being then a mission attached to Auburn.

On June 26, 1902, the church, which is a very handsome and commodious one, was dedicated by Very Reverend Timothy Hickey, Vicar General, assisted by Fathers Joseph and Michael O'Connor, Patrick Lyons, James Howard, Frances J. Hussey and Joseph O'Rourke. Father Hickey delivered an inspiring dedication sermon.

Reverend Dennis J. Ryan succeeded Father O'Connor in 1904 and continued pastor until 1905, in which year the territory was divided by the Right Reverend Bishop Ryan, D.D., Pawnee being then made a separate parish with St. Michael of South Fork attached as a mission. Reverend Joseph A. M. Wilson was appointed the first resident pastor of Pawnee on March 25 in 1905. Father Wilson at once set about building a priest's residence, which was completed the same year.

Reverend John Lupton, Father Wilson's successor, took charge in February, 1909, and remained as pastor for the next sixteen years. He built a fine Knights of Columbus hall on the church property, which has ever since proved a great benefit to the parish in many ways. During the later years of his administration, Father Lupton had for assistant, first, Father Edmund A. Carey, and then Father John J. Hogan, who is at present stationed at Collinsville. The organization of Kincaid as an outmission of Pawnee made the service of a second priest necessary, but now that Kincaid is a separate, thriving parish with a resident priest of its own, Pawnee has no longer any need of two priests.

On Father Lupton's promotion to Newton on February 15, 1925, Reverend Arthur John Vanspeybroeck was appointed administrator at Pawnee, where he served until July 15, at which date he was appointed pastor of the new St. Rita Parish, Kincaid. The vacancy made at Pawnee was filled by the present pastor, Reverend James J. Murnane, who had been for a number of years in charge of Athens.

At the time of its organization this parish had some of the oldest Catholic families in Sangamon County, among whom may be mentioned Matthew Kavanaugh, Gerrard Young, and Patrick Howard, who lived to be quite active at ninety-two. The population fluctuates somewhat due to more or less dependence upon the operation of coal mines in the vicinity. Farming and mining are the only two industries of Pawnee.

At present the parish has seventy families representing quite a number of nationalities. It has two flourishing organizations, the Holy Name and Altar Societies.

Church of St. Joseph, Granite City, Madison County, Illinois.

Established in 1901.

Present Pastor: Very Reverend Dennis J. Ryan, R.D.

From a corn field in 1890 to a modern industrial city of twenty-six thousand people in 1926, is the brief but progressive history of Granite City.

From a few scattered Catholic families in 1901 to one of the largest parishes in the Springfield diocese—with a full grown daughter, Sacred Heart Parish, is the striking story of the birth and growth of the parish of St. Joseph in Granite City.

About the year 1890 the Neidringhaus people bought land, now Granite City's main section, and began to grade and plat it for the building of homes. With the establishment of a number of factories the population began to grow rapidly. Then came

Coffeen—St. John's Church and Rectory . . . Pawnee—Rev. J. J. Murnane, Pastor, St. Mary's Church and Rectory . . . Granite City—St. Joseph's Church, School, Very Rev. D. J. Ryan, Pastor, Rectory, Sisters' Residence.

the devastating flood of 1902, the worst in the history of this part of the country, to dampen the ardor of the incipient city. The retardation, however, was but momentary, for in 1904 the American Steel Company established a large plant there, thus assuring the future progress of the city. It is interesting to note that Fred Gould, a trustee of St. Joseph Church, poured the first heat in the big steel plant in November, 1894.

Very early in local history, Catholics began to feel the need of a church, school and resident priest. To Venice and Michael they had hitherto gone to services as convenience dictated. But to either place was a long, difficult journey especially in winter when the bottom roads were often well-nigh impassable.

On being petitioned for a priest Bishop Ryan, before taking action, asked that a list of the names of the Catholics living in Granite City be submitted to him. This was done, and the census then taken is still extant and bears the date November, 1897. Evidently the good Bishop did not grant the request immediately, for not until February 5, 1901, do we find him sending Reverend William Murphy to Granite City with authority to organize a parish and build a church. Introduced to his new field of labor, Father Murphy lost no time in beginning the solution of the problem before him. His work, though hard, was greatly facilitated by the generous co-operation of his people. On April 21, 1901, immediately after Mass which was said in Rozenberg's hall, Nineteenth and State Streets, the parish under the protection of St. Joseph, was formally organized with the Pastor, John Willis and Frank Vorwald as trustees. On that occasion too, various committees, which later proved very helpful to Father Murphy in carrying out the new project, were appointed from the representative people of the parish. At first the congregation used Rozenberg's hall for services, later moving across the street to Dr. Tully's hall which was deemed more suitable.

A valuable piece of property was secured on Twenty-first street between State and East Streets, on which to build the projected combination church and school. The cornerstone of the new building was laid November 5, 1901, by the Very Reverend Dean Crowe, of Jacksonville, delegated by the Bishop, who was ill at the time. On April 20th of the following year the first Mass was said in the new completed structure.

The dedication, which took place May 11, 1902 ,was one of the very great days in the history of St. Joseph parish. The Right Reverend Bishop Ryan was there, and a number of neighboring priests. The presence of the Hibernians from St. Louis in full regalia added color to the whole proceedings. The same distinguished Father Crowe referred to above, preached the dedication sermon.

The school opened on September 3, 1902, with the encouraging enrollment of one hundred fifty-nine pupils. The first teachers, Ursuline Nuns from Springfield, were Sisters Raphael, Cecelia, Seraphim, and Camilia. The Ursulines are still in charge.

The new Sisters' home was completed in 1903 for the comparatively modest sum of $3,175.00, including the price of lots.

For four years Father Murphy had endured many hardships from living now in one place and now in another under trying circumstances. However, in 1905, he had the happiness of moving into the new, substantial parish residence which had just been built, but which remained unfinished until the following year.

During the thirteen years of his administration in Granite City, Father Murphy labored earnestly and successfully in laying deep and firm the foundations of the new parish. And it was not an easy task. True, the people were good, but they were poor, and their poverty in the infant years of the parish was greatly aggravated by the destructive flood already men-

tioned. It was then, however, that Father Murphy, as a priest and leader, appeared at his best. He was indefatigable in his labors in the relief of the general distress. His spiritual and civic leadership was no small factor in the cause which enabled St. Joseph Church and Granite City to tide over those trying days. Indeed, his influence all along made for the social, civic, and spiritual betterment of the people amongst whom he lived.

In November, 1913, Father Murphy was sent to the quiet parish of Ashland and his place at Granite City was taken by Reverend Dennis J. Ryan, who had been in charge of Auburn for some time previous. The new pastor full of youthful life and priestly enthusiasm took up the work boldly where his predecessor had laid it down and pushed it forward vigorously. Granite City, and with it St. Joseph parish, was then experiencing its strongest growing pains. Four Masses had to be said on Sunday to accommodate the crowds, and the school enrollment had grown to the four hundred mark.

Shortly after coming Father Ryan held a parish bazaar which realized the unusually large sum of $5,000.00. This achievement released old and generated new ideas in the minds of the parishioners. Within a few years $18,000.00 were expended on improvements on the church, convent, school, priests' residence and church property in general. Notwithstanding all the costly improvements made, 1919 saw the parish free from debt. By this time, because of the increasing congregation, a new school was becoming an imperative necessity. In 1920 the school children started the campaign for funds. They collected $2,000.00, an auspicious beginning, which was used to dig the basement.

The corner-stone of the new building was laid May 29, 1921, by Very Reverend Edward Lancaster Spalding in the presence of many priests and three thousand of the laity. A parade in which the many parish societies participated, as separate units, added much color and solemnity to the ceremony.

The new church was formally opened to the congregation and the public on Christmas morning, 1921, with Solemn High Mass by the three Diocesan Missionaries, Fathers David Scully, William Sloan, and John B. Franz, who made their headquarters at the parish residence.

The new church is a solid brick structure with a seating capacity of eight hundred. On special occasions it can be easily made to accommodate one hundred fifty more. The building is a model of space appropriation, tasteful appointments, harmonious colors, convenience and comfort. Everything about the church is calculated to elevate the hearts of the faithful to God. The beautiful furnishings are practically all donations of various members of the parish. Space does not permit recording here the names of all donors.

The war record of St. Joseph Parish is creditable. All that need be said here is, that priests and people did their patriotic share and did it well.

Several societies—Altar, Holy Name, Slovak, Hungarian, Boy Scouts, etc.,—are active in parish life, and all do good work along their individual lines.

June 6, 1926, being the 25th anniversary of the foundation of the parish was celebrated with befitting ceremony and jubilation. Bishop Griffin was present and a large number of priests and of the laity. The day was a gala one, long to be remembered in the annals of local history. As a happy sequence Father Ryan, the well-beloved pastor, celebrated his silver jubilee in the priesthood a few days later.

At present the parish consists of about seven hundred families, with slightly more than half of foreign element. The school has an enrollment of over five hundred children under the teaching care of Ursuline Sisters from the mother-house, Springfield.

St. Joseph Parish has had only two pastors in its life of twenty-six years, Reverend William Murphy, and the present incumbent, Very Reverend Dennis J. Ryan. The former had as assistants Fathers William Toomey, Ignatius Stepuncik, and Richard McKeogh; the latter, Fathers Timothy McKeogh, David Scully, William Sloan, John Franz, and the present assistant George Powell. All these priests have labored faithfully, and to the best of their ability, in making St. Joseph one of the strongest parishes in the Diocese, spiritually and numerically.

Mission of St. Elmo, St. Elmo, Fayette County, Illinois.
Established in 1903.
Present Pastor: Reverend John Phillip Walsh.

The holy sacrifice of the Mass was offered up for the first time in the Mission of St. Elmo by the Reverend E. J. Durbin of Morganfield, Kentucky. The services took place in the private home of George R. Durbin, a relative of the officiating priest.

Father Durbin was one of the early pioneer missionary priests of America. His life work for the cause was considered important enough to find space in the Catholic Encyclopedia, Volume V, page 209.

The present Church of the Immaculate Conception was built at St. Elmo in the year of 1903, during the Johnson Boom. Father John H. Stubbe initiated the work and brought it to a successful conclusion. It was dedicated by Reverend Father O'Regan of St. Louis, Missouri.

In the year 1904, the 'Frisco Shops were moved from St. Elmo to Salem, leaving only a few scattered Catholic families in this neighborhood. This was a severe blow to the Catholic Congregation of St. Elmo from which it has never recovered.

In 1913, Miss Anna Stubbe donated the present new Church bell, in memory of her deceased brother, Reverend Father Stubbe, a former pastor of this Church.

In the year 1914, the Church was remodeled and frescoed by the present pastor.

The Mission of St. Elmo includes Louden, Avena and part of Sefton Township in Fayette County. At the present time the Mission has ten families. Joseph A. Siebert and John S. Koberlein are the trustees.

As an evidence of the loyalty and devotion of the pioneer Catholic, George W. Durbin, a bequest was made to St. Elmo's Mission Church and Cemetery which provides an annual sum in excess of $400.00 in the form of interest.

Reverend John H. Stubbe, then the pastor of this Mission had practically abandoned all hope of obtaining this bequest. In view of the fact that an error occurred on the part of the lawyer when the will was drawn up, the heirs had contested the legacy. Had it not been for the interest of Joseph C. Burtschi of Vandalia, this bequest would have probably been lost to the Church. At any event, the Attorney secured by Mr. Burtschi, a Mr. Burnside, discovered that a law passed three weeks previous to the time the will was made saved the money for St. Elmo's Mission. Circuit Judge Rose appointed Mr. Burtschi, Administrator, with the approval of Bishop Ryan. The present pastor, Father Walsh, directed the litigation and was much rejoiced by the happy conclusion.

The donor of this bequest, George W. Durbin, son of John Durbin and Mary Weinbrenner, was born December 26, 1821, and was married to Miss Harriet Myers, October 24, 1849. He died on November 11, 1911, and was buried in the old St. Bonaventure's Cemetery.

Many of the Durbin heirs had fallen away from the Church even before the will was made. Naturally they were not pleased with the final decision of the Court.

Church of the Sacred Heart, Livingston, Madison County, Illinois.

Established in 1904.

Present Pastor: Reverend William R. Yahner.

In the Southwestern portion of the Diocese of Springfield, lies the little mining town of Livingston. The town is located in Madison County and has a population of about thirteen hundred souls.

The parish of Livingston is of comparatively recent origin. Unlike many Catholic parishes, it is unable to point to any nucleus or original Catholic settlers. The town of Livingston sprung up as if by magic with the opening of the coal mines and the building of a railroad in the locality. It dates its birth from the year 1904.

In a short time the young town assumed a distinctly foreign, but at the same time, Catholic complexion. It is largely made up of Slavic peoples. Naturally the Catholic complexion of the population called for a church, or, at least, Catholic services. For the first five years, the new town was annexed as a mission to the parish of New Douglas. Reverend Bernard W. Lee, pastor of that parish, made periodical calls at Livingston and said Mass in the hall, which was later destroyed by fire.

About 1910 Livingston was annexed to the Staunton parish over which Father John A. Duval presided as pastor. Masses were said from time to time in the public school building and also in the city hall. This state of affairs continued until 1913 when Bishop Ryan realized the need of building a church and organizing an individual parish at Livingston. The new church was begun the same year—the first donation coming from Bishop Ryan. When it was almost completed, it was destroyed by a fire of undetermined origin. Fortunately, Father Ignatius Kershevich, who took care of the mission, had sufficient insurance on the building to practically cover the loss. Soon it was decided to build a similar structure on the foundation of the one destroyed. To help along the building and encourage the people, Bishop Ryan and Father Kershevich made personal donations.

The new church was completed and dedicated on Thanksgiving Day, 1914. The self-sacrificing pastor, Father Kershevich, moved into the Sacristy which was his only abode for the next few years. Within a short time, he had the satisfaction of seeing the church debt entirely wiped out, and the spirit of religion grow in his parish. He next purchased a plot of ground for a Catholic cemetery, and shortly afterwards built a neat bungalow parsonage at a cost of $5,000. Father Kershevich deserves the title of founder of the parish and his memory is still fondly cherished by the Catholics of Livingston.

Father Jaksyteys succeeded Father Kershevich in 1919, the latter having gone to take charge of St. Vincent de Paul Church in Springfield. Father Jaksyteys remained only a short time; then came Reverend William Sloan as pastor, who, in the face of very trying circumstances, accomplished much good work during his time there. He organized plays, socials, fairs, etc., and in this manner raised funds to pay for decorating the church and many other needed improvements. From Livingston, Father Sloan went to the Apostolic Mission House in Washington, D. C., to prepare for special missionary work.

His successor was the Reverend Francis Gribbin. Despite some contentions in the first years of his pastorate, Father Gribbin labored on for six years during which time he made considerable improvements in the church by way of statuary, furnishings, heating, etc. In 1924, he built a brick school, modern in every detail, to take care of the great number of

St. Jacob—St. James' Church . . St. Elmo—St. Mary's Church . . . Hume—St. Michael's Church, Rev. M. J. O'Flaherty, Pastor . . . Jerseyville—Holy Ghost Church, Rev. J. H. Gramke, Pastor, Rectory.

Livingston—Sacred Heart Church, School, Rectory . . . Witt—Rectory, Rev. B. N. Manning, Pastor, and St. Barbara's Church . . . Springfield—St. Patrick's Church, Rev. Thos. Fennessy, Pastor, Rectory, and School . . . Hagaman—St. Catherine's Church.

children in the parish. The school building as it stands is a joy to the parish and leaves nothing to be desired except, alas!—a way to pay off the $23,000 which it cost.

In June, 1926, the Bishop relieved Father Gribbin of the heavy burden, and sent the Reverend William R. Yahner to take charge. He in turn was succeeded by Reverend Marc Marangos, who was appointed. Administrator late in 1927.

In 1925 there were two hundred eighty-three families in the parish; thirty-two baptisms, and eight marriages; and in 1924, one hundred seventy-five children were confirmed by the Right Reverend James A. Griffin, D.D., Bishop of the Diocese of Springfield in Illinois.

The future of this parish will depend largely on the local coal mine. There are a great many children of school age in the congregation. The Ursuline Sisters of Alton have done much for this parish in the past three years. There advent here has been a blessing and the fruit of their efforts is already patent. The congregation is appreciative of this service—a few more years of this activity will undoubtedly intensify the Catholicity of this parish and result in greater service of God and country.

Church of St. Barbara, Witt, Montgomery County, Illinois.

Established in 1904.

Present Pastor: Reverend Bernard Manning.

In the year 1897 the Paisley Coal Corporation opened a coal mine in Witt. Before that time there were but few Catholics in the community and those few attended St. Louis Church in Nokomis. When the mine opened many Catholics moved to Witt; families representing several nationalities, including Austrians, Hungarians, Lithuanians, Poles, Irish, Italians and Germans.

Reverend Clemens Johannes, pastor of St. Louis parish, Nokomis, visited Witt occasionally from 1900 to 1905, gathered the children for instructions, said Mass on week days in the Paisley Hall and gave the people an opportunity of making their Easter Duties.

In 1904 Andrew Redmond, one of the present members of the congregation bought from Mitchell and Betty, for $166.00, the two lots upon which the church is built, having collected the money from the Catholics of the town. During the same year Father Johannes and Henry Ernst went to the few Catholic farmers of the locality to collect money to build a church in Witt. Some of them would not subscribe anything, and the others among them gave a total of $300.00. Towards the end of 1904 the old St. Louis church of Nokomis was torn down, brought to Witt and rebuilt at a cost of $1,500. The church was named in honor of St. Barbara, the patroness of miners. On Sunday, January 8, 1905, it was dedicated by Reverend Clemens Johannes, assisted by Father Laycock, who opened a mission with very satisfactory results.

From January, 1905, to April, 1905, Father Johannes said an early Mass in Witt on the second and fourth Sunday of the month. In April, 1905, Father Thomas Masterson, then of Hillsboro, was ordered by Bishop Ryan to take charge of Witt. He attended it from Hillsboro, saying Mass likewise on the second and fourth Sunday of each month until October, 1905, when Reverend Edmund A. Brodmann was appointed the first resident pastor.

When Father Broadmann came to Witt there was no Catholic parsonage. He lived in the Mitchell building for some time. In the meantime he bought two lots on the east side adjoining the church property. On those two lots he erected a beautiful nine room frame building for a parsonage. In 1906 another coal mine was opened about a half mile east of Witt. With the development of this

mine the Catholic population increased so that the church became too small for the people. Not being able to finance the building of a new church, he added twenty more feet to the old church.

Father Broadmann continued as pastor of St. Barbara until February, 1910, when Reverend Francis Sheils was appointed its pastor. Father Sheils made many improvements on the place, the most extensive being the installation of a new steam furnace under the parsonage to heat the church and house.

Father Sheils was pastor of St. Barbara until September, 1915, when Reverend James McCarthy of Paris, Illinois, was appointed. Poor Father McCarthy never reached Witt, as he was killed by a Big-Four train a few days after his appointment. In September, 1915, Father Michael Mee, then assistant at St. Francis Xavier Church, Jerseyville, was sent by Bishop Ryan as pastor of Witt. Father Mee remained in Witt until July 1, 1918, when by orders of Bishop Ryan he was succeeded by Reverend Bernard N. Manning, then assistant at St. Patrick church, Alton.

In 1924 Father Manning had extensive repairs made on the church. The old plaster was torn from the walls, metal laths put on, and the entire building replastered, also repainted, inside and outside, new oak pews installed, hardwood floors laid in the sanctuary, a vestibule ten feet in length added, and a new basement put under the building. This basement is 81x34 feet, with a ceiling 7½ feet in the clear. The old steam furnace which heated the parsonage and church was removed to the church basement and installed there, and a new but smaller furnace installed in the rectory. The entire cost of improvements was $8,601.75 in cash, and $2,000, in work donated by men of the parish.

Most of the parishioners are organized under one or other of the following active societies: Holy Angel and Young Ladies' Sodalities, Altar and Holy Name Societies.

The parish of Witt, from a few Catholic families in 1897, when Father Johannes occasionally visited it to instruct the children, has grown to one hundred forty families today (1925), with a total Catholic population of six hundred sixteen souls.

Church of St. Columba, Sullivan, Moultrie County, Illinois.

Established in 1905.

Present Pastor: Reverend Lawrence Winking.

In 1905 Reverend Edward McGowan, pastor of Bethany at the time, organized St. Columba congregation at Sullivan and there built a church in the same year. The congreation, at first very small, was soon considerably augmented so that in the course of a few years thirty-five families worshipped at St. Columba, mostly of Irish and German extraction. Father McGowan almost immediately committed the Sullivan parish to the care of the priest at Mattoon and ever since the spiritual interests of the Sullivan Catholics have been in charge of the assistant priests stationed at the Immaculate Conception Parish in Mattoon, Illinois.

Having prospered on the farms, many of the Catholic families eventually turned their eyes to the educational facilities of the larger neighboring cities with the result that the parish grew less and less until at present it numbers scarcely ten families, none of whom figure prominently in the business or professional life of the community.

Prominent among the early settlers were the Ryans, Hesses, Hengsts, Moriartys, Sweenys, Walshes and Burns. One of these, J. B. Burns, was a successful lawyer and played an active part in civic life.

The Illinois Blue Book (1925-26) records Sullivan as having a popula-

tion of 2,532 in the year 1920. It is a typical farming community. Several attempts to attract new industries in recent times have failed. This is rather strange when one considers Sullivan's fine railroad facilities—the Wabash, Illinois Central and the Chicago & Eastern Illinois Railroads running through there.

Since the above was written St. Columba has been made an outmission of Shelbyville and is now in the charge of Reverend Lawrence Winking, who says Mass there every Sunday and Holyday.

CHURCH OF ST. PATRICK, SPRINGFIELD, SANGAMON COUNTY, ILLINOIS.
Established in 1905.
Present Pastor: Reverend Thomas Fennessy.

The Church of St. Patrick in Springfield, Illinois, was established in the year 1905 by the Very Reverend Timothy Hickey, assisted by Reverend John Connolly and Reverend Francis Curran. They purchased six lots and built the church on the corner of Cedar Street and Wheeler Avenue at a cost of approximately $12,000.00 and attended the spiritual needs of the parish until October, 1908.

On October 1, 1908, Father Thomas Fennessy was appointed pastor by Bishop Ryan. A parish house was built near the church on the old site in 1909 at a cost of $6,000.00. Later a new site in a far more desirable location was purchased at the corner of Eighteenth Street and South Grand Avenue, and a six-room school erected on same in 1910 at a cost of $11,000.00. In the year 1912 the church and house were moved by Crowe Brothers of Chicago, Illinois, a distance of six blocks to the present location at Eighteenth Street and South Grand Avenue.

Missions were given by Fathers Dennis J. Ryan, John Joseph Driscoll and George Hensey of the Alton Mission Band in the years 1909 and 1911, and by Father Curley, a Viatorian, in 1913. Father Gunn of the Redemption Order gave missions in 1915 and 1916, and assisted by Father McKeown, gave one in the year 1921. The men made their mission in the church basement and the women in the church proper.

Bishop Ryan visited the parish every three years to administer the Sacrament of Confirmation, and the present Bishop, Right Reverend James A. Griffin, D.D., gave Confirmation October 26, 1924.

During the World War, eighty boys of the parish enlisted in the army and of these two made the supreme sacrifice.

The congregation at present consists of one hundred seventy-five families, mostly of Irish descent. There are, however, some families of German origin, some of Italian and other nationalities. The parish school has an enrollment of two hundred thirty children in the competent charge of five Dominican Sisters. The spiritual, social and financial interests of the parish are greatly furthered by the earnest work of the Holy Name Society, Young Ladies' Sodality, Altar Society and Sacred Heart League.

Every year the parish fittingly stages a magnificent St. Patrick's Day celebration. In the morning a Solemn High Mass is sung and a sermon appropriate for the occasion is delivered by some priest who knows the history of the Irish race. The evening is marked by a diversified entertainment given by the histrionic talent of the parish. The whole proceeding is thoroughly reminiscent of Ireland.

Father James Landers, a young priest who recently came from Ireland where he was born and educated, has been assistant to Father Fennessy since the summer of 1926.

Church of St. Catherine, Hagaman, Macoupin County, Illinois.

Established in 1905.

Present Pastor: Reverend Michael Enright.

Catholics began to settle in the territory now comprising the parish of St. Catherine about the year 1860. Those living to the east were included in the parish of St. Mary, Carlinville, and those to the west belonged to the parish of St. Michael, Greenfield. They were entirely of Irish nationality. Among the first settlers were the McAlineys, Costellos, Redingtons, Lambs, Flanagans and Cruises.

The distance from the church, eleven or twelve miles on either side, caused them to decide to erect a church of their own at the little village of Hagaman. Father Francis Kehoe, at this time living at Greenfield, and having charge of St. Michael, Greenfield, and St. Sebastian at Waverly, erected the church of St. Catherine in the year 1905. Very Reverend Timothy Hickey, V.G., presided at the laying of the cornerstone on August 16, 1905. Right Reverend Bishop James Ryan, D.D., dedicated the church and administered Confirmation July 28, 1907.

At the time of the erection of St. Catherine Church there were about thirty-five families in the new parish. Father Kehoe continued to minister to the people of Hagaman until October, 1907. Reverend Patrick R. McAulay succeeded and attended St. Catherine from Waverly until October, 1912. Father McAulay in his time acquired the ground for the Catholic Cemetery now in use. Next followed Reverend Lawrence C. Ryan, who was in charge from October, 1912, to May, 1919, Reverend Amos E. Giusti from May, 1919, to December, 1922; Reverend Edmund Butler from December, 1922, to December, 1924.

On September 7, 1924, Bishop Griffin made his first official visit to the parish and administered Confirmation to twenty-one children. He was attended by Reverend Michael A. Tarrent, Chancellor, Springfield; Rev. Michael Enright, Greenfield; Reverend David Scully, Granite City; Reverend Andrew Robinson and the rector, Reverend Edmund Butler.

While Hagaman was being served from Waverly, it was possible to have Mass only on alternate Sundays. In order that better service be provided for the people, Bishop Griffin in December, 1924, ordered that the Hagaman congregation be served from Greenfield. So on the first Sunday of December, 1924, Reverend Michael Enright of Greenfield took charge of Hagaman and Holy Mass is now offered every Sunday.

The Hagaman congregation is made up entirely of farmers. Through the years of St. Catherine parish, there has existed among the people a splendid spirit of devotion to their church and Holy Faith, as well as a spirit of steadfast loyalty to the clergy.

Church of the Sacred Heart, Divernon, Sangamon County, Illinois.

Established in 1905.

Present Pastor: Reverend Timothy Smith.

In response to an earnest appeal by some resident Catholics at Divernon, Reverend Joseph O'Connor, then at Auburn, went to Divernon and said Mass in Wells Hall July 5, 1903, this being the first Mass celebrated in the village. For six months Father O'Connor, then assistant at Auburn, attended the spiritual needs of the Catholics of Divernon, after which, owing to the illness of his brother, Reverend J. O'Connor, he was forced to discontinue, hence no Mass was said until June, 1904.

When Reverend Dennis J. Ryan was appointed pastor of the churches of Auburn and Glenarm, his first thoughts turned to the spiritual needs

Divernon—Sacred Heart Church, Rev. Timothy Smith, Pastor, Rectory . . . Viila Grove—Sacred Heart Church, St. Vincent de Paul Church, Springfield, Rev. John Czuberkis, former Pastor, Rev. Ignatius Kershevich, former Pastor, Rev. S. O. Yunker, Pastor . . . Batchtown—Rev. J. L. Marley, Pastor, Rectory and St. Barbara's Church . . . Medora—St. John's Church.

of the Catholics of Divernon, who were without any fixed place of worship. Father Ryan obtained an exclusive lease of Wells Hall and said Mass there once every month until Reverend John J. Enright was appointed assistant, from which date the people had the privilege of Mass more or less every Sunday until November 1, 1915.

Benediction of the most Blessed Sacrament was given at Wells Hall for the first time May 20, 1905.

The first trustees of the new congregation were Messrs. J. R. Abell and Thomas Hill, one of whom has gone to his reward. The other, J. R. Abell, still remains the faithful pioneer of Sacred Heart Church.

In 1910 steps were taken for the erection of a church edifice to be called the Sacred Heart Church. Ground was secured, a concrete foundation and basement walls were constructed by the most beloved and venerated pastor, Reverend Dennis J. Ryan. September 30, 1910, saw the basement completed and covered with a temporary roof. Here the Divernon congregation had regular services during the winter and the following spring.

Sunday afternoon, May 15, 1911, was the date set for the cornerstone laying, at which Very Reverend Timothy Hickey, V.G., officiated and preached a very appropriate sermon to one of the largest congregations ever assembled in Divernon. The exercises were attended by large delegations from Springfield and neighboring villages. In the morning the former venerated pastor of Auburn, Reverend Michael J. Davis, sang High Mass, at which Reverend John Joseph Driscoll gave an eloquent discourse on the beauty of the Catholic Church.

October 1, 1911, the present structure was completed at a cost of $12,000, which stands today as a beautiful monument to the zeal and indomitable energy of Reverend Dennis J. Ryan and the pioneer Catholics of Divernon.

The following year, September 1, 1912, Right Reverend James Ryan, D. D., Bishop of Alton, dedicated the new church. November 1, 1913, Father Ryan was promoted to the important parish of Granite City, after a fruitful pastorate of nine years over the parishes of Auburn, Glenarm and Divernon.

November 1, 1913, Reverend Daniel J. Quinn succeeded Father Ryan and had charge of the above named churches until October 15, 1919, when Reverend Patrick J. Fox was appointed the first resident pastor of Divernon and Glenarm.

In the month of April, 1920, preparations were made for the erection and furnishing of the present fine and commodious new rectory which was completed before the end of the year at a cost of a little over $14,000.00. Today the Sacred Heart Church property is the pride of the Catholic people of Divernon and Glenarm, a monument to their zeal and generosity.

May 1, 1924, pastor and people turned their attention to the church which needed some repairs, hence a new asbestos roof, painting the exterior, frescoing the interior together with some other minor repairs constituted the improvements for the year at a cost of $3,000.00.

September 14, 1924, Right Reverend James A. Griffin, D.D., made his first episcopal visitation of the parish and confirmed a large class of ninety-seven, composed of various nationalities. It is pleasant to recall that on that occasion the Protestants of Divernon joined their Catholic townsmen in extending the Bishop an enthusiastic welcome, thus exhibiting a fine spirit of good will.

At the end of the year 1925, the pastor and people were rejoiced to have two new beautiful side altars added to the church at a cost of about $620.00.

Rev. Timothy Smith, for several years past assistant at St. Agnes, Springfield, is now pastor of Sacred Heart, Divernon., He succeeded Rev-

erend Patrick Fox, who was promoted to St. Mary, Mt. Sterling, on the death of Father Joseph O'Rourke, which occurred in March, 1927.

Church of the Sacred Heart, Villa Grove, Douglas County, Illinois.

Established in 1906.

Present Pastor: Reverend August Hohl.

Villa Grove, Douglas County, is a thriving industrial city with a population of three thousand. Not so many years ago it was only a small village, but with the coming of the Chicago and Eastern railroad shops, it was given a strong impetus to expansion. Today there is a fine prospect of a larger and more prosperous Villa Grove in the not distant future.

When Father Quattman was sent to Tuscola in June, 1906, Right Reverend James Ryan, D.D., Bishop of Alton, instructed him to build a church at Villa Grove to take care of the few Catholic families residing there and in the immediate neighborhood. Father Quatmann cheerfully undertook the task and, in the meantime, until the church could be built, served the needs of the parish by having Mass every Sunday and Holyday at the opera house where a temporary altar had been erected.

The brothers, Frank and Bernard Hessler, donated two lots as a suitable site for the new church. A collection was started and before the year was ended the parish had the satisfaction of worshipping in their own church—a commodious frame structure which still does service. The new congregation consists of about thirty families at this time.

Mass is now said every Sunday and Holyday at Sacred Heart and once during the week. Since its inception the congregation has steadily grown and now numbers fifty families.

On Father Quattman's promotion to Sigel in 1917, Reverend August Hohl succeeded him as pastor of Tuscola from which place he continued to minister to the spiritual needs of the Villa Grove congregation.

Under Father Hohl's direction a beautiful new location has been bought for $3,450, awaiting the day when a resident priest will be sent to build a parsonage and perhaps, a combination church and school.

Besides paying for the lots above mentioned, the church has a few thousand dollars in their building fund to which they are enthusiastically adding. The present trustees are August Held and John Kleiss.

The people are for the most part of German and Irish extraction, with a sprinkling of Bohemian. About half are railroad men, the other half being farmers and business men. The Catholics of Villa Grove are leaders in the endeavor to promote a wholesome community spirit and good citizenship, and some of them hold influential places in the city's affairs. Their service flag, during the late war, had nine stars as the quota sent out at the country's call.

In 1924 Right Reverend James A. Griffin, lately consecrated Bishop, visited Villa Grove mission for the first time and administered the Sacrament of Confirmation to a large class. On that occasion the Right Reverend Bishop was given a most enthusiastic welcome and his inspiring words made a deep impression on all those who had the good fortune to be present.

Church of St. Vincent De Paul, Springfield, Sangamon County, Illinois.

Established in 1906.

Present Pastor: Reverend Stanislaus O. Yunker.

St. Vincent de Paul is the only National Lithuanian parish in the Springfield Diocese. The first Lithuanian immigrants came to Spring-

field in the late nineties of the last century attracted by the boom in coal mining which then existed in Springfield. In 1901 there were about twenty families. Their numbers were too few to establish a parish of their own, and yet not being able to speak the English language, other churches could not satisfactorily attend to their spiritual needs. In the same year they established a fraternal benefit society —St. Joseph's. Members of this organization affiliated themselves with the Church of the Immaculate Conception, and through the influence and assistance of the pastor, Very Reverend Timothy Hickey, they obtained a Lithuanian priest, Father John Bukavetzkas who came to Springfield in 1903. After a short time he was succeeded by Father Dumsa who continued to minister to the needs of the Lithuanians in the Church of the Immaculate Conception. In 1905 Father Dumsa was succeeded by Father Malinowski. By this time there were about 200 Lithuanian families in the city, yet little progress had been made toward establishing their own parish.

In 1906 Father Malinowski, with the aid of Father Hickey, organized the St. Vincent de Paul parish. This same year two lots were purchased at the corner of Eighth Street and Enos Avenue. The choice of location had caused many heated discussions in fact, it had postponed the erection of the church for several years. The reason for this was that the Lithuanians had settled in all four extremities of the city and each section desired the church in its own district. The final agreement was to select a centrally located place and as a result the present location was chosen, it being about equally distant from the Lithuanians living east, west, north and south. In 1909 Father Malinowski was succeeded by Father Czuberkis. He came to this parish from Scotland at the solicitation of a number of parishioners. During the next ten years he accomplished much by improving the church property and reducing the debt.

In 1919 Father Czuberkis left the diocese and Bishop Ryan appointed Father Ignatius Kershevich, the first Diocesan Lithuanian priest. Through his untiring zeal and efforts, Father Kershevich succeeded in a few years in clearing off the church debt. In 1924 he purchased two additional houses with the object in view of having some day a parochial school. In 1925 he began to remodel the rectory, when, in the midst of that undertaking, he met an untimely death as a result of an operation. Father Kershevich died November 20, 1925, at St. John's Hospital, after an illness of two weeks. During his six years at St. Vincent de Paul he accomplished a great work and no higher tribute can be paid him than that by Bishop Griffin who said at his funeral Mass, "He was a true hero."

On December 1, 1925, Bishop Griffin appointed Father Stanislaus O. Yunker pastor of St. Vincent de Paul Church. It was left for Father Yunker to complete the remodeling and furnishing of the rectory and the renovation of the church. Since his coming, Father Yunker received the whole-hearted co-operation of the parishioners and with their aid he was able to pay for the various improvements as they were being made. The result is, that today (January 1, 1926) the church property, valued at about $40,000.00, stands free of debt.

In 1925 the parish had two sundred forty-nine families — approximately nine hundred fifty souls—nearly all of whom are employed in the local coal mines. In that year there were seventeen marriages and sixty-one baptisms. These figures are taken from the 1925 annual parish report.

The pressing need of the parish at the present time is a Catholic grade school to take care of the great number of children. The pastor and the people are working earnestly towards the realization of this laudable end and soon hope to erect a school where

the children of the parish may receive a good Christian education.

The parish has the following organized societies, namely, St. Joseph's, St. Vincent's Knights of Lithuanian, Lithuanian Roman Catholic Alliance, and Alliance of Catholic Women. These parish and branch organizations do splendid work along their individual lines.

The congregation is served by a large male choir with a full time and very capable organist. The church services are carried out with a full liturgy. The present pastor provides many special services yearly, which attract favorable notice on the part of the local newspapers. The congregation is planning on many improvements in the near future, as soon as the present unfavorable industrial situation improves.

CHURCH OF ST. BARBARA, SPRINGFIELD, SANGAMON COUNTY, ILLINOIS.
Established in 1909.
Present Pastor: Reverend Francis S. Mazir.

It was May 11, 1909, when the Slovenians of Springfield first met for the purpose of organizing a Slovenian Church Building Association (*Slovensko Cerkveno Stavbeno Drustvo*). The following thirty-seven members promised to pay fifty cents or more a month toward the fund: John Peternel, Michael Ushman, Frank Germovsek, John Petkovsek, Anton Bresan, Anton Kuznik, Matt Germovsek, Jernej Mlaker, Frank Grabner, Frank Sercel, Vincenc Peternel, Frank Kuznik, Matt Rancigaj, Anton Zaubi, Joe Ushman, Rev. F. Sustersic, Joe Kren, John Diksen, Frank Kmet, John Potrebujes, Jacob Kuznik, Joe Grobelink, Frank Beg, Bartel Vrh, Joe Kambus, Anton Zupancic, Frank Bucar, John Klopcic, John Persina, and John Zauher.

Michael Ushman was elected president of the Association. Joseph J. Kren was elected Secretary; Anton Kuznik, Treasurer. Jernej Mlaker, John Klopcic, Blase Ushman and John Zauher were elected collectors.

The two room Isles school building at Fifteenth and Laurel Streets, with the adjoining lot was purchased from the school board for $600. The building was remodeled and used as a church under the direction of Reverend Albin Moder, a young Slovenian priest, who, upon permission of Bishop Ryan, of Alton, Illinois, took up his residence with Father Charles Kreckenberg, at that time pastor of Sacred Heart Church, at Twelfth Street and Lawrence Avenue.

At a meeting held January 26, 1911, it was decided that a Slovenian parish be organized. Father Moder with Bartel Mlaker and John Zauher were delegated to present the petition to Right Reverend James Ryan, D.D., Bishop of Alton. Bishop Ryan was pleased to grant permission for the establishment of St. Barbara's Slovenian parish, and gave Father Moder the necessary faculties as the first resident pastor of the new church.

On January 29, 1911, another meeting of the parishioners was held. A board of trustees was elected with Blase Ushman as president and John Peternel as secretary. Each member of the new parish agreed to pay $1.00 a month for church support.

St. Barbara Church was dedicated on April 23, 1911, by Very Reverend Timothy Hickey, pastor of the church of the Immaculate Conception, and Vicar General of the diocese. Father Moder resigned in October, 1912. Father Wubbe, assistant at St. John's hospital, supplied during the vacancy.

On March 30, 1913, Reverend Frank Saloven, a Slovenian priest took up his duties as pastor at St. Barbara, continuing the missionary work of his predecessor with zeal. He felt the necessity of a parish school, and soon erected a two room school building for $6,000.00. Father Salo-

ven resigned in October, 1914, to go to a larger field.

Again Father Wubbe took care of St. Barbara church for six months. On March 18, 1915, Reverend Francis Mazir was appointed pastor. In 1916 Sisters of the Precious Blood from Nazareth Home in Alton, Illinois, replaced the lay catechists in St. Barbara's school. In a few years the number of children in the school had reached almost two hundred.

In 1918 it became necessary to give the good Sisters a suitable home. Accordingly it was decided to erect a pastoral residence and give the Sisters the rectory. Bishop Ryan approved the plans. The present beautiful rectory was built and furnished at a cost of $14,000. The same year three additional lots on Fourteenth and Laurel Streets, and a four room house to serve as a dwelling for the sexton, were purchased for $2,900.

In 1919, the first eighth grade graduates went forth from St. Barbara school. They were: Mary Zupancic, Mary Potrebujes and Clara Zaubi. Dominican Sisters replaced the Sisters of the Precious Blood in 1924.

At a parish meeting held on April 26, 1925, it was decided to erect an auditorium, equipped with a stage, hall room and kitchen. The building was completed at a cost of $11,000. It was opened August 2, 1925. The parish report for this year shows receipts to the amount of $9,348.27.

The parish property consists now of almost a city block, with church, school, rectory, sisters' house, auditorium, and sexton's home. The valuation of the property is $70,000, with $20,000 liabilities.

On July 26, 1927, Reverend Ernest A. Burtle was appointed administrator of St. Barbara parish during the absence of the pastor, Reverend Francis S. Mazir, who had left the Sunday previous for a visit to his parents in Jugo-Slavia.

Realizing the good that comes from contact with the people particularly with the children, Father Burtle a few days after his arrival at St. Barbara, got in touch with the Springfield Playground and Recreation Commission, and arranged to have the extensive grounds belonging to the parish turned into a public playground for evening recreation for young and old. Accordingly, volley balls, indoor baseballs, horseshoes and paraphernalia for other games were provided. The Commission sent two instructors to the playground on Monday, Wednesday and Friday evenings of each week to supervise the play—a man for the men and boys, a woman for the women and girls. The playground was opened each evening except Sunday, with the men of the parish taking turns in acting as overseers. The grounds were beautifully lighted, and provided a nightly rendezvous for young and old of all creeds and nationalities.

Teams in the various games were formed and prizes offered in competitive contests. Some games were played with teams from other playgrounds. St. Barbara baseball team holds second place in the Holy Name League (1927).

With the temporal welfare of the the children cared for, Father Burtle began looking more carefully into the spiritual. This was difficult because of the large territory of the parish, which includes not only the Slovenians who for the most part live in the vicinity of the church, but also the Slovaks who reside principally at Ridgley. Father Burtle sought the aid of the Catholic Instruction League. The result was that instead of centering his efforts upon the members of his parish only, he under the guidance of Father Cahill, head of the League, and with the aid of the catechists of the League, began giving catechetical instruction in six different centers to Catholic children of all nationalities.

On Sunday, July 31, a three day mission for all the children under in-

struction opened at St. Barbara with a solemn field Mass celebrated under a huge tent on the playground. Five hundred children attended. Father Burtle was celebrant of the Mass. Father Cahill was sub-deacon. The deacon was Reverend John Gerst, S.J., of St. Louis University, who also preached the sermon.

Father Gerst with his companion, Reverend J. L. Scott, S.J., of Rockhurst College, Kansas City, Kansas, conducted the mission. No little aid was given by the catechists of the Catholic Instruction League. The children were brought to St. Barbara each day in busses. The average attendance during the mission was about 400. The closing ceremony took place Thursday morning with two hundred going to Holy Communion, several for the first time. Many others made their first confession during the mission. Fourteen of the children were baptized. Practically every home was visited before the mission.

Among the nationalities represented were the following: Irish, Scotch, German, Italian, Slovak, Slovenian, English, Lithuanian, Croatian, French, Negro, Portugese, Polish, Hungarian, Belgian, Spanish, and Austrian. After the mission the instruction continued in the centers. Another gala day is being planned for St. Barbara—the administration of the Sacrament of Confirmation to the children in the instruction centers.

It is planned to hold classes for adults seeking to refresh their memories on their religion. Americanization classes were conducted by Father Burtle, in which aid was given those learning English, or who desired to take out naturalization papers.

With the aid of the men and women of the parish who willingly donated their labor, Father Burtle was able to do several hundred dollars worth of material improving on the school and grounds. The whole interior of the school was painted.

Registration on September 1, 1927, resulted in a slight increase over the preceding year. The new auditorium was opened for use as a class room.

From the day of the establishment of St. Barbara parish, not a little annoyance for priest and people came from sources usually attributed as socialistic. Whatever be the real cause of the disturbances, it is evident that the Catholic traditions of old Austria and her neighboring provinces, were often absorbed by the propaganda of agents, broadcasted by word, more often and effectively by the foreign language press.

Being poor, often uneducated, finding few to sympathize with their lot, and to preach the dignity of labor, many easily fell victims of the false economic doctrines larded so tastefully in the columns of many foreign language newspapers. The routine of the shop and mine must have its reaction. And this reaction will not be for the better, unless the principles of justice and charity are made to shine forth in social relations by the church and by the state—the former true friend of the workingman—the latter, sometimes missing that role.

Church of St. Barbara, Batchtown, Calhoun County, Illinois.

Established in 1909.

Present Pastor: Reverend Jerome Marley.

At the early dawn of the nineteenth century the Catholics west of the dividing ridge talked of building a church in the village of Batchtown. Realizing that the number of Catholics was not small in this section of the country, they gathered up enough courage to ask Father Wand if he would not come and say Mass once a month, and he gladly consented after consulting Right Reverend Bishop James Ryan. The Holy Sacrifice was offered up for the first time in the Old Rock School building, and when they found the building too small to accommodate all the congregation, they

moved their place of worship to the Woodman Hall. After remaining there a year or so, they again moved to the Weishaupt Hall and remained there until the church was built that is now occupied.

In the meantime, the congregation, together with their pastor, Father Wand, appointed two trustees and a secretary to look after the financial part of the undertaking. The trustees were the late Gasbert Snyders and John Castleton, the secretary being E. J. Canan. Finally in the year 1909, their efforts began to materialize and their longings were satisfied when they began to build the frame church now used as a house of worship. The late John Eageny of blessed memory was the one chosen to do the construction work, and on Thanksgiving Day, 1909, the cornerstone was laid. The structure was completed about August 1, 1910, and was dedicated on the Feast of the Assumption of our Blessed Mother, August 15, 1910. The church was named after the great St. Barbara, the virgin and martyr of Nicomedia. The pastor of the congregation chose this patron since the late John Simon told them he would donate the bell if they named the church after his deceased wife's patron, St. Barbara. Since that time the congregation has flourished under the guidance and protection of this virgin and martyr.

The church is in the village of Batchtown, and Batchtown is located in the south central part of the county, about two miles from the banks of the Mississippi. It lies in a picturesque section of the country all surrounded by orchards and grain producing farms. The church and pastoral residence of St. Barbara parish are built on a two acre tract of land lying just north of the village on Fourth Street near the Mississippi Scenic Highway.

The ground on which the church property is located is a gift of the Doctor Douglas heirs: Mr. Benjamin Douglas and his sister. What makes the congregation appreciate their generosity all the more was the fact that the Douglas heirs are non-Catholics. However, this only goes to show what a whole-hearted class of citizens Calhoun has, and especially the citizens in and near the vicinity of Batchtown. The donors of our own Faith who helped to make this enterprise a lasting one were men of German, Irish, Dutch, and English extraction. Most of their forefathers came from Europe with the exception of the Irish element and they came here principally from New Orleans. However, it matters not what their nationalities were, they had one thing in common, and that was the good Catholic Faith, and this is the reason why they started the church in Batchtown.

The first pastor who helped to establish St. Barbara parish was the good Father Wand. He came here from Meppen, having Batchtown as a mission, for the first time in 1906, and he remained here and at Meppen only about six months after the church was completed. The fall of 1910, he resigned as pastor of Meppen and Batchtown and went west in search of health. He is at present located in one of the Oregon dioceses. Father Wand, after his departure in the early fall of 1910, was succeeded by Father John B. Wardein.

Father Wardein spent about nine years at Meppen, coming to Batchtown once a month, and during his stay at St. Barbara parish, he did great work for the congregation and for the good of the Church in general. Every now and then we can hear the words of praise for the good priest.

Father Wardein was succeeded by Father Stephen C. Schauwecher who was also a very zealous worker among the people and equally loved and esteemed by all. Father Schauwecker first came to Meppen, having St. Barbara as a mission, on June 1, 1919, and he traveled over all sorts of roads the same as his predecessors did until Father Jerome Leo Marley was appointed the first resident pastor of St. Barbara parish, June 29, 1924.

When Father Marley was appointed pastor of St. Barbara church, the parish was without a priest's residence. However, the Bishop told the trustees to get a house, but as they could find none to buy, they decided to build along side the church. This task was started about August 1, 1924, and with the good will and cooperation of the people a fine modern eight-room, two-story house was erected just west of the church. The largest donors to the building of the parish house were as follows: Mrs. Louisa Johnes, Geo. Friedal, Mrs. Anna Snyders, G. K. Snyders, John Castleton, Anton Snyders, Sr., Anton Schulte, Nick Seimer, John Simon, Wm. Castleton, Mrs. Anna Castleton, Albert Snyders, Andrew Snyders, and then there were others who did equally well according to their means.

The first person to be baptized in the church was Eveline Castleton; the first to be married, Joseph Klockenkemper and Emma Kroner, and the first to be buried in the new cemetery, Gasbert Snyders.

St. Barbara parish has not only done her duty to the Church but has also performed her civic duty equally well, a fact demonstrated during the World War by the number of soldiers that went to fight for their country.

Church of the Visitation of the Blessed Virgin Mary, Alexander, Morgan County, Illinois.

Established in 1909.

Present Pastor: Reverend Francis A. Lucius.

Alexander, a little town of three hundred inhabitants, is situated on the Wabash railroad, twenty-four miles west of Springfield, in the heart of a fertile corn-raising country. Hard road No. 10 passes through it, thus giving easy access to the larger neighboring cities of Springfield and Jacksonville.

The few Catholics in and around Alexander prior to its institution as a separate parish, were first attached to New Berlin and later to Franklin. In the Spring of 1908, the faithful of Alexander petitioned Right Reverend James Ryan, D.D., Bishop of the then Alton Diocese, for permission to erect a church in Alexander. They felt that the journey to Franklin was long and difficult, and they were confident in their ability, as an organized congregation, to build and support a church of their own. These reasons were no doubt the deciding factors in their petitioning the Bishop to establish a separate parish with a resident priest. On being shown good cause, the Bishop granted their request and authorized Reverend William Weigand, then stationed at New Berlin, to organize a new parish and build a suitable church at Alexander.

Work was begun on the new church in 1909, but was temporarily halted by the strong objections of the Franklin people who claimed that the establishment of this new congregation resulted in an unfair and detrimental dismemberment of the Franklin parish. Their objections, however, were finally over-ruled after a careful analysis by the higher authorities, and so work was again resumed and the building completed early in 1910.

January 16, of that same year, Father Weigand said the first Mass in the new edifice now bearing the name of the Church of the Visitation. The name Visitation was chosen because it was on the second of July Father Weigand received a letter from Bishop Ryan, appointing him organizer of the parish and superintendent of the building of the church in Alexander.

During the year 1910 Mass was said every Sunday by the assistants of New Berlin, Reverends Oscar Wernet and Francis A. Lucius. On January 1, 1911, Father Lucius was appointed resident pastor, and took up his residence in the priest's home which had been built and furnished during 1910. He is still the incumbent.

Bishop Ryan visited the parish on June 30, 1912, to dedicate the church and administer the Sacrament of Confirmation. On that occasion he preached an inspiring sermon which is still remembered by those who heard it.

The church is located in the northeastern part of the village, on ground donated by Joseph Kumle, directly on the hard road, Route No. 10. It is built of brick and well equipped, and has a seating capacity of two hundred fifty. Though large for the original congregation, it is now well filled, as the parish has grown from thirty-five families to over fifty.

During the late war, Alexander sent about thirty boys to the service; of these, eleven were Catholics.

Church of St. Valentine, Bend, Jasper County, Illinois.

Established in 1910.

Present Pastor: Reverend Bernard Wubbe.

St. Valentine Parish is situated at the Bend in Sainte Marie Township, Jasper County, Illinois. Prior to 1893 the Catholics of that locality were affiliated with the Assumption Parish of Sainte Marie. In that year a church was built in Bend at the suggestion of Father Peter Virnich, then in charge of Sainte Marie. This building was originally intended, and for a number of years continued to be so used, as a chapel of ease where occasional services could be held when the bottom roads would be impossible for longer journeys.

In the year 1910 Father Henry Prost at that time assistant to Father Virnich, pointed out the desirability of a separate parish. The Bishop being petitioned on that point readily consented and appointed Father Prost as the first resident pastor. A parish home had already been erected out of a fund generously established years before by one Valentine Kraus in view of such eventualities. About that time Jacob Rennier, one of the trustees, donated seven acres of land for church purposes.

In 1913 Father Prost joined the Peoria diocese. His successor at the Bend, Reverend Charles Flori, made some much needed improvements. Father Paul Reinsfels, the next pastor, did not remain long, being succeeded in 1920 by the Reverend Francis Albert Meyrs, who remained until his death in May, 1926. From the latter's death until October, 1926, when the present pastor, Father Wubbe assumed charge, the parish was attended by the Sacred Heart Fathers from Indiana. During his short administration, Father Bernard Wubbe, with the willing and generous aid of his people, has noticeably furthered the spiritual and material interests of the parish.

True, indeed, the parish of St. Valentine is small in numbers, having but thirty-three families totaling one hundred nine souls in all. But what it lacks in quantity it more than makes up for in quality. Right Reverend James A. Griffin, Ordinary of the diocese, visited the parish in 1924, and confirmed a class of twenty-one persons. The Bishop's visit was made the occasion for much local rejoicing.

Church of St. John the Evangelist, Medora, Macoupin County, Illinois.

Established in 1911.

Present Pastor: Reverend Patrick J. Malloy.

The Catholic congregation in and around the little town of Medora was originally a part of St. Francis Xavier congregation, Jerseyville. About the year 1910, Father John Joseph Driscoll, the pastor of St. Francis, realized that the farmers around Medora found it well-nigh impossible to attend services in Jerseyville. Consequently a hall was secured

in Medora and services were held there occasionally by Father Driscoll and his assistant, Father Michael J. Mee. In 1924 the congregation consisting of about twenty-five families was turned over to Reverend Dennis J. O'Brien as a mission to be attended from Greenfield.

In the meantime, the present property had been secured and services were then held in the residence which stood on the site of the present church. The cornerstone of the church was laid on the second Sunday of Advent, December 6, 1914. The church was completed and put in use during the early part of 1915, but was not dedicated until September 9, 1917. Right Reverend James Ryan, D.D., officiated at the dedication, assisted by the pastor, Reverend Dennis J. O'Brien, and Reverend Daniel J. Higgins of Bunker Hill.

On November 1, 1920, Father O'Brien was succeeded as pastor of Greenfield and Medora by Reverend Michael Costello, who, in turn, was succeeded by Reverend Michael Enright on July 1, 1922. In November, 1924, the mission of Medora was changed from Greenfield to Brighton. Services are now conducted every Sunday by the present pastor, Reverend Patrick J. Malloy.

Church of St. Mary, Madison, Madison County, Illinois.

Established in 1912.

Present Pastor: Reverend David Scully.

The history of the Church of St. Mary in Madison, Illinois, is a short but varied one. In 1912 it was founded by that pioneer priest of the Illinois bottoms, Reverend Peter Paul Kaenders, who was then pastor of St. Mark, Venice, Illinois.

Father Kaenders, observing the rapid growth and the influx of many European peoples, realized that if the Catholic interests were to be shepherded a church must be built in that city. Hence, on the twelfth of July, 1912, the contract was let for a two-story frame building to be built at Tenth and L Streets for the modest sum of $8,265.00. The contract was let to Markus Voegel of Venice, Illinois.

On account of the large number of Polish emigrants in Madison, Father Kaenders petitioned Right Reverend James Ryan, D.D., Bishop of Alton, Illinois, to appoint his assistant, Reverend William Wozniak as the pastor of the new parish since he was familiar with the customs and manners of the Slavish races.

On the 17th of October, 1912 Bishop Ryan appointed the following trustees: Father Kaenders, Adalbert Laskoski, and Frank Kowalski. The new two-story frame building, containing parochial residence, two class rooms, and church with a seating capacity of two hundred, was formally opened on Christmas Day, 1912. Father Wosniak now resumed the charge as Polish pastor and devoted his care to the Polish people. In September, 1913, he opened the two class rooms and established a strong Polish school. The school was under the care of the Polish Franciscan Sisters.

During the first three years (1913—16) of his pastorate, Father Wozniak worked hard and zealously and succeeded admirably.

Shortly afterwards, dissensions arose within the congregation owing to Polish national and radical leaders. The people became divided amongst themselves. Factions antagonistic to one another were established, and the pastor found it difficult to receive the co-operation necessary. Eventually the school was closed and the children found it necessary to receive their education in the public school. The parish now became controlled by new lay trustees which proved to be a detriment both to the financial and spiritual progress of the congregation. Recognizing this lack of co-operation, Father Wozniak resigned as pastor, in October, 1924. His resignation

was accepted by the present Bishop, Right Reverend James A. Griffin, D.D., of Springfield, Illinois.

Numbers of the people petitioned the Bishop for a priest of their own nationality, but His Lordship having assured them that he had no Polish priest in the Diocese, it was agreed to appoint an English-speaking priest. Reverend David L. Scully, who was then assistant at St. Joseph Church, Granite City, Illinois, and Apostolic Missionary of the Diocese, was appointed to take charge of the congregation of St. Mary on November 1, 1924.

Realizing the need of a parochial school, he immediately had plans drawn for a building which were approved by the Bishop. The ground was broken on May 19, 1925, for a combination brick building, modern in every detail. The building contains nine rooms and church auditorium with a seating capacity of four hundred fifty. It was built at a cost of $50,000.00, and was opened on September 1, 1925, with a school enrollment of two hundred sixty-five. The school is under the care of the Sisters of Divine Providence from Pittsburgh, Pennsylvania, who are noted for their achievements in educational and social work in many of the eastern states. The school has a cosmopolitan aspect representing no less than eleven different nationalities.

Since the building of the new Church of St. Mary, the congregation so increased that the Right Reverend Bishop appointed Reverend Anthony Tamolunas to assist Father Scully in his work at Madison.

Reverend Joseph Labno, a newly ordained priest, is now assistant, having succeeded Father Tamolunas toward the close of 1926.

During the past year the parish has been thoroughly organized. Societies for men and women have been established. The parish has the Holy Name Society, Young Ladies' Sodality, Society for the Propagation of the Faith, Sacred Heart League and Boy Scout Troop. At present the societies hold their meetings in the old church which has been renovated and adapted as a hall.

Additional property has been purchased as a playground for the children, and many improvements have been made which makes St. Mary one of the foremost parishes in the diocese.

Church of the Holy Trinity, Mt. Olive, Macoupin County, Illinois.

Established in 1912.

Present Pastor: Reverend Charles Knaperek.

Holy Trinity Parish at Mt. Olive is the mother Slovak parish in the Diocese of Springfield. It is also, so to say, the center of the Slovaks of the Diocese. Its history, though comparatively brief, consisting of some thirteen years, is nevertheless an interesting one. It shows a very speedy growth, like the mustard seed of the Gospel, within so short a span of years. The original number of families was some thirty-five. Today its numbers have increased to ninety-five. It has a modest frame church with a large basement made into a parish hall, a fine parsonage and a large cemetery within a short distance of the church property. Lately a beautiful modern two-story brick combination school and Sisters' home has been erected. The value of the whole church and school property is estimated at $75,000.00.

It was in the year 1909 that the idea of a parish for the Slovak people in Mt. Olive was conceived. At a meeting of Branch 128 of the First Slovak Catholic Union, the matter was brought before the members by a few of the leading Slovak laity of Mt. Olive. It was not acted upon until three years later. Until then the Slovak people were members of the Church of the Ascension, which they generously helped to build and support.

The Slovak people as a nation are Catholic and deeply religious, prizing their faith above all, and at the same time deeply patriotic, and since their number attending the Church of the Ascension was in the majority, and mostly immigrants from Slovakia, their heart's desire was to have a place which they could call their own, and have a priest who would understand them and constantly be amongst them to minister to their needs and announce to them the word of God in their native tongue. To attain this they were willing to make great sacrifices. And this they did most cheerfully. It was in November of 1911 that the question of a Slovak parish was brought up again. Now a committee was selected to approach the late Right Reverend James Ryan, D.D., Bishop, to attain permission for the establishment of a parish in Mt. Olive for the Slovaks. With the assurance on the part of the committee that a priest would be supported, permission was granted. A building committee was at once chosen, consisting of the following: Andrew Pastor, Chairman; Paul Tomas, Sr., Secretary; George Tomso, Treasurer, and George Krivy, Financial Secretary. The church trustees also chosen at this meeting were: John Gavrun, Sr., Michael Fedor, George Zolovcik and Michael Grayciar.

Property was at once bought in the south end of the city and work begun. The people overjoyed, threw themselves into their burdensome task with renewed zeal and redoubled strength that their ardent hopes might be realized. "In unity there is strength" they said, and unity there was when you consider that no pastor as yet was appointed them to be their guide. They contributed generously, donated much labor and thus achieved a glorious success.

In the early part of April, 1912, ground was broken and the foundation laid. The corner-stone was laid on the 26th of May of the same year. On May 1, 1912, with gladdened hearts they greeted their first pastor in the person of Reverend Ignatius Stepuncik, at that time assistant at St. Michael Church in Staunton. The new pastor at once assumed his duties, and began to labor hard with and for his people. The church was dedicated in the summer of 1913 by the late Right Reverend James Ryan, D.D.

The Reverend Ignatius Stepuncik labored very hard for the welfare of the parish. He had to undergo many hardships. For almost two years he lead a real missionary life, until late in 1913, the fine parsonage was erected. The following year a large tract of land was bought for a cemetery. In 1919 the church was supplied with steam heat. And now in 1921 Father Stepuncik instead of sharing the fruits of his labors left the diocese to take charge of a large Slovak parish in Gary, Indiana. The people are much indebted to him for his noble leadership and labors.

A six months vacancy now intervened in the pastorate. Bishop Ryan finally appointed the present pastor, Reverend Charles F. Knaperek, assistant at the time at SS. Peter and Paul Church at Collinsville, to guide the destinies of the parish. He assumed his duties on September 1, 1921. Since then the parish has made splendid progress. In the autumn of 1922 the new pastor made many innovations in the church and had same frescoed by the well-known Catholic decorators, Conrad & Schmitt of Milwaukee, at a cost of $2,000.00. The occasion was celebrated by holding a week's mission—the first in the church.

In the fall of 1922 with the permission of the bishop, property was purchased for $2,500.00, to be used for the erection of a new parochial school of which the pastor saw a dire need since Mt. Olive had no Catholic school. In April, 1924 the new Bishop, Right Reverend James A. Griffin, D.D., was approached for permission to build the contemplated school, and needless to say, the request was graciously granted. Plans were at once made and ground for the

Springfield—St. Barbara's Church, Rectory and School, Auditorium, Rev. E. A. Burtle, Ad. . . . Alexander—Rev. F. A. Lucius, Pastor, Visitation B. V. M. Church and Rectory . . . Brighton—St. Alphonsus' Church, Rectory and Hall, Rev. P. J. Malloy, Pastor.

Madison—Old Church, Rev. D. L. Scully, Pastor, New Church and School . . . Mt. Olive—Holy Trinity Church, Rev. C. F. Knapareh, Pastor, School . . . Virden—Rectory, Sacred Heart Church, Rev. J. Dolack, Pastor.

new edifice was broken on the first of May, 1924, the contract being let for $24,600.00 for the building alone. On June 24, the corner-stone was laid. The school was completed and occupied on October 1, but the dedication was postponed until May 24, 1925, when Bishop Griffin, in the presence of many priests gave it over solemnly to its noble purpose. The cost of the building as it stands furnished is estimated at $35,000.00, of which more than half has been paid.

The Ursuline Sisters of Alton took charge of the school, it being impossible at the time to procure teachers of the Slovak nationality. Three rooms with an enrollment of 128 children and eight grades have been opened. In June a class of nine, consisting of seven boys and two girls, graduated. At present the school has an enrollment of some one hundred thirty-eight children.

A word as to the city of Mt. Olive itself. It is called the Coal City, and is noted for a high grade coal which is in much demand in the market. The Consolidated Coal Company of St. Louis owns and operates two large mines and a million-dollar power plant which supplies its miners and the cities of Staunton and Mt. Olive with electricity. The other mine is owned and operated by the Madison Coal Company.

The inhabitants of Mt. Olive are largely of foreign extraction yet a most friendly spirit prevails in the community. The Slovak people take and play a principal part in the industrial, civic and social duties, obligations and privileges of the city. They are a devoted people, true to their Faith, loyal to their priest, flag, and the land of adoption—America.

In the late World War the Catholic Slovaks of Mt. Olive did not wait to be called upon to serve their country, but most of the boys willingly offered their services by enlisting. About twenty-eight young men joined the colors, one of whom, Joseph Tomso, Jr., son of Joseph Tomso, Sr., gave his life for his country in service with the Marines. While the boys were "over there" their mothers and sisters were busy in making different useful articles for the soldier boys, meeting twice weekly for this purpose. The ladies canvassed the whole parish and collected for the Red Cross a sum amounting to $600.00.

Not only in time of war, but at all times and occasions the Slovaks treasure very dearly the land of Liberty and are always glad and ready to show their loyalty to it not only in word but in deed also.

Church of the Sacred Heart, Virden, Macoupin County, Illinois.

Established in 1912.

Present Pastor: Reverend John P. Dolack.

The Slovak parish is comparatively of recent origin, its history reaching back only as far as 1912. In that year most of the Slovak families that now comprise Sacred Heart parish were still members of old St. Catherine Church of this city, which had taken care of their spiritual needs to the best of its ability ever since the prosperous mining industry in this part of the state lured them to Virden. The Slovaks, however, never allowed themselves to be assimilated. They clung stubbornly to their customs and mother tongue with the natural consequence, that on account of their meager knowledge of English they could not be given the proper pastoral care by the priests at St. Catherine.

Once a year Reverend Louis Biskupsky, pastor of the Slovak parish in Streator, Illinois, would come down to Virden to enable the Slovaks to attend to their Easter duties; and he it was who first suggested to them the idea of organizing a parish of their own—a purely Slovak parish. The thought of having their own little

church with a priest of their nationality to minister unto them fired the little band with enthusiasm. Meetings were called and held, delegation after delegation stormed the Bishop's house with the result that the summer of 1912 witnessed the birth of the second Slovak parish of the then Alton diocese, the other one being Holy Trinity parish of Mt. Olive, Illinois.

Reverend Ignatius A. Stepuncik, then pastor of Holy Trinity Church, was really the organizer of this new Slovak parish in Virden. He became interested in the cause of the Virden Slovaks through Father Biskupsky, who on account of distance could not give them the service and constant attention they needed. But even Father Stepuncik could give them the benefit of only part of his time, but it meant a whole lot to this infant parish.

Naturally a church of their own was their next goal. The Bishop gave them his permission to build on the condition that they raise the necessary funds. A house to house canvas secured the funds and everything was ready for the selection of the site. After some warm discussions a corner lot along the highway running through the town was decided upon. This place is just inside the northern limits of Virden and three miles south of Thayer, where a considerable portion of the parishioners live.

Spring of 1914 was ushered in before the contract for a brick church was let, but by July 4 of that year things had progressed far enough to permit the laying of the corner-stone. This ceremony was performed by Edward L. Spalding, Vicar General, Father Ivacic of Joliet, preaching the sermon of the occasion. By the middle of the following November the structure was finished and Father Stepuncik celebrated Mass there for the first time, Thanksgiving Day. That was a happy day for the Virden Slovaks.

However, even with this beautiful little church standing as a memorial to their staunch faith and self-sacrifice their fondest hope was as yet unrealized. The flock and the fold were there but a permanent shepherd was still lacking. And not until March of the year 1916 did this fond hope become a reality in the coming of Reverend George A. Bendik. Under him the church was consecrated and dedicated June 18, 1916, amid much pomp and solemnity. Bishop Ryan was in charge of the dedication and once again Father Ivacic of Joliet was the speaker of the day.

They had hardly settled down to the quiet life of a normal parish when Father Bendik left them suddenly October 3, 1916, after a stay of but seven months. Appeals for another Slovak priest flooded Bishop Ryan but as Slovak speaking priests were very rare they had to wait until the summer of 1917 when Father J. A. Vraniak was ordained to the priesthood. He took up the reins of the parish in July, 1917.

Now began an era of growth and development, both spiritual and financial, for Sacred Heart parish. Father Vraniak was young, enthusiastic and a willing worker. Blessed with a cheerful and friendly nature he attracted all to himself. He was also gifted in many ways and soon he had the parish buzzing with many activities. He organized and personally coached a baseball team, the "Virden Slovaks" which soon became renowned throughout the state. An equally famous band and orchestra owed its origin to him also. A steady succession of bazaars, suppers, socials and picnics found a capable promoter in him and not even dramatics did he neglect.

During his pastorate an old Presbyterian church building was bought, transferred and changed into a parish meeting hall. The present rectory was also acquired during his time. He even seriously considered building a parochial school, since the parish had increased from a mere handful to around one hundred fifty families. Then like a bolt out of a clear sky the news of Father Vraniak's mys-

terious disappearance stunned the Catholics of this country. He vanished while on a business trip to St. Louis. That was in March, 1923, just before the lenten season. And as Father Vraniak's arrival at Sacred Heart Church marked the dawn of the parish's greatest prosperity so his passing away ushered in a gradual decline in all the phases of its life.

To make matters worse, the coal mines in and around Virden closed down. As a consequence the Slovaks began to leave Virden with the exception of about fifty families who with about thirty from Thayer are struggling to support Sacred Heart Church now.

The next resident pastor was Reverend Benedict Mazurek of Chicago. He remained only a month. Father Mazir, pastor of St. Barbara in Springfield, generously offered his services to the shepherdless parish. He was appointed temporary pastor August 20, 1923, and administered to these people until Reverend John Novotny arrived as the new pastor, June 7, 1924. Barely three years later there was again a vacancy at this Slovak Church and this time Reverend George J. Kenney, pastor of St. Catherine in Virden was called upon for help. He was very successful, and when he relinquished the charge June 25, 1927, to the young and inexperienced newly appointed pastor, Reverend John P. Dolack, the parish was once again standing squarely on its feet, eager for another chance to make good.

In its short history of fifteen years Sacred Heart parish of Virden has had ten priests, five of whom were resident pastors.

The first Baptism to take place within Sacred Heart Slovak Church was solemnly conferred April 6, 1916, by Reverend George A. Bendik. Father Vraniak conducted the first funeral July 7, 1917, and solemnized the first marriage August 27, 1917.

Church of St. Joseph, Benld, Macoupin County, Illinois.

Established in 1915.

Present Pastor: Reverend George M. Link.

The history of the church of St. Joseph of Benld, Illinois, goes back only as far as 1915. On April 6th of that year Right Reverend James Ryan, Bishop of Alton, granted permission to Reverend John Crosson, pastor at Gillespie, to erect a church at Benld. It remained a mission attached to Gillespie for nine years. The parish included not only the town of Benld but the villages also of Sawyerville, Mt. Clair, and Eagerville, all in Macoupin County.

The corner-stone laying took place October 17, 1915, with the Reverend John Duval of Staunton, officiating as representative of the Bishop. By April of the following year the building was completed at a cost of $10,000.00.

The first Mass was celebrated by Father Crosson on Sunday, April 13, 1916. The first Baptism was that of Steve Polagiak, May 7, 1916. The first wedding to take place in the new church was that of John Preisker and Lillian Hargrove. George Jasko was the first person buried from St. Joseph.

Reverend Michael J. Griffin was appointed Assistant to Father Crosson, June 15th, 1917, thus enabling the Benld parish to have two Masses on Sunday. It was probably in the same year that poetic justice was done the Public School Board which had been so generous to the Catholics in earlier years. Back in 1906, Catechism classes had been held in the home of Mrs. Johanna Donnelly, but later in the Public School, for which permission had been obtained from the School Board. Now, in 1917, the public school building burned down, and for a period of nearly a year Bishop Ryan granted permission for the church to be used for school pur-

poses. Three teachers daily held classes in it.

In the history of the World War, Benld wrote its own glorious page, not a few of the lines of which were furnished by St. Joseph Parish. Forty-seven stars are counted on her Service Flag and every kind of war work recorded in her annals.

Reverend George Faller succeeded Father Griffin at Gillespie in March, 1919, only to be followed by Reverend Leo J. McDonald in July of the same year.

Father McDonald continued at Gillespie just five years, to July 1, 1924. He devoted most of his labors to the people at Benld, added two lots more to the church property, thus giving a frontage of a full block along Central Avenue, and bought a five room cottage situated on one of the lots. The total indebtedness of the church at this time, amounted to $3,000.00.

The next Assistant to be appointed at Gillespie was Reverend Richard McKeogh. On December 1, 1924, he was made Administrator of Benld by Right Reverend James A. Griffin, Bishop of what had become the Springfield in Illinois Diocese, and St. Joseph Parish ceased to be a Mission.

Confirmation was administered for the first time, June 9, 1924, to a class of ninety-eight. Later, in the summer of 1925, two Sisters were sent to Benld to instruct the children. They remained however, only a short time and the people of the parish have had a great longing for a school ever since.

Reverend Edmund A. Carey succeeded Father McKeogh on September 1, 1925. The first Forty Hours Exposition was held during his administration in June of the following year. The Holy Name Society and the Ladies' Sodality were established as well as the St. Aloysius Society for the boys, and the Children of Mary for the girls.

On March 13, 1927, the present Pastor, Reverend George M. Link, was appointed Administrator during the illness of Father Carey, and on April 24 was given full charge.

The statistics of St. Joseph Parish as they appear in the yearly report for 1926, show four hundred families in the congregation. Twenty-five of these are of mixed religion. The total number of souls as set down in the report is one thousand five hundred forty-seven. In the course of that year, five converts were received into the Church. Eight Catholic marriages were performed and one mixed marriage. Six adults and fifty-three infants were baptized. Twelve deaths occurred.

In the First Communion Class of 1927 there were sixty-five children, and for Confirmation, one hundred and seventy-seven. A Children's Mission was given in July by the Catholic Instruction League. A Mission for the people was conducted by the Paulist Fathers in September.

At present the Church Trustees are Mr. Herman Rizzie and Mr. Bernard O'Flaherty, with Mr. John Bednar as Treasurer. The Sacristan is Mr. Adam Weschak. Mr. O'Flaherty is the President of the Holy Name Society and Mrs. William Bollini, of the Ladies' Sodality.

In times gone by a great deal of anti-Catholic and anti-government literature, especially in the foreign tongue, has been accountable, along with the activities of certain secret societies, for much of the woeful condition of soul of many in the congregation. All this is gradually disappearing however, and perhaps the process of Americanization will have its share in bringing about this desirable state.

The latest achievement has been the erection of a ten-room house for the priest's rectory. This was undertaken, in the absence of the Pastor, under the leadership of a Building Committee, of which Mr. John Lacy was Chairman. In deeds like this, in the spirit of devotion of which this is an indication, is to be found the promise of a golden future for St. Joseph Parish.

Benld—Rectory, Rev. Geo. M. Link, Pastor, St. Joseph's Church . . . Lovington—St. Mary's Church . . . Panama—Sacred Heart Church . . . Wood River—St. Bernard Church and School, Rev. E. J. Douglas, Pastor, Rectory.

Brockton—St. Thomas' Church . . . Chatham—St. Joseph's Church . . . Kincaid—St. Rita's Church and School . . . Decatur—St. Thomas' Church and School, Rev. Andrew Smith, Pastor . . . Granite City—Rev. Michael Costello, Pastor, Sacred Heart Church and School.

Church of St. Mary, Lovington, Moultrie County, Illinois.

Established in 1915.

Present Pastor: Reverend Charles J. Fanning.

The Church of St. Mary is situated in the town of Lovington, Moultrie County. Lovington is about eight miles north of Sullivan, the County seat, and about twenty-four miles southeast of Decatur, Illinois on highway route 32.

About the year 1913, the Reverend Michael Jefferson Davis, pastor of St. Isidore church, Bethany, saw the necessity of giving better service to the Catholic families who had moved to Lovington, following the opening of the coal mines. He therefore arranged for his first Mass in Lovington, which was held through the courtesy of Mr. Frank Stanley in his moving picture house. Afterwards, Mass was said in the home of Mr. Felix Lavery. The crowd that came could not be accommodated in the home, so a hall was rented in the upstairs building in 1914. Here Mass was celebrated regularly every two weeks until the church was built.

Ground was secured for the church in the early spring of 1915. Work began at once; the men of the parish donating their labor as well as their money, and through the untiring efforts of Father Davis the church was dedicated free of debt, August 15, 1915. The ceremony of dedication was performed by Very Reverend J. Murphy of Decatur, Illinois, due to the inability of Bishop Ryan coming on account of illness. The church seats about one hundred fifty people. It has a beautiful main and side altar.

The basement underlies the entire building and is used for furnace room and for holding fairs and festivals. In 1921, the church was decorated by William Kloer of St. Louis, and new stained glass windows were donated by different members of the congregation in memory of their departed friends and relatives.

The early congregation consisted of Germans, Polish, Austrians, Scotch, Irish and Americans. There were not so many, but their zeal was an evidence of that Faith which fills the world.

The congregation has diminished lately due to the closing of the coal mine. There still remain of that handful who were here from the beginning: Felix Lavery, Thomas Griffin, Michael Ducey, Henry Hoelscher, Paul Hanisko, Charles Clancy, Michael Twardoz, Joseph Jurick and Dennis Houlihan. Others who were here when the church was built and have left, were: Thomas, John and Patrick Manus, James Clancy, Edward, George, Peter and John McChrystal, Archie and William O'Donnell and Harry Butler.

Since 1915 instructions were given regularly, not only on Sundays, but at stated times during the week by the following teachers: Mary Jurick, Susan Clancy, John Clancy and Dennis Houlihan. The Parish of St. Mary gave to Uncle Sam's World War: Thomas and John Clancy, George McChrystal, Mox Jurick, Bernard Doyle and George Smith. All were honorably discharged after the war with the exception of George Smith who made the supreme sacrifice.

Father Davis attended St. Mary from Bethany every two weeks from 1915 to 1919. In 1919 the present pastor, Reverend Charles Fanning, took charge and Mass is being said each Sunday without interruption. There are about a dozen families in the congregation now and the number of men, women and children is about fifty.

Church of the Sacred Heart, Panama, Bond County, Illinois.

Established in 1916.

Present Pastor: Reverend John R. Fannon.

The town of Panama in Bond County came into being some twenty years ago through the opening of a coal mine by the Shoal Creek Mining Company.

The mine drew a large foreign population, nominally Catholic. Reverend August Forster was at this time pastor of St. Ubaldus Church, New Douglas, with an out-mission at Coffeen. He and his successors, Fathers Francis Hussey, Bernard Lee, Patrick Masterson, Hugh Brady, and Timothy McKeogh attended the spiritual needs of the people of Panama whenever they were called upon.

In 1916 Reverend Timothy McKeogh purchased a residence in Coffeen and came there to reside, thus reversing the relative positions of the parishes of Coffeen and New Douglas.

In December, 1919, he was succeeded by Reverend Michael J. Crowley. In June, Father Crowley succeeded in organizing a First Communion class at Panama, which he instructed in Murphy's Hall. It gives me great pleasure to state here that the hall rent was paid by a non-Catholic, (Robert Pullen). With the permission of the late Bishop Ryan, Mass was celebrated in the Miners' Hall, in May, 1923.

The best information available is that this was the first time Mass was ever offered up in Panama. There were about a dozen adults and sixteen children in attendance. From this time to the opening of the church, October 5, 1924, Mass was offered up once a month. Thanks are due the miners of Panama who gave the Catholics the free use of their hall for a year.

Early in 1924, the pastor thought the time was ripe for the building of a church. With the encouragement of Bishop Griffin and the enthusiastic support of Messrs. Edward LeClaire, M. VonBrunn, Michael Doreen and Peter Spensberger the foundation was dug early in August and the work went on so rapidly that the church was completed and the first Mass offered up on the fifth day of October.

In compliance with the request of the most substantial benefactor, the church was named Sacred Heart.

The Sacred Heart Church is a frame structure 32x48 feet. It is well furnished with pine wood pews, has a pretty altar, a spacious sanctuary and two sacristies, 9x9 feet.

The interior is beautifully decorated—the free handiwork of Michael Doreen. The church has a fine floor and concrete basement of the same dimensions as the super-structure. A hot air furnace installed by the contractor and builder, Mr. Judd Dolan, has proven very satisfactory.

Since the opening of the church, Mass is celebrated at Panama every other Sunday.

Before bringing this sketch to a close, the pastor wishes to gratefully acknowledge the substantial contributions received from the Right Reverend James A. Griffin, D.D., and Reverend Louis Hufker and his Missionary Society.

Reverend John Raphael Fannon is now in charge of Panama and attends to the temporal and spiritual needs of the people from Coffeen where he is stationed. Under his earnest and able administration, the good work begun by Father Crowley is being perpetuated and expanded.

Church of St. Thomas, Brocton, Edgar County, Illinois.

Established in 1917.

Present Pastor: Reverend Morgan J. O'Flaherty.

The parish of St. Thomas Aquinas, Brocton, though comparatively a new one, has nevertheless an interesting history. It was founded by Father

Thomas Moore between 1899 and 1905 and was originally a part of St. Michael parish at Hume of which Father Moore was then pastor.

Owing to the fact that many farmers had to travel a considerable distance to attend Mass at Hume, Father Moore conceived the idea of building a church in close proximity to the Catholic settlement which was then being established in the northwest portion of Edgar County. He erected a small frame building which served the needs of the faithful during the pastorates of himself and Fathers Hensey and Walsh.

Shortly after the present pastor, Reverend James Ahern, was appointed to take charge of the flock, scattered around this part of the Lord's vineyard, he realized that the small edifice had outlived its usefulness. With the hearty accord of the late lamented Bishop Ryan and the active co-operation of the faithful, a beautiful new brick and stone Gothic church was built in 1917. In its appointments this church leaves little to be desired. Its interior is so artistically arranged, as regards altars, rails, decorations, etc., that it inspires devotion from the very first entrance. It will ever stand as a monument to the piety of the parishioners and the zeal of the pastor.

The congregation of twenty-three families is entirely made up of substantial farmers most of whom are of Irish descent. They are a most law abiding and religious people. The Ladies' Altar Society takes great delight in keeping the pretty church neat and clean.

In 1926 Reverend James Ahern was promoted to Beardstown, whereupon Reverend Morgan J. O'Flaherty was put in charge of Hume and Brocton.

Church of St. Bernard, Wood River, Madison County, Illinois.

Established in 1920.

Present Pastor: Reverend Edmund J. Douglas.

In the fall of 1906 a small contingent of men set out for this desolate wilderness on a tour of inspection, which happily resulted in the erection of the Wood River Refinery just east of the little stream from which our city derives its name. With the birth of the refinery Wood River sprang into existence almost instantaneously and from that time on the history of our village has been one of progress and development, tempered in great measure by the growth and expansion of the refinery itself. To this incipient industry men of neighboring towns flocked for employment, and upon the success of their applications, reared aloft their humble dwellings on the sun-baked sands of Wood River valley. As time wore on and the infant refinery merged into the successive stages of maturity, Wood River blossomed forth into a thriving village and in 1920 merited well the appellation of the "fastest growing city in the United States."

But material progress is ever attended with some degree of spiritual advancement, and in this regard Wood River was no exception. In the earliest years of our city's development the spiritual phase of human life firmly asserted itself, and so in prompt obedience to the inner voice of conscience Wood River's earliest inhabitants provided for themselves a temporary house of worship wherein they might assemble and offer homage to the God of their hearts.

An humble edifice, this first house of worship, was situated in what was at that time known as the Reis lumber yard. No decorative beauty marked this primitive church, yet within its humble walls, pious souls assembled and offered to God the sweet incense of adoration. Later the place of divine worship was removed from the Reis lumber yard to the Singler building on the corner of Third Street and Lorena Avenue. Here the congrega-

tion continued to hold services until the new building was constructed.

In the meantime a suitable location for the new St. Bernard's Church was secured. However, before payment could be made on the lots selected, a change occurred in the pastorate and Reverend Edward J. Douglas was appointed Father Kehoe's successor with residence at Mitchell.

From the organization of the parish up to the appointment of Father Douglas, St. Bernard's flourished as a mission of St. Patrick's Church in Alton and was attended at first by Reverend Francis B. Kehoe, its founder, and later by three assistants, Reverend Dennis O'Brien, of Ashland; Reverend Bernard Manning, of Witt, and Reverend Daniel Daly of Hardin. During this period $2,450.00 were expended as payment on the church lots after which followed the erection of the basement floor of the new St. Bernard's School at a cost of $30,000. Until the completion of the building in the Fall of 1924, devotions were held in the newly erected basement.

On June 15 of the same year (1924) this youthful city played host for the first time to our newly consecrated bishop, Right Reverend James A. Griffin, D.D. The occasion of his visit was the conferring of the Sacrament of Confirmation. Through the courtesy of town officials, all traffic was suspended on the main thoroughfare in order to permit his lordship to pass in solemn procession through the city. It was a very impressive sight with three hundred little children clothed in white leading the long march to the church where the Sacrament of Confirmation was administered to two hundred parishioners, old and young.

In the summer of 1922 Father Douglas received his appointment as first resident pastor of Wood River. For some years previous he had been attending it from Mitchell. The need of a parochial residence necessitated further building and it was not until the early part of January, 1925, that St. Bernard's parish could boast of a Catholic plant consisting of a church, school, auditorium, rectory, and a home for the Sisters. The building was solemnly dedicated by Bishop Griffin on May 3, 1925. The impressive scenes and ceremonies of that brilliant function will linger long and gratifyingly in the memories of Wood River's inhabitants.

Today Wood River numbers among its inhabitants, Catholics, Protestants, Jews, and the Unbelievers, the American and the foreigner. It boasts of a combined population of 6,000 inhabitants employed for the most part by the four leading industries—the Standard Oil, Roxana and White Star refineries and the International Shoe Company tannery. Foremost among the institutions of which our city is justly proud, are its schools, public and parochial, elementary and high, with a combined enrollment of 1,400 students; of these, 262 children attend St. Bernard's School and approximately twenty per cent of the population are registered on the parish records.

Wood River is quite cosmopolitan in its population; so is St. Bernard's congregation. But the fact that most of the members of St. Bernard's parish are of foreign birth or extraction does not prevent them from loving their adopted land, for during the late war no less than twenty-two young men from the parish enlisted in the army.

At the present writing our city is laboring under its periodical slump due to a general depression in the oil industry on which municipal progress mainly depends. A debt of $72,000.00 still incumbers the parish plant and continually taxes the scanty pay-roll of the parishioners but the pastor and people look forward confidently to a time in the near future when this debt shall be liquidated.

The short history of Wood River and St. Bernard's Parish pass before the mind in pleasing retrospect. Both have made great sacrifices and it is

gratifying to note that these sacrifices have not been made in vain. Wood River has not yet reached maturity and St. Bernard's Parish is still in the incipient stage of its development. The noble past of both makes us confident and hopeful of a still brighter future.

Church of St. Rita, Kincaid, Christian County, Illinos.

Established in 1920.

Present Pastor: Reverend Anthony J. Vanspeybroeck.

The town of Kincaid was founded by the Peabody Coal Company in the year 1914.

At first men came from Pawnee and other nearby camps to mine coal here. Soon a number of families sought homes in the neighborhood, so that the Peabody Coal Company erected a number of houses. These were soon occupied by the miners' families. A good numbr of them were Catholics of the Lithuanian, Polish, Austrian, French and Irish nations.

These people, keenly anxious for facilities to practice their religion, applied to Reverend John Lupton, the pastor of Pawnee, to attend their spiritual needs. At first they would attend Mass at South Fork, but very few having conveyances it became necessary for Father Lupton to arrange to give them Mass in Kincaid. He applied to Bishop Ryan for an assistant, and Father Edmund Carey was sent him to assist.

The people responded very generously and willingly to the earnest appeal of this young, zealous priest, so that soon preparations were made to build a church. In the meantime Mass was said every Sunday in a local hall.

In the year 1920 the church was begun, and dedicated the following year. By this time the Catholics had become so numerous that it was necessary to have two Masses every Sunday. Father Carey took exclusive charge under the direction of the pastor, Father Lupton.

After two years of hard and earnest work for the Kincaid people, Father Carey was transferred by Bishop Ryan to Marshall, and Father J. J. Hogan came to Pawnee to take his place.

In 1924 Right Reverend James A. Griffin made an episcopal visitation of the parish, and he at once saw the necessity of sending a resident priest to Kincaid; besides the people had for some time been petitioning the Bishop for a resident priest.

The very large confirmation class, besides the great number of children spectators at this visitation convinced the Bishop that there was great work to be done in Kincaid for the Catholics. So with his characteristic zeal he at once set to work to select the man best suited for the great task. Father Bernard Wubbe, then pastor of Ocenee, was selected for the pastorate. He came to Kincaid in July, 1924, and at once took up his residence there. The Peabody Coal Co., generously offered to give the pastor free use of a company house to be used as a residence. This was accepted and furniture was procured.

Father Wubbe did not delay, but set to work at once to find out just how many Catholics there were in Kincaid and the adjoining villages. After a thorough canvass he decided to take up pledges to secure funds to build a much needed school. It was evident that a place would have to be found for the present in which school could be taught, for it was very near to school opening time, so he fitted out the church and built a small house near in which school could be opened. The new school was dedicated to St. Rita and put in the care of the Dominican Sisters of the Sacred Heart Academy of Springfield. Sisters Hildegarde and Zita were sent. The enrollment was about one hundred and fifty, and many more could have been secured had there been room. Never

was a school opened under more favorable circumstances. The harvest was indeed ripe and the good sisters made the very best of their golden opportunity.

After a year spent in the church, as a school, the children graduated on the feast of St. Rita. Father Wubbe had been working very hard in the meantime to secure funds and plans for the school which he had so much at heart. Truly may it be said that during his time here Father Wubbe worked hard and accomplished much in the face of rather disheartening difficulties. In the midst of his building program his health gave way, and he was obliged to relinquish the task he had labored so heroically to accomplish. The foundation had been laid and the brick work begun before he left for a much needed and deserved vacation. Reverend Arthur John Van Speybroeck, then Administrator of Pawnee, was sent to finish the school and have everything in readiness for September, 1925.

At this point in our historical sketch we are glad to acknowledge with sincere thanks, Mr. Peabody's generosity to the struggling infant parish. Thanks to him, the school sisters live in a nice home, the use of which has been donated to them for an indefinite period. The pastor, too, lives in a Peabody home, free of rent, until such time as the parish can afford to erect a suitable parsonage. His most valuable donation, however, is a large plot of ground three hundred by two hundred and fifty feet, to be used as a site for a school and hospital (the hospital is yet in prospect, but will no doubt come in its own good time).

The history of Kincaid is not lengthy, but from the first the people manifested such an intense interest in the church affairs that history was made very rapidly. Kincaid is bound to become one of the important parishes of the diocese in due course of time.

Father Van Speybroeck has literally accomplished wonders in Kincaid since his coming. Under his management of little more than two years a debt of twelve thousand dollars has been paid off and the parish has grown considerably in numbers and prosperity. At this writing Saint Rita parish has one hundred and fifty-eight families, and one hundred and forty-eight children in school taught by four Dominican Sisters. Such healthy conditions in the present predict a bright future.

Church of St. Joseph, Chatham, Sangamon County, Illinois.

Established in 1920.

Present Pastor: Reverend Daniel J. Quinn.

Chatham is a town in Sangamon County with a population of eight hundred, and lies on State Highway Route 4 leading to St. Louis. In this little town, St. Joseph congregation was organized in the month of January, 1920, by Reverend Daniel J. Quinn.

Right Reverend James Ryan, D.D., gave the new pastor permission to say Mass in the home of Mrs. Mary Johnson until a church could be built. The first Mass said by Father Quinn in Chatham had an attendance of twelve adults and fifteen children.

The parish was started by nine English-speaking families. The people, although not having much of the world's goods, donated freely and also did a great deal of the labor in building the church. They were willing to make any sacrifice in order to have a church.

There were no contracts let to build the church on account of the poverty of the congregation. The pastor, himself, superintended the work and hired the men by the day. In this way the modest little church was built at a reasonable price. The non-Catholics of the community, be it said to their credit, showed their good will by offering their services freely in helping to build the church.

The corner-stone was laid July 20th, seventeen priests taking part in the ceremony, and with a very large number of people present. The church is built of brick with a large hall below which is used for parish social affairs. It is a noticeable fact that since erected the church has done much good in the community.

The parish has eighteen families, sixteen with father and mother Catholic, and two mixed. A devoted Altar Society takes care of the social activities of the parish. This church is an out-mission of Auburn and is attended by Father Quinn three Sundays of the month.

Five young men of the parish enlisted in the late war.

PARISHES ESTABLISHED BY BISHOP GRIFFIN

Church of the Blessed Sacrament, Springfield, Sangamon County, Illinois.

Established in 1924.

Present Pastor: Right Reverend Monsignor Michael Tarrent.

The Blessed Sacrament Parish of Springfield, Illinois, was established by Right Reverend James A. Griffin, Bishop of Springfield, in August, 1924. Reverend M. A. Tarrent, Chancellor of the Diocese, was appointed pastor to assume active charge on the following September 1st. Mr. Charles Wetterer and Mr. West Rourke were appointed the first trustees of the parish.

Previous to the announcement of the new parish, a square block of ground had been purchased for the location of its buildings on Laurel Street between Walnut and Glenwood. The parish district, a large part of which previously belonged to St. Agnes Parish, was laid out in consultation with Reverend James Howard, D.D., pastor of St. Agnes Church, comprising mainly the southwest corner of the city. The boundaries of the new parish as set by the Bishop in agreement with the pastor of St. Agnes were as follows: On the east, to and including both sides of Sixth Street and in the country, south, the Sixth Street Road through Cotton Hill, half-way to Divernon and Chatham; to the west, to and including Curran; to the north, South Grand Avenue to Third Street, then Vine Street to Pasfield; then Allen Street to Henrietta; then Williams Boulevard to Walnut; then Canedy Street to State; then Lawrence Avenue west to Curran.

The people of the neighborhood, because of the distance, had frequently expressed a desire for a parish. Their earnestness and enthusiasm was substantially manifested upon the announcement that they had been given a parish of their own. A number of men of the district immediately formed themselves into a Club called the F. O. F. T. (Friends of Father Tarrent), and within a few days had obtained sufficient money to purchase a residence for the pastor. The new purchase was located at the northwest corner of Laurel and Holmes Avenue. When the action of the men became known, the women of the parish who had not been consulted in the purchase, responded by taking upon themselves the furnishing of the new home. It was then presented to the pastor that he might take up his residence in their midst. The temporary church located on Holmes near Laurel Street was purchased in sectional form and erected within two weeks, and was likewise the gift of a friend who requested that the name be not made known. The site previously purchased for the parish buildings, likewise became the gift of a family known for their large generosity to charities in general, and Catholic causes in particular. (See Article on Camp Colgan).

No sooner had the pastor taken up his residence in the newly presented home, than Mr. Eugene Colgan and

his wife, Mrs. Kathryn Foley Colgan, called at the residence and spontaneously informed the pastor that they would donate the entire cost of the new site in their name and in the names of their children, Eugene Howard Colgan and Mrs. Mary Colgan Ford. In appreciation of their generous gift, they were named the founders of the parish, and their family were guaranteed a perpetual memory in the prayers of the pastor and people and the school children.

The parish was formally opened on September 14th, 1924, with Pontifical Field Mass by Right Reverend James A. Griffin, with over six thousand persons in attendance. The officers of the Mass were: Assistant Priest, Very Reverend Edward L. Spalding of Alton, Vicar General of the Diocese; Deacons of Honor, Reverend James Howard, D.D., pastor of St. Agnes Church, Springfield, and Reverend Thomas Fennessy, pastor of St. Patrick Church, Springfield; Deacon of Mass, Reverend Louis Hufker, of S.S. Peter and Paul Church, Springfield; Sub-deacon of Mass, Reverend George Faller of St. John's Hospital, Springfield, and Master of Ceremonies, Reverend George J. Kenney, Assistant at the Cathedral, Springfield. The sermon was delivered by Reverend Michael A. Tarrent and the official conferring of the pastorate by Bishop Griffin. A choir of seventy voices under the direction of Mr. Ray Fogarty and Miss Bessie Hanratty sang Mozart's Twelfth Mass (Revised), with John Taylor's Orchestra. The Knights of Columbus were in full charge of the arrangements. Among the visiting priests were Reverend Dennis J. Ryan, of Granite City; Reverend Francis Kehoe, Alton; Reverend James J. O'Donaghue, Mt. Sterling; Reverend George Hobbs, Jacksonville; Reverend Michael O'Mullane, Winchester; Reverend Michael Costello, Granite City, and Reverend Walter H. Speeman, Jacksonville.

A census of the parish taken at this time showed approximately two hundred fifty families resident in the district. The first pressing need was for a school for some three hundred children. That work might be immediately undertaken, an Advisory Committee of the following twenty men was appointed to confer with the pastor: West Rourke, Charles Wetterer, Joseph Bernard, J. J. Graham, J. T. Monahan, Fred Rauth, John Kohlbecker, Louis Reisch, William J. Hembreiker, George Westenberger, William Walsh, J. Shaughnessy, J. Mueth, James Sheehan, M. J. Murphy, Erhardt Mueller, Dr. E. A. Walsh, Jerome O'Connell, B. J. Kern, Dr. J. J. McShane and Frank Reisch. It was their unanimous opinion that with the good-will already manifested by the people, a permanent school building could be gotten under way at once, so that it might be ready for occupancy at the opening of the following school term. That their judgment was not in error was strongly evidenced as soon as the pastor began his rounds for subscriptions. Besides the gifts already mentioned he was given eight subscriptions of $5,000 each, and from that on down. Subscriptions came from all until practically every parishioner was represented on the subscription list, and the total cost of the school, $100,000, was entirely covered. A contract for the school building was let in February, 1925, and the building completed and ready for occupancy the following September. On the opening day of school two hundred sixty-two children were enrolled and within a few weeks the number reached approximately three hundred.

The formal dedication of the new building was held on October 11th, 1925, with the Right Reverend Bishop pontificating at the Field Mass. The officers of the Mass were as follows: Right Reverend Monsignor Edward L. Spalding, Vicar General of the Diocese served as assistant priest; Reverend Doctor James Howard, pastor of St. Agnes Church, whose parish formerly included most of the territory now included in the Blessed Sac-

rament Parish, and Reverend Patrick Joseph O'Reilly, pastor of St. Joseph Church, were the deacons of honor; Very Reverend Dean Ryan, of Granite City, deacon of the Mass; Reverend Thomas E. Cusack, of Carrollton, sub-deacon; Reverend George Faller, Chaplain of St. John's Hospital and Reverend Charles Sandon, assistant at the Cathedral, were Masters of Ceremonies. The sermon was delivered by Reverend Morton O'Malley, C.M., professor of theology at Kenrick Seminary, Webster Groves, Missouri. The visiting priests were entertained at noon at the Bishop's residence, owing to the illness of Father Tarrent, who was at this time in the hospital following a surgical operation.

Columbus Day, October 12th, anniversary of the landing of Christopher Columbus on American soil is annually observed by the Knights of Columbus. In connection with the dedication of the new Blessed Sacrament School, the members of the local Council decided to hold their services one day in advance. A flag-raising program was given, therefore, in the afternoon at the school with the Knights of Columbus in full charge. Several hundred school children sang the National Anthem with great precision and enthusiasm. Mr. James J. Graham, Jr., was in charge of the program and introduced the speakers. The city of Springfield was represented by J. Emil Smith, Commissioner of Accounts and Finances. A greeting from the State of Illinois was given by Francis G. Blair, Superintendent of Public Instruction. Deputy Supreme Knight Martin H. Carmody, Grand Rapids, Michigan, represented Supreme Knight James A. Flaherty and the Supreme Board of Directors of the Knights of Columbus at the exercises. The Bishop concluded the speaking of the afternoon with a very eloquent patriotic address. Throughout the day regret prevailed that Very Reverend Michael A. Tarrent, pastor of the Church of the Blessed Sacrament, was unable to be present. It was Father Tarrent's request that the dedication of the school plans be carried out as originally planned by him. Dinner was served to the visiting clergy in the evening at the Knights of Columbus Building.

The auspicious beginning of the Blessed Sacrament Parish and the enthusiasm and co-operation of its good people, give promise today of an early erection of a parish church that will be a fitting expression of so generous a people, and a fitting counterpart of their beautiful new school.

Complying with the request of Bishop Griffin, word was received from Rome on July 7, 1927, that the Holy Father had named Father Tarrent a Domestic Prelate. The Investiture took place in the Cathedral on September 8th, Bishop Griffin presiding. Right Reverend Monsignor E. L. Spalding, Vicar General of the Diocese, sang the Mass in the presence of one hundred and eight of the clergy. Reverend Edward J. Douglas was deacon and Reverend M. Costello, subdeacon; Reverend Joseph Enright, Master of Ceremonies. Right Reverend Monsignor J. Schlarman, Chancellor of the Diocese of Belleville, preached the sermon, which was followed by a few remarks by the Bishop. At the banquet at the St. Nicholas Hotel, Very Reverend D. J. Ryan, R.D., was toastmaster. Monsignor Spalding, V.G., responded to the Toast, "Our Holy Father"; Reverend James Howard, D.D., "Our Bishop"; Reverend T. E. Cusack, "Our Clergy"; Reverend T. Fennessy, "Our Host." After a brief address by the Bishop, the festivities of the day closed with a few remarks by Monsignor Tarrent.

Church of the Sacred Heart, Granite City, Madison County, Illinois.

Established in 1924.

Present Pastor: Reverend Michael Costello.

On June 15, 1924, on the occasion of his first pastoral visit to Granite City, Right Reverend James A. Griffin, D.D., ordered that another parish be established, as the city had become too large and the number of Catholics too many and scattered to be taken care of in one parish. During the summer of that year a site was purchased in the northeast section of the city at Washington Avenue and Twenty-Sixth street. Reverend Michael Costello was appointed pastor to take charge September 1, 1924. The new parish was placed under the title and patronage of the Sacred Heart. Messrs. Harry Evans and J. J. Murray were its first trustees.

The new parish was formally opened and the pastor installed on September 21, 1924, at a Solemn Pontifical Field Mass, of which the Right Reverend James A. Griffin, D.D., was celebrant. This Mass was attended by a splendid gathering of more than 4,000 people.

The first work of the new parish was to acquire a portable building to be used as a temporary church. This done, very soon the parish began to take on regular organization lines. An Altar Society, which has been doing splendid work ever since, was formed early in October. The officers of the first Altar Society were: President, Mrs. J. J. Kind; Vice-President, Mrs. J. J. Murray; Secretary, Mrs. F. P. Schmidt, and Treasurer, Mrs. William Early.

On December 8, 1924, the Sodality of the Blessed Virgin Mary was organized and officers elected. Twenty-three young ladies constituted its first membership. The officers were as follows: Prefect, Miss Marie Perry; Vice-Prefect, Miss Marie Zimmer; Secretary, Miss Alice Owens; Treasurer, Miss Theresa Schmersahl.

On January 2, 1925 the Feast of the Holy Name, the Holy Name Society was formally organized and members received. Reverend John B. Franz preached the sermon on the occasion. Forty-nine members were received. The officers of the Society were: President, Harry Evans; Secretary, Paul Gaughan, and Treasurer, Nicholas Zimmer.

Early in 1925, with the advice of the Bishop, it was decided to erect a combination building to answer the needs of the parish for a church and school. The building designed consists of an auditorium (at present used for a church) with a seating capacity of over five hundred, four school rooms capable of accommodating two hundred children, and a basement sufficiently large and equipped to meet the needs of all parish activities. The school rooms are on each side of the building with the auditorium in the center, which gives a clere-story effect. The style of architecture might be termed American Renaissance.

The building is constructed of brick, very effectively decorated with white glazed terra cotta, wood floors supported on steel beams, and the roof is similarly designed. On February 9, 1925, a contract was entered into with Mr. A. H. Eilerman of Granite City for the erection of the building, and Mr. A. H. Newport Jones appointed as the architect's superintendent of construction. The heating contract was awarded to Messrs. Neenan and Laughlin, and the plumbing to Mr. William Early. The construction of the building was begun on March 1, 1925, and the corner-stone was laid by Right Reverend Bishop Griffin, on April 19, 1925. The occasion of the corner-stone saw another splendid gathering of Catholic people. Very Reverend Dennis J. Ryan, D.D., and the Tri-City Council Knights of Columbus took a very active part in all the arrangements.

Four bands were present to enliven the parade, of which Mr. J. B. Harris was Grand Marshall. The boys' drum corps of the East St. Louis Council K. of C., the girls' drill team of the East St. Louis Council of Daughters of Isabella, and Knights of Columbus Zouaves of St. Louis, added much color to the gala event. More than seven thousand people were present. They were addressed by Dr. John L. Tierney of St. Louis, and by Right Reverend James A. Griffin, D.D., Bishop.

The new building was ready for occupancy August 25, 1925. The first child baptized in the new church was singularly enough William J. Vorwald, whose ancestors were the original owners of the ground on which the building is located. School was opened September 1, 1925, with four Ursuline Sisters of Springfield, Illinois, as teachers, and an enrollment of one hundred seventy-six children. Sister M. Alphonsus was the first principal.

The total cost of the site, the temporary buildings, the new building, the residence for the pastor, with furnishings for school, church and residence was about $125,000.00. The present indebtedness is about $100,000.00, a big debt indeed, but both pastor and people are hopeful of paying it off in the near future.

Church of the Sacred Heart, Hartford, Madison County, Illinois.

Established in 1924.

Present Pastor: Reverend Timothy McKeogh.

On March 17th, 1924, Reverend Michael Costello, pastor of St. Elizabeth's Church, Mitchell, Illinois, opened a Mission Church at Hartford, Illinois, now known as Sacred Heart Church. A hall was rented from Charles Guth, a parishioner, and reconditioned, where the Holy Sacrifice of the Mass was offered up. This same Hall now called the Sacred Heart Church, is still being used for Divine Services, as the parish is too small (numbering about twelve families) and too poor to build a church.

On September 1st, 1924, Reverend Timothy McKeogh was appointed pastor of Mitchell and Hartford by the Right Reverend James A. Griffin, D.D. At the suggestion of the Bishop, ground was purchased with the view of future needs as Hartford is situated on the highway of development between Woodriver and Granite City. The present trustees of the Sacred Heart Church are Charles Guth and Harry Doenges.

Church of St. Thomas, Decatur, Macon County, Illinois.

Established in 1925.

Present Pastor: Reverend Andrew Smith.

St. Thomas parish which is located in the northwestern part of Decatur, Illinois, was established by Right Reverend James A. Griffin, D.D., in February, 1925. For a time services were held in St. Patrick's Church until the portable church was erected. Easter Sunday morning, April 12, Mass was offered for the first time in the temporary church. In the afternoon of the same day the formal opening took place. The ceremonies consisted of the Rosary, a beautiful sermon by Reverend Peter J. Curran of Dalton City, and Benediction of the Blessed Sacrament, at which about twenty priests were present. Reverend Thomas Muleady, son of Mr. and Mrs. T. F. Muleady, of Decatur, was celebrant.

It was not long until plans were made for a new building. The work was soon begun and on August 31st, 1925, the corner-stone was laid by Very Reverend Dean Murphy of Decatur. On this occasion an eloquent

sermon was delivered by Right Reverend Michael A. Tarrant.

The exterior of the building is an adaptation of the Italian and is built of cream colored brick, stone trimmed and red tile roofs. The church occupies the central portion of the building and is flanked on all sides with large corridors. The ceilings are high and of grained plaster arches. The woodwork is of white enamel with glazed effect and serves as a background and setting for the superb interior fixtures and furniture. The altars and fixtures are outstanding examples of master craftsmanship. The main altar was given by Miss Margaret Allman, in memory of her uncle, Edmund Allman, while the side altars were given by Mr. and Mrs. Edward Dunn and Mr. and Mrs. William Donovan. Mrs. Margaret Neagle gave the sanctuary lamp and the altar rail was donated by Mr. and Mrs. Mont Swisher and Mrs. Ellen Griffin. The fourteen stations were gifts from fourteen individuals. An effect of harmony and unity prevails throughout. The pews are of antique oak and of special design and unsurpassed in quality and workmanship. The entrance vestibule to the church is an interesting feature, with its arched ceiling, terrazzo floors, leaded glass windows, ornamental grills to the Baptistry and at the opposite side, the stairway to the choir gallery.

The seating capacity of the church is about six hundred on the main floor and one hundred twenty in the gallery.

The school, conducted by the Ursuline Sisters of Decatur, has an enrollment of one hundred fifty pupils. It contains four class rooms of standard size, is complete with wardrobes for each room and represents the latest and best in modern school buildings. The class rooms adjoin the large, wide corridors which have terrazzo floors and base. In each of the corridors, there is a drinking fountain.

The Dedicatory services in the St. Thomas Church, held on September 5th, 1926, were the most beautiful services of the kind ever held in the city. Members of the various Catholic churches assembled in the center of the city at 9:30 o'clock and headed by Goodman's Band and about fifty men in military uniform, marched to the new church. Right Reverend James A. Griffin, D.D., together with Monsignor Edward L. Spalding, were met at some distance from the church by a large group of singing children who escorted the Bishop to the parish house where the Bishop spoke briefly and informally as did the Grand Knight of the Knights of Columbus, Daniel Dineen. The American flag was borne at the head of the column while Fourth Degree Knights of Columbus in the full regalia of black and white had a prominent place in the procession and filed into the sanctuary just before the elevation and remained there until after the communion. There, with swords upraised, they added materially to the picture. Right Reverend James A. Griffin, D.D., Bishop of Springfield, celebrated Pontifical High Mass and the following dignitaries of the church took part:

Celebrant, Right Reverend Bishop Griffin, D.D.; Archpriest, Right Reverend Monsignor Edward L. Spalding; Deacons of Honor, Very Reverend Dean Jeremiah Murphy, Reverend Thomas J. McGrath; Deacon of the Mass, Reverend Francis J. Ostendorf; Sub-deacon of the Mass, Reverend Francis J. Curran; First Master of Ceremonies, Very Reverend Monsignor Amos E. Giusti, D.C.L.; Second Master of Ceremonies, Reverend Charles Sandon; Mitre bearer, Reverend Thomas Cusack; Bugia-bearer, Reverend Peter P. McGuiness; Book bearer, Reverend Charles Meagher; Cross bearer, Reverend Thomas F. Muleady; Censer bearer, Reverend Charles Fanning; Gremaile bearer, Reverend Daniel Higgins; Acolytes, Reverend Morgan Ryan, Reverend Daniel J. O'Hanlon; Chanters, Reverend Frederick W. Klasner, Reverend Thomas J. McGrath.

Music for the dedication was pro

Springfield—Blessed Sacrament, Temporary Church, Charles J. Wetterer and West Rourke, First Trustees, Rectory, School, Mr. and Mrs. Colgan, Benefactors . . . Hartford —Sacred Heart Church, located in Store Building . . . Glen Carbon—St. Cecelia Church, also showing Dedication.

vided by a special choir of forty voices and a nine piece orchestra. The music was under the direction of Mrs. John Howley. Following the Mass, an inspiring sermon was delivered by Bishop Griffin. He stressed the fact that the teaching of the church is the safeguard of the home, the greatest bulwark of the nation, and points the way to all that is noble and grand. The immense crowd, Catholic and non-Catholic, was deeply impressed by the logic and force of the discourse.

The parish books show the following interesting records: Baptisms, 43 for 1925, 44 for 1926; marriages during 1925 and 1926, 12 each year. The first baptism in the new church was that of Richard A. Smith. Valuation of property, $140,000. Number of souls in parish about seven hundred.

St. Thomas parish, though but two years old, functions like a parish of many years' standing, and gives promise of a splendid future.

Church of the Holy Cross, Wilsonville, Macoupin County, Illinois.

Established in 1925.

Present Pastor: Reverend Clement T. Stolze.

At the request of Right Reverend Bishop Griffin, D.D., Reverend Clement T. Stolze, J.C.D., pastor of Bunker Hill, in the early part of November, 1925, started a mission church at Wilsonville. The town, although numbering fifteen hundred people, had no church whatsoever up to this time. Within two weeks a local theatre, steam-heated, with a seating capacity of three hundred was purchased for the sum of $5,250. On November 29, of the same year, the Holy Sacrifice of the Mass was offered up in the church of the Holy Cross before some hundred faithful, thus giving evidence that the newest church in the diocese would be appreciated by the people of this community. Ever since, Mass has been said regularly on all Sundays and Holydays of obligation without interruption, and the attendance has increased until at this writing less than two months after opening the church doors, one hundred families have been enrolled on the parish records, and one hundred and twenty-five children are now preparing to make their First Holy Communion. The spiritual harvest in this new field promises to yield a bountiful crop in the near future.

Church of St. Cecilia, Glen Carbon, Madison County, Illinois.

Established in 1926.

Present Pastor: Reverend Charles Meagher.

The picturesque village of Glen Carbon, Madison County, Illinois, is the location of St. Cecelia Church. The village having a population of about eighteen hundred, is situated on the bluffs and along the sides of the valley which opens on the American bottoms. The establishment and organization of the village, about thirty-five years ago, was the natural outcome of the opening of mines there and the subsequent developments accompanying the working of a rich vein of bituminous coal. A large mine operated by the Madison Coal Corporation still forms the basic industry of the village, although the surrounding country is, for the most part, a well developed farming community. Here and there may be seen patches of heavy timber—the remnants of a heavy forest which once covered the entire territory.

Previous to the establishment of St. Cecilia Parish, the Catholics of the community attended St. Mary's Church, Edwardsville. For several years, however, Mass on Sundays was offered in the village school by Reverend Charles A. O'Reilly, pastor of

St. Mary's Church, Edwardsville—for the convenience of the people, but several years ago this practice was discontinued due to the growth and development of St. Mary.

The Parish of St. Cecilia, Glen Carbon, Illinois, was organized in January, 1926, at the suggestion of Bishop Right Reverend James A. Griffin, D.D., after a census had been taken of the Catholics living in the community. Pleased with the opportunity thus afforded them of having a church of their own, the members of the new parish worked willingly and enthusiastically towards this laudable end. A plot of ground was secured, 150x125 feet, pledges were made, and in May the erection of the church was started according to plans and specifications drawn up by M. B. Kane, Edwardsville.

While the church was in the course of construction, Mass on Sundays was offered in the public school building, the use of which was kindly permitted by the local school board. On the 4th of September the corner-stone of the new church was privately laid by Very Reverend Dennis J. Ryan, pastor of St. Joseph Church, Granite City. Work progressed rapidly on the new structure which was ready for use in November, 1926.

The building is a mission type style, 34x60 feet, having a seating capacity of two hundred. A full gallery makes it possible to accommodate an additional fifty. Perched airily on the apex of a rising eminence, the dainty little church commands a splendid view watching sentinel-like over the peaceful village that spreads out in leisurely fashion over the undulating valley beneath. The location, beautiful in itself, is made still more so by the art of a landscape gardener. Trees, shrubberies, and flower beds have been planted and cement walks laid encircling the church,—all in such artistic arrangement that the whole gives the impression of a beautiful picture in a beautiful frame.

The building is complete in all appointments inside and outside, and not the least consoling fact about it, is that it is practically free from debt. What little remains to be paid the pastor and people hope to pay off this fall with the opening of the local coal mines on which the members of the congregation largely depend for their existence. As it stands today, St. Cecilia's Church is one of the most beautiful and up-to-date out-missions in the State of Illinois. The young and energetic Father Charles Meagher, nephew of and assistant to the venerable Father Charles O'Reilly, Pastor of St. Mary, Edwardsville, deserves the greatest credit for accomplishing so much in such a brief period of time. But let it be here set down also that in his every undertaking, Father Meagher had the generous and enthusiastic co-operation of the sixty-eight families of the parish. The success of the parish thus far is a living example of the truth of the proverb that in unity lies strength.

On the 26th of June, 1927, the church was dedicated in the presence of a large and rejoicing congregation that had ardently hoped for that great day. Monsignor Spalding of Alton read the dedicatory prayers, and preached an inspiring sermon for the occasion. The Solemn High Mass was sung by Father D. F. Lydon, with Reverend E. Eckhard as Deacon, and Reverend William Whalen as Subdeacon. After the ceremonies of the morning a dinner was served by the ladies of the parish to the visiting clergy, friends and well-wishers of the new church.

The members of the new parish are for the most part native born Americans; the largest proportion being the descendants of early Bohemian and Italian settlers, while the next largest group is composed of those of Polish ancestry.

The new congregation boasts of two strong societies, a Holy Name Society for the men, and Altar Society for women. A choir was organized which, with Miss Grace Pizzini as organist, and Miss Jennie Raffaelle as leader, capably cares for the church music.

Those who heard the choir render the Mass of St. Cecilia on dedication day were very much pleased with it and not a little surprised.

During a number of years prior to 1926 the Catholics of Glen Carbon used to attend Mass at St. Mary, Edwardsville, which is about five miles distant. The new parish is still attached to St. Mary, and is diligently administered to by Father O'Reilly through his assistant, Reverend Charles Meagher. The first and present trustees of the new parish are Frank Rasplica and Frank Svoboda.

Under the patronage of St. Cecilia it is hoped that the new congregation may prosper, and that the church may long serve as a channel of grace and blessings to the members of the community and to those who sacrificed and labored so unselfishly for its promotion.

CHAPTER XI

Diocesan Schools, Institutions and Associations.

No more interesting information will be found in this volume than that contained in this chapter. To well informed residents of the Diocese all of it will not be new, but to many it will be the occasion of very agreeable surprise.

Indeed, it is hard to realize that the comparatively small territory embraced within the Diocese of Springfield in Illinois contains the number of large and important colleges and academies, hospitals, homes and orphanages and Catholic organizations herein described.

Most readers will be greatly surprised to learn of the hundreds of priests and religious that have come out of the educational institutions of the Diocese, of the stupendous work of the hospitals and homes, and the valuable activities of the Catholic societies.

It is to be kept in mind also that here only the institutions of higher education are considered. In addition, it must be remembered that practically every Parish in the Diocese has its parochial school in which the youth of the parish are trained and educated.

For the conception and consummation of these splendid Diocesan institutions each bishop is entitled to a measure of credit in proportion to the greatness of the projects developed by him. Bishops Juncker and Baltes naturally were parish builders, but each did his very best in the promotion of Catholic institutions. In the long regime of Bishop Ryan some of the greatest works were accomplished, and the crowning glory of this great Bishop was the Diocesan Orphanage. Under the new Bishop, Right Reverend James A. Griffin, a number of very important projects have been launched, the greatest of which is the Cathedral group, which is a stupendous undertaking triumphantly accomplished.

THE WESTERN CATHOLIC

Official Diocesan Paper—Published in Quincy, Illinois
Established in 1897

From the standpoint of merit and the consideration of past and potential results, it is believed to be clearly justifiable to place the Diocesan publicity agency, namely, *The Western Catholic,* first in this catalogue of Diocesan institutions.

It is the concensus of Catholic opinion, we think, that an able Catholic press is of the highest importance now and for the future. The newspaper is the universal informant, and as a chronicle of current events, has become indispensable in our lives. For the Catholics to lag in the path of progress with respect to publicity, is to surrender a standing and character that rightly belongs to them.

Despite the numerous news publications of a general character, there is a distinct place for the Catholic newspaper. It is needed not only for the purpose of informing its readers of general current events of importance, but as well for informing and directing Catholics with respect to Catholic interests and movements.

The Catholic newspaper printed in any language can be and generally is the best exponent of rectitude and righteousness, the best conservator of law and order, and the most effective agency for the promotion of love of country and respect for constituted authority available to our citizens.

The appeal of bishops and priests for a more earnest and universal support of the Catholic press is becoming daily better understood by the laity. Informed men are beginning to realize how essential is straight thinking, righteous conduct and the proper discharge of public duties. In no way may these considerations be so well impressed as in the Catholic newspaper.

In justice to its editors and publishers, it must be said that *The Western Catholic* is a worthy representative of the American Catholic Press, and the paper and the editor thereof deserve all that is written of them in this sketch.

The first issue of *The Western Catholic* came from the press on October 16, 1897. Its founder, publisher and editor was John F. Ridder, whose lamented death occurred February 15, 1908.

Mr. Ridder was a remarkable man in many ways, but his keen intellect and indomitable will-power blazed out like stars on the brow of night. In his day there was no such thing as Catholic Press Month and no such article as a Catholic paper in Quincy or anywhere else in the Diocese. John Ridder's keen mind and practical judgment saw need for such a paper, and his iron will, in harmony with his judgment, created such a paper under the name of *"The Western Catholic."* His ambition and his dream were to make *The Western Catholic* the strong right arm of the Catholic pulpit for the advancement of Christ's Kingdom and the salvation of souls, not only in his own Diocese, but all over the United States. He succeeded in having *The Western Catholic* declared the Official Organ of the Western Catholic Union, a Fraternal organization with headquarters in Quincy but a few years before his death the paper ceased to be the organ of the above mentioned organization. In spite of opposition and lack of co-operation Mr. Ridder fought the good fight, prepared the way, planted the good seed and made possible what we today enjoy in the fertile, blooming, smiling meadows of Catholic Journalism.

Mr. Ridder's *Western Catholic* was published in Milwaukee and came to Quincy as a duplicate of the preceding week's copy of the *Catholic Citizen,* excepting the last page which was printed here in Quincy.

After Mr. Ridder's death in 1908, his energetic widow, Mrs. M. G. Ridder, continued to publish *The Western Catholic* until May 28, 1909, when Reverend J. P. Kerr, pastor of St. Peter Church, Quincy; Reverend Martin J. Foley, assistant pastor of St. Peter, and Theodore Hellhake of the Miller Shoe Company, Quincy, purchased it from her at her own price, and the first issue of the paper under the new management appeared May 28, 1909.

The life and times of *The Western Catholic* from May 28, 1909, to the present writing reads like a novel. Years came and went and found new names attached to *The Western Catholic.* As we sit here, ponder and write, one after another rises up before our reminiscent gaze—but through it all and with it all was the writer of these lines. To paraphrase the poet: Men may come and men may go but Father Foley goes on forever. He could not and did not do it alone. Thank God a few loyal brother priests, aided by a faithful representation of the laity, stuck to and by the editor, and accordingly he carried on.

The editor is a thorough believer in the doctrine that credit and honor should be given where credit and honor are due, hence he sincerely thanks Right Reverend James A. Griffin, D.D., Bishop of the Diocese of Springfield in Illinois, for his friendly, kindly, fatherly support, in spoken and written word; yes and by his substantial acts in favor of *The Western Catholic.* Inspired by his example both clergy and laity have rallied around *The Western Catholic* in such splendid fashion that today it enters practically every rectory and circulates in every parish within the Diocese.

Over a year ago the Bishop commissioned the editor to tour the Diocese, preach *Western Catholic* and tell the people it is the Bishop's wish to see *The Western Catholic* in every home in the Diocese, and that all the official news will be published in it, thus making the paper a living link between the Chancery Office and our Catholic homes throughout the Diocese.

The Western Catholic owns its own home and boasts of having the best equipped printing plant and office of their size in the Middle West.

One of the big favors conferred upon *The Western Catholic* by the Bishop was his appointment of Reverend Edward J. Scanlan as Associate Editor to Reverend Martin J. Foley; the editor's reply is a prayer that while men may come and men may go Father Scanlan may remain forever.

The editor is surrounded by an office and mechanical force that can nowhere be duplicated for loyalty and efficiency and he proudly proclaims this fact to the whole Diocese. Here is the personnel of *The Western Catholic* at present: President and Editor, Very Reverend Monsignor Martin J. Foley; Associate Editor, Reverend Edmund J. Scanlan; Business Manager, Tony Kreins; Secretary and Treasurer, Miss Mayme Coyle; Stenographer and Proofreader, Miss Nettie Finigan; Assistant Business Manager, L. L. Simpson; Linotype Operators, Herman Bohne and Louis Hummert; Foreman Composing Room, Cyril Bohne; Assistant Foreman, Louis Hummert; Foreman Press Room, Louis Hoelscher; Pressman, Frank Darnell; Mailing Department, Mitchell Newkirk; Bindery Department, Miss Olive McSpadden and Miss Rene Ledig.

The Western Catholic is in no sense a local paper and its field is by no means circumscribed by the limits of the Diocese. It circulates in every Postal Zone in the United States; goes to Canada, Australia, England, Scotland, Ireland, the Continent of Europe, British India and even to China and Japan, thus proving its right to its title of Catholic not only in doctrine but also in circulation.

As a mark of appreciation, not alone of distinguished services as priest

and pastor but as a most effective editor and publicist, Pope Pius XI, at the suggestion of Right Reverend James A. Griffin, D.D., raised Father Foley to the dignity of Monsignor, with which he was invested by Bishop Griffin on August 3rd, 1927.

It should also be here acknowledged that Monsignor Foley played a large and important part in the preparation of this history of the Diocese of Springfield. Not only is he the author of the extremely interesting and valuable second chapter, "Pen Pictures of Bishop Griffin," but of many valuable notes and sketches. He did yeoman service also in examining manuscripts and proofs and thereby added materially to the value of the work.

QUINCY COLLEGE.

Quincy, Adams County, Illinois
Established in 1860.

When in 1859 the Franciscans were invited by the Right Reverend Henry Damian Juncker, Bishop of Alton, to establish a foundation at Quincy, Illinois, it was stipulated that, besides engaging in parish work, they should open a high school for boys and young men. This was a difficult undertaking at the time, owing to the scarcity of men and the lack of funds; but trusting in Divine Providence and the assistance of the people, the Franciscans determined to accept the invitation held out to them.

The first friars, Reverend Servatius Altmicks and Brother Honorius Dopp arrived in Quincy on December 2, 1859. A short time after they were joined by Reverend Herbert Hoffmann and the clerics Bernardine Hermann, Maurice Klostermann and Raynerius Diekneite; the latter were ordained priests on July 2, 1860. These religious took up their abode in a three story brick house belonging to Mr. Joseph Mast, situated at the corner of Main and Eighth Streets, and arranged the first floor of the building for school purposes. A preparatory class was organized early in 1860, probably in March.

The new convent built in the eastern part of the city known as the "prairie" was ready for occupancy during the summer of 1860. Two apartments were set aside to serve as class rooms. The first school year, 1860-1861, was opened in September with three classes and three teachers: Fathers Servatius Altmicks, Raynerius Diekneite and Maurice Klostermann. The number of students was about eighty.

The following years were critical ones for the school. Difficulties seemingly insurmountable multiplied, and at length caused the founders seriously to consider the advisability of closing the school. This course would undoubtedly have been adopted, but for the active interest in the welfare of the school shown by Reverend H. Schaefermeyer, pastor of St. Boniface Church, the protest of many Catholics of Quincy, and the cool determination of the Reverend Ferdinand Bergmeyer, at that time local superior of the Franciscans. After mature deliberation it was decided to maintain the school, in the hope that conditions would improve.

Quincy—Office Western Catholic Printing Co., Publishers "Western Catholic" Weekly

Quincy College, Rev. Ferdinand Gruen, O.F.M. . . . St. Joseph's Seminary, Teutopolis, Rev. Liberatur Presser, O.F.M.

In the summer of 1863 Reverend Anselm Mueller, O.F.M., was appointed Rector. Under his energetic management difficulties were gradually overcome and a growing efficiency in all departments was soon evident. An increase in the number of students was recorded from year to year, and in 1869 St. Francis Solanus College, as it was then called, was established on a firm basis.

In 1861 separation of the school and convent was deemed advisable and accommodations were obtained for the former in St. Aloysius Orphan Asylum which was vacant at the time. Classes were taught here until February, 1865, when the High School found its fourth temporary home in the parish school building. Under these circumstances, only day scholars could be admitted. This restricted the admission of students to residents of Quincy and to such as could find convenient lodging in the city. Thus matters stood until the year 1869 when the Very Reverend Provincial Gregory Janknecht, on the occasion of the canonical visitation, gave orders to erect a building adapted to the accommodation of boarders. Plans were accordingly drawn for a building of brick 70x90 feet, four stories high, with basement, to be erected on a plot adjoining the convent to the east. The cornerstone was laid on September 4, 1870, and on September 10, 1871, the completed structure was dedicated by Right Reverend Peter Joseph Baltes, Bishop of Alton.

St. Francis Solanus College was now able to admit boarders as well as day scholars, and events soon proved the wisdom of this change in the status of the institution. The number of boarders increased to such an extent that the available accommodations were taxed to the limit. These cramped conditions continued until 1886, when the College acquired possession of the convent building which, after being remodeled and furnished, afforded room for several apartments. Improvements continued to be made in the equipment, as well as in the curriculum of the College. Among the former improvements, we may note especially the installation of a modern lighting and heating system, and the building of a steam laundry. Through the untiring efforts of Father Anselm and the faculty, the curriculum was enlarged and perfected, so that it eventually embraced the Classical Courses, divided into the Academic and Collegiate Departments, of four and three years respectively, and the Commercial Course arranged for a period of three years. A course of philosophy, embracing the second and third year of the Collegiate Course, was introduced in 1879; it was discontinued about the year 1894, but again introduced in 1897. On May 19, 1873, the College was incorporated according to the then existing laws of Illinois, and empowered to confer the degree of A.B. and A.M.

In January, 1893, Father Anselm Mueller, after being at the head of the institution for almost thirty years, was succeeded by Father Nicholas Leonard, O.F.M. Soon after his appointment, the new President, to provide for the needs of the growing institution, undertook to carry out the plan which had been under consideration for some time: to replace the western wing, consisting of the old convent building, with more commodious and up-to-date structures. The southwestern corner of the block, formerly occupied by the parish church and the parochial school, was added to the College property; and a strip of land on the

east side was purchased from the St. Aloysius Orphan Society. On the latter piece of land, a new study hall and auditorium were built. Its cornerstone was laid on September 20, 1893. Simultaneously work was progressing on the western wing, occupying the site of the old church and school. The cornerstone of this wing was laid on March 13, 1894. It was finished and ready for occupancy during the summer of 1895. In 1898 the old convent building was torn down and on its site the present central structure was erected.

"Only one inexperienced in such matters," says the *Jubilee Souvenir of St. Francis Solanus College, 1912,* "can appreciate what all this building and expense meant for Father Nicholas, who, at the same time was active in the educational work of the institution; in fact, his claim to merit and fame rests chiefly upon his labors in the latter field. Everything, however, was prospering and he was looking forward with confidence in his ability to pay debts incurred and to finish the proposed buildings, when a most unfortunate accident in alighting from a street car in Omaha, Nebraska, August 25, 1900, rendered necessary the amputation of his left leg and brought him to death's door. He returned to the College after a few months, but he was a broken man. Resigning his office in December, 1901, he retired to St. Louis, Missouri, where after suffering an attack of apoplexy, he died, March 17, 1903."

After the death of Father Nicholas, Father Anselm Mueller was again appointed President of the College, and despite his advanced years, guided its destinies with almost undiminished vigor from January, 1902, until the summer of 1909. Under his successors, Father Samuel Macke, 1909—1910 and Father Fortunatus Hausser, 1910—1916, the Commercial Course was reorganized, and at the same time many improvements were made in the equipment and buildings. The beautiful chapel in the Romanesque style, begun in September, 1910, was solemnly dedicated on April 28, 1912. On this occasion the golden jubilee of the College and the silver sacredotal jubilee of Father Fortunatus were joyfully celebrated by the faculty and students, and a large concourse of alumni and friends of the institution.

During the administration of the next President, Father Gabriel Lucan, from 1916 to 1921, the College acquired possession of the extensive property of the St. Aloysius Orphan Asylum, thus affording the students an excellent campus for all athletic sports. In 1917, the official name of the College, *St. Francis Solanus College,* was changed to *Quincy College and Seminary.* In 1918 the Academic Department of the institution was recognized by the Department of Public Instruction of the State of Illinois, and in the following year this course was duly accredited to the University of Illinois. In 1921 Father Gabriel was succeeded by Father Ferdinand Gruen, under whose efficient administration the activities of the college were greatly extended. He was succeeded in 1927 by Father Aloisius Fromm, who is still governing the institution with great success.

"Very gratifying, indeed, are the results achieved in the field of education by Quincy College. Through the efforts of excellent professors, it has justly acquired the reputation of imparting a solid secondary education. It numbers among its alumni over three hundred priests, secular and regular, and a large

number of teachers, lawyers, physicians and successful business men; and there is every reason to hope that it will continue to contribute its share in the education of Catholic youth." (Illinois Catholic Historical Review, vol III, p. 175.)

ST. JOSEPH COLLEGE

Teutopolis, Effingham County, Illinois.
Established in 1862.

In 1856 at the request of Right Reverend Henry Damian Juncker, D.D., first Bishop of Alton, several Franciscan Fathers of the Province of the Holy Cross in Germany, sent by their Provincial the Very Reverend Gregory Janknecht, arrived in this country and took charge of St. Francis parish at Teutopolis, Effingham County, Illinois. Prompted by their zeal and taught by experience that the education and religious training of youth demanded particular attention, the Fathers soon took steps to found an institution of higher education.

Accordingly, a committee of prominent citizens of Teutopolis was formed under the presidency of Reverend Damian Hennewig in charge of the parish, to procure a suitable site and the necessary funds for the erection of a high school. Messrs. John F. Waschefort, Clement Uptmor, John Wernsing and Dieterich Eggermann who composed the committee, are held in grateful remembrance for the great interest they manifested in this praiseworthy undertaking and for the efficient services rendered.

An area of eighteen lots in the southern part of the town was selected as the site of the institution, and funds were liberally subscribed by the members of the parish then comprising the greater part of Effingham County. The corner stone of the building was laid on July 1, 1861. The two story structure of brick 80x40 feet with basement and attic was completed during the summer of 1862 and blessed with appropriate ceremonies by Bishop Juncker on September 15th. On September 16th the institution, placed under the protection of St. Joseph, was formally opened with Reverend Herbert Hoffmann, O.F.M., as President and five other Franciscans as teachers. The Bishop of Alton, to whom the College was subsequently deeded for the benefit of the diocese, raised the institution also to an Ecclesiastical Seminary and sent to it his candidates for the holy ministry to pursue the courses of philosophy and theology.

The number of Fathers was small, and the few were, besides, engaged in giving missions and in other pastoral duties. In consequence of these many and exacting labors, they could not give the necessary attention to the Seminary. They, therefore, in 1865 deemed it proper to discontinue philosophy and theology and to devote their entire energy to the imparting of a thorough classical education, combined with a good moral training.

Meanwhile, Father Hoffmann had resigned his office and was appointed to teach theology to the clerics of the Order. His death, which occurred at the convent at Teutopolis on October 16, 1868, was deplored by the many witnesses of his indefatigable zeal for the honor of God and the salvation of souls. He was succeeded in the Presidency of the College by Very Reverend Maurice Klostermann, O.F.M., who held the office from 1864 until 1882.

At the close of the first year of Father Maurice's administration, the Seminary Department was discontinued and the course of studies was arranged so as to comprise an Academic and a Junior College Department, embracing a period of six years. Later a Commercial Course was added.

The aim of the Institution, however, was not only to develop the mental powers, but also to cultivate a relish for virtue and religion. Although, for a time, members of different denominations had been received, yet to insure success, it was finally decided that only Catholics should be admitted, and their spiritual wants were always carefully provided for. At first, a room in the main building served as chapel, but soon a frame building was erected for this purpose, and when the chapel in the course of time proved too small, it was replaced by a more commodious structure.

In order to accommodate the large number of students who wished to avail themselves of the advantages of a higher education, an addition was made to the east side of the College building in 1877, thus securing almost twice as much room as the old building had afforded. The entire first story of the new wing served as a study hall.

In 1881 the College was chartered under the laws of the State of Illinois and empowered to confer the academic degrees in accordance with the custom prevailing in the colleges of the United States. Henceforth, the official title of the Institution was "St. Joseph's Diocesan College"; up to this time it had been known as "St. Joseph's Ecclesiastical College."

The following year Reverend Maurice Klostermann was compelled by failing sight to resign the presidency of the College, after having, for a period of eighteen years, greatly contributed by his faithful and able administration to the development and prosperity of the Institution.

The vacancy in the presidency was filled by the appointment of Reverend Michael Richardt, O.F.M., who entered upon the duties of his office in the beginning of the scholastic year, 1882—1883.

One of the first duties of the new President was to provide accommodations for the growing number of students. Accordingly, in 1884, a wing, corresponding to the eastern but considerably larger, was erected on the west side of the original structure. On this occasion all the modern improvements such as steam heating, flowing water and gas light were introduced. Thus enlarged and equipped, the College was able to accommodate one hundred and eighty boarders. At the same time the chapel was greatly enlarged by the addition of a new sanctuary and sacristy—joined to the west wing of the building. The dedication of the new wing and chapel was performed in the fall of 1884 by the Provincial, Very Reverend Vincent Halbfas, O.F.M., assisted by a large number of priests of the diocese.

The twenty-fifth anniversary of the opening of the Institution was celebrated amid great festivities on June 21, 22 and 23, 1887. The presence of a large number of former students and friends manifested the interest entertained for the Institution and had a cheering influence on the faculty and students. The College could, indeed, look back with joy and pride upon the first twenty-

five years of its endeavors in the field of education; for it counted among its alumni 138 priests (89 secular and 50 regular), 23 seminarians, 46 Franciscan clerics devoting themselves to the study of philosophy and theology, 77 lay teachers and a large number of men successful in the various walks of life.

Despite the erection of the large western wing in 1883—1884 it was again found necessary to enlarge the building. In the spring of 1889, accordingly, the foundation of two additions were laid. These structures were completed in the fall and blessed by Right Reverend James Ryan, Bishop of Alton, on Thanksgiving Day, November 28. One building, 110x40 feet contains the study hall and the auditorium; the other, 125x40 feet serves as the play hall and gymnasium.

In July 1891 the Reverend Michael Richardt, President of the College, was elected Provincial of the Province of the Sacred Heart, and Reverend Nicholas Leonard, Vice-President of St. Francis College, Quincy, Illinois, was chosen to succeed him. After a short but successful term in office,—until January, 1893,—Father Nicholas was recalled by his superiors to Quincy and placed at the head of the college in that city. His successor at Teutopolis was Reverend Hugoline Storff, who held the office of President of the College from 1893 until 1900, and again from 1906 to 1912.

During his administration the Institution continued to prosper in every way. The number of students increased from year to year, so that the buildings again proved inadequate to accommodate them. Plans were accordingly drawn for an addition 90x60 feet, to contain several class rooms, a library and rooms for the members of the faculty; and also for a Chapel, in the Romanesque style, measuring 118x50 feet. Building operations were begun in the early part of 1895 and completed in the spring of the following year. The new chapel was solemnly blessed by Right Reverend Bishop Ryan on April 22, 1896. The Pontifical High Mass on this occasion was celebrated by Right Reverend John Janssen, Bishop of Belleville, a lifelong friend of the Institution.

The year 1898 brought an important change in the status of the College. The number of young men who wished to prepare themselves for the priesthood in the Franciscan Order grew from year to year, and the time was thought opportune to obtain control of the Institution, in order to make it a school for aspirants of the Order. An agreement was reached with the Bishop of the diocese by which the Institution ceased to be a Diocesan College and passed under the entire control of the Franciscan Fathers of the Province of the Sacred Heart. The transfer of the College to the Franciscans took place on February 15, 1898. Since then it is devoted exclusively to the education of boys and young men who wish to become priests of the Order of St. Francis. Its official title was changed from "St. Joseph's Diocesan College" to "St. Joseph's Seraphic College."

Under the wise administration of Reverend Hugoline Storff and his successors, whose names will be found in the list of the Reverend Presidents of the College printed at the close of this sketch, St. Joseph's Seraphic College nobly lived up to its purpose and fulfilled the expectations of those who planned and

founded it, as the goodly number of priests that look to it as their Alma Mater amply testifies. The Institution numbers among its alumni 525 priests (1 bishop, 217 secular priests and 307 regulars).

The course of studies adopted during the first years of the Institution and comprising an Academic and a Junior College Department, was followed with a few modifications throughout all the years; and every effort was made to perfect it in accordance with the scope of the Institution and the demands of the times. An important move in this regard was made on March the first, 1922; the Senior College Department at West Park, Ohio, comprising the Junior and Senior Classes and a Post-Graduate Course, was formally added to the Institution, thus securing a complete and standard College Course.

REGISTER OF REVEREND PRESIDENTS (1862—1927)

Reverend Hoffmann, Herbert	(Died)	Oct. 16, 1868	1862—1864
Reverend Klostermann, Maurice	"	Apr. 20, 1892	1864—1882
Reverend Puers, Eugene	"	Aug. 8, 1891	1875—Feb.—1876
Reverend Richardt, Michael	"	June 8, 1916	1882—1891
Reverend Leonard, Nicholas	"	Mar. 17, 1903	1891—Jan.—1893
Reverend Storff, Hugolinus			Jan. 1893—1900
Reverend Macke, Samuel	"	Aug. 19, 1925	1900—Jan.—1905
Reverend Guithues, Christopher	"	June 26, 1922	Jan. 1905—1906
Reverend Storff, Hugolinus			1906—1912
Reverend Middendorf, Roger			1912—1918
Reverend Marke, Philip	"	Jan. 22, 1925	1918—1924
Reverend Nolan, Peter N.			1924—1927

Routt College

Jacksonville, Illinois. Established in 1895.

The fall of 1902 marked the completion of the parochial school system of Jacksonville by the addition of a Catholic High School. Such an undertaking had long been contemplated and when, with the establishment of the Knights of Columbus, the local community center was abandoned, Father Crowe established in its stead what was known as the Public High School for Catholics. Utilizing the parochial building in which the community center had been housed—the same building now occupied by the Routt College Dormitory—the High School began with twelve pupils, D. Scott Sweeney, Edward Fleming, Leona Howe, John D. Cain, Barbara Schirz, Mary Sweeney, Loretto Kiley, Anna Buhre, Anne C. Harmon, Ross Magner and Fred May. To all intents and purposes the project seemed foredoomed to failure. There were no funds on hand or in prospect, there was no equipment. The first teachers who gave their services gratuitously were the Reverend F. F. Formaz and Sister Regina Colgan, O.S.D. Later Bernard Wortmann was added. The school functioned for three years in the manner without enlisting the financial help of anyone.

When the first plans for necessary equipment and enlargement were broached, the general opinion was that a room or two built into the quarters then in use, at a cost of five thousand dollars would more than suffice for all needs. However, Father Crowe called in the services of Henry J. Schlacks, Architect, and commissioned him to draw plans for an entirely new building. He then launched a campaign to secure funds. Ground was purchased by the Church of Our Saviour immediately west of the original site, still owned by the church, and

here the new High School was erected. In the course of campaign non-Catholics as well as Catholics became interested in the project and placed their names on the subscription list for considerable sums.

The building was completed in 1905 and the double ceremony of dedicating it and graduating the first class, was held in September of that year.

A feature of the first graduation was a Salutatory in Latin by Anne C. Harmon and a speech in German on the career of the German publicist, Ludwig Windthorst, by Anne Buhre. Classes were now transferred to the new quarters, and the old building was used as the residence of the Dominican Sisters.

On the evening of the dedication, Mr. William R. Routt made a gift of fifty thousand dollars towards an endowment fund.

In the opinion of Father Crowe, it seemed desirable to give an opportunity for further advancement, and the beginnings of a college course were accordingly made. Anne C. Harmon and Ethel Rayborn were the first two students. The first principal was James C. Maddigan, followed two years later by the Reverend F. F. Formaz, who for twenty years continued as the head of the institution. Year by year the course was enlarged from four years of High School and two years of college, as originally projected, to three and finally four years of college work.

In 1912, ten years after the first High School was begun, it seemed advisable to give a few young men from the outlying districts the advantage of the school. Accordingly, the church property which had been a community center for the church and later the first High School and still later the residence of the Dominican Sisters, became a dormitory to accommodate a few outsiders, the Sisters taking up their quarters next door at 463 East State Street. The first boarder to enroll was Isidore Froehlich. In charge of this dormitory was, first Mr. Hickson, who later was followed by Messrs. Sobisch, Thompson, Conlin, Father Edward J. Cahill, and Father E. A. Burtle, and Mr. McDonald.

In 1915, Mr. Harvey J. Routt, who was the soul of the Routt family, died, leaving his estate approximating some $95,000.00 to the institution in order that, as he had frequently expressed himself, "poor, deserving boys and girls might not be denied the advantage of an education." Within only a few months of his son's death, Mr. William R. Routt died, leaving by the terms of his will the sum of $60,000.00 to be added to its endowment fund. And in 1916 on the eighth of March, not quite a year later, Father Crowe died. He was succeeded by the present pastor of the Church of Our Saviour, Reverend Francis F. Formaz, S. T. L., who had been carrying on the work of the church and school for fifteen years previous to the death of Father Crowe.

Father Formaz, as president of Routt College, continued to add little by little to the endowment fund. Under his administration the High School was fully accredited to the University of Illinois and the North Central Association of High Schools. By the addition of professors and major equipment, the High School and College continued to advance in enrollment and scholarship. Athletics were always appreciated at their true worth by the students of Routt College.

Among the priests and Sisters who were educated at Routt College are the following: Reverend Luke L. Mandeville, A.M., Superintendent of Schools, Lincoln, Nebraska; Reverend Edward J. Weisenberg, S.J., St. Louis University; Reverend James Braddock, C.S.V., St. Viator's College; Reverend George Hobbes, assistant pastor Church of Our Saviour; Sister Mary Robert, Superintendent of Nurses, Mercy Hospital, Chicago, Illinois; Sister Mary Ida, A.M., Hercy High School, Chicago, Illinois; Sister Catherine de Ricci, O.S.D., Sacred Heart Academy, Springfield, Illinois.

The following are the priests of the Springfield Diocese who have taught at Routt College: Very Reverend Francis F. Formaz, S.T.L.; Reverend William M. Costello, Reverend Edward J. Cahill, A.M.; Reverend George Hobbes, A.B.; Reverend D. L. Lydon, A.M.; Reverend E. A. Burtle, A.B., and Reverend Charles C. Sandon, A.B.

In 1924, the present incumbent, Reverend William M. Costello, succeeded Father Formaz as President of Routt College.

URSULINE ACADEMY

Springfield, Illinois. Established in 1857.

The Diamond Jubilee Celebration of the Catholic diocese of Springfield in Illinois, so happily inaugurated by Right Reverend James A. Griffin, D.D., presents an opportunity for a brief sketch of the work and accomplishments of the Ursulines, founded nearly four hundred years ago, for the education of young girls.

The Bishop of Charleston, having, during many years been well acquainted with the Ursuline monastery in Cork, Ireland, and finding in his diocese no institution for female education which combined so many advantages as he knew could be united in an institution of this Order, had for some years desired that affiliation should be sent to this city of Charleston, South Caroline. His request was finally acceded to, and on the tenth day of December, 1834, he arrived from Europe, accompanied by three professed nuns: Mother Mary Charles, Sister Mary F. Borgia, Sister Mary Antonio, and a young lady, Miss Harriet Woulfe, who had requested permission to join their community. On the 19th of May, 1835, he performed the prescribed ceremony on the occasion of giving the habit of religion to this young lady, upon her being admitted to her probation as a novice in the Order, by the name of Sister Mary Joseph Woulfe.

It was in 1857 at the invitation of Right Reverend Henry Damian Juncker, Bishop of the diocese of Alton, that five Ursulines from the community of Charleston, South Carolina, with Mother Mary Joseph Woulfe as superior, arrived in Springfield.

These were the first Ursulines in Illinois. They opened an academy and for the first ten years, though handicapped in many ways owing to their extreme poverty, successfully conducted their school. In 1866 the main building of the present convent was started and in September, 1867 it was ready for occupancy. In 1894 the building of the beautiful new chapel was begun, and it was dedicated to

Jacksonville—Routt College, Rev. D. Lydon, Dean

Springfield—Ursuline Academy, Rev. E. J. Cahill, Chaplain . . . Springfield—Sacred Heart Academy and Dominican Convent, Mother Josephine Meagher, deceased, Mother Vincent, Superior, and Mother Simpson, deceased . . . Decatur—St. Theresa Academy.

the Sacred Heart in June, 1895. As the community grew in numbers it became necessary to build an addition for the use of the Sisters. Accordingly the present monastery was added in 1901, the former building being used only for conservatory and academy purposes. In 1908 the new auditorium known as St. Ursula Hall, or the Conservatory of Music, was erected.

As it stands today the Ursuline Academy of St. Joseph is one of the most imposing and beautiful buildings in Springfield and enjoys the distinction of being one of the oldest educational institutions in the State.

It is to the kindness and generosity of their many friends of the past and present that the Ursulines owe the success that has marked their every endeavor. They list among their benefactors all of the oldest and first families of the city, both Catholic and non-Catholic. We note that on the program of the first commencement held in July, 1858, the Salutatorian of the class was Miss Rhoda Bissel, daughter of His Excellency, Governor William H. Bissel, and the valedictorian, Miss Mary Kavanaugh, known to the older Springfield residents as Mrs. Daniel O'Crowley, of happy memory.

The Ursulines have ever been especially blessed in the devoted chaplains and the Reverend Assistants of St. Joseph's Church who have since the days of their first and highly venerated chaplain, Reverend Terence Cowley, ever served the nuns with earnest devotion and kindly solicitude.

From the first the Ursulines were untiring and capable teachers. Besides the ordinary branches of school curriculum, special courses were given in German and French. Among the students who were graduated from the French Course in the early sixties was a niece of Abraham Lincoln. With untiring zeal the nuns opened classes in music, art and needlework. Several of the Ursulines were expert artists with the needle and the magnificent and priceless tapestry pictures which still adorn the convent walls are the work of the first Illinois Ursulines.

It is interesting to note that the records of boarders from 1868 to 1878 contain the names of pupils from Louisiana, Alabama, Georgia, South Carolina and Kentucky. This fact is significant as it shows that the people of the South, though stripped of their possessions by the war, still held education above most natural benefits and were willing to make any sacrifice to procure its advantages for their children.

Little by little the convent grew to its present educational status; new courses of study were added; a commercial department was opened; the Art studio was placed in better quarters and the trend has been ever upward and onward in all that makes for improvement in the schools until today the old convent stands equal in similar scope to any in the land, and is accredited by the University of Illinois.

The Springfield Ursulines at present writing number a large community of active members, who besides conducting the grammar grades, high school, commercial, and domestic art departments in the academy, have also for those not wishing to take full acedemic, scientific or commercial courses an elective course which permits students to take advantage of the special classes in language, art

and music. The academy is fully equipped with chemical and physiological laboratories, music and art studios, a modern commercial department and domestic art rooms. The Ursulines are also in charge of St. Joseph's and the Blessed Sacrament parochial schools of this city, and of mission-branch houses in Chicago, Downers Grove and Granite City. The number of children in their charge is nearly two thousand five hundred.

The Ursuline Alumnae association was started in the spring of 1907 and has ever been a source of much pleasure, affording the members happy reunions and many opportunities of helping their Alma Mater, and sharing in the noble work of Catholic education by providing an Educational fund for University Courses for the Nuns and scholarships for worthy ambitious young girl students at the convent.

URSULINE CONVENT OF THE HOLY FAMILY

Alton, Illinois. Established in 1859.

During the year 1858, Right Reverend Bishop Juncker applied at the Ursuline Convent of St. Louis, Missouri, for Sisters of the Order to take charge of the schools in Alton, his Episcopal city. In response to this invitation, Mother Josephine Bruiding, accompanied by Sister Seraphine Pauer, Sister Ursula Gruenwald, Sister Mary Weiman, Sister Martha Dauane, Sister Antonia Stahl and Sister Crescentia Jobst, arrived in Alton, March 19, 1859.

A house on State Street, nearly opposite the present site of the Hayner Library had been rented for their use. Upon their arrival generous friends furnished all necessaries. On the Feast of the Annunciation, the Holy Sacrifice of the Mass was offered in a small room which had been set apart for a chapel. By the marvelous activity of those energetic pioneers, the schools were opened on the first of April. A class of thirty-six was prepared for First Holy Communion, and several converts were instructed in the mysteries of our holy religion.

Accustomed as we are at the present day to all modern conveniences, it is difficult to realize the heroic sacrifices made in those early days; yet a tender haze softens the sharp details of memory and we would not wish a single outline omitted from the narrative of those crude beginnings.

The site of the present convent on Fourth Street was purchased in 1860, and a new building was commenced during the year. Mother Josephine and Mother Mary visited Europe in order to solicit the necessary funds for carrying on the work. They were cordially received and generously aided by the clergy and by the religious of the firmly established ancient monasteries of Europe. King Louis of Bavaria, Francis Joseph of Austria, and other members of the royal house of Hapsburg were liberal in their donations. The Royal Art and Altar Societies of Munich donated an altar and several valuable paintings. Aided by the liberality of these foreign friends, as well as by the generosity of the citizens of Alton, work on the new building progressed rapidly, so that on December 28, 1863, it was solemnly blessed by Bishop Juncker and dedicated to the Holy Family.

It would be impossible to adequately describe the kindness with which the

Sisters were received both by the Catholics and non-Catholics of the Bluff City. During the past half century the Community has always had the support of the citizens in their undertakings; by their aid the Sisters have been able to carry out effectually the spirit of their institute, the work of religious education.

The debt of gratitude due to the Bishops, Right Reverend Henry Damian Juncker, Right Reverend Peter Joseph Baltes, Right Reverend John Janssen, and Right Reverend James Ryan, all of happy memory, and to many of the deceased clergy of the Diocese, can be discharged only by the Giver of every best and perfect gift to whom grateful prayers are daily offered. The reverend clergy of the Diocese, and especially of the city have ever by their co-operation and support proved themselves true and generous friends of the institution. To mention individually the names of the benefactors would be a pleasurable task though well-nigh impossible; but each one is inscribed in the Annals of the Order and still more deeply engraven on the hearts of the religious who daily pray that God may vouchsafe to bless all those who in His name, have done them good.

In 1867 the Institute was chartered by the State of Illinois under the title of "The Roman Catholic Ursuline Convent of the Holy Family," and empowered to grant diplomas and to exercise all rights appertaining to higher institutions of learning. Miss Mary Darneils and Miss Minnie Dunlap, now Mrs. Weaver and Mrs. Steidley, respectively, were the first to receive graduating honors. Since that time young ladies have gone forth from the sheltering roof of their Alma Mater, crowned with the highest honors in her power to bestow.

At the commencement of 1905 the former graduates met for the purpose of organizing an Alumnae Association. A temporary organization was effected. A second meeting was held October 10th of the same year for the purpose of adopting by-laws and constitution and electing permanent officers.

The purpose of the Association was to perpetuate school-girl friendship; to cherish and advance the interests of their Alma Mater, and to strengthen and preserve the filial relations of pupil and teacher.

An Annual banquet and reception of new members is held on Commencement Day each year, when all the "Old Girls" return to their Alma Mater to manifest their affectionate remembrance of her maternal care.

The Ursuline Order, founded by Saint Angela of Merici for the sole purpose of educating young girls, has for nearly four hundred years devoted itself exclusively to this noble work. Spread throughout Christendom as we find it today, it everywhere adapts itself to the needs of the people. The Ursulines, although not the "heirs of all past ages" possess the rich yield of a heritage of more than three centuries of experience in the educational field.

The missionary zeal of their sainted foundress is their most precious inheritance, and thus no sooner did the Alton Community number sufficient members to enable it to extend its field of labor, than in response to urgent appeals, new foundations were made.

In 1871 a prosperous school was opened in Litchfield, Illinois. A few years later, at the earnest solicitation of Right Reverend Thomas L. Grace, Bishop of St. Paul, a convent of the order was established in Lake City, Minnesota.

Foundations in Illinois at Decatur, Mattoon, Springfield, Collinsville, Sainte Marie, Morrisonville, Venice, Kampsville and Jerseyville followed in rapid succession.

These Missions, together with the Cathedral and Saint Patrick's Schools of Alton placed the Sisters in charge of more than two thousand children. Commodious and well-equipped buildings, but above all the encouragement and active support of the Reverend Rectors of these respective schools enabled the Sisters to impart to their pupils a solid secular education and to implant in their young hearts a true knowledge and love of that most priceless treasure, their holy faith.

At the close of the last century, the Sovereign Pontiff, Leo XIII, realizing that in "union there is strength," expressed a desire for unification of the Ursulines throughout the world. In obedience to his wish, delegates from various Ursuline Convents of almost every country assembled at Rome, and on November 21, 1900, subscribed to the articles forming the Canonical Union of Ursulines. Signal blessings have followed the prompt compliance of the Alton Ursulines with the expressed wish of the Holy Father not the least of these is the opportunity of affording a refuge to the religious who were driven from France by the so-called authorization act. Eight of these exiled Sisters found a home in the Ursuline Convent here, where they enjoy the privilege of serving God according to their desires, as daughters of Saint Angela.

While the dominant spirit among the Sisters of Alton is a joyous tribute of gratitude for the countless blessings of the past years, yet memories, fraught with sadness, find an echo in the heart. How many of those who gave willing hearts and ready hands to the upbuilding of the edifice have passed away. Mother Josephine Bruiding whose unflagging courage upheld the little band amidst the difficulties inseparable from all beginnings, whose great heart went out in sympathy to every cause where God's honor might be promoted, was called to her reward October 18, 1901. Well did she live out the motto of the great Saint Ignatius of Loyola, a motto which she had made her own, *Ad majorem Dei gloriam.* With her memory is associated that of Mother Mary Weiman who for a number of years filled so well and nobly the office of Mother Superior. Together they twice visited Europe in behalf of their loved Convent home; with devoted affection they sustained and encouraged each other in those first years of privation.

Within the last few years the death of Mother Theresa Gillespie brought sorrow, not only to the Sisters who knew and loved her as a mother, but to a host of others who mourned the loss of a noble and generous friend. Her noble, unselfish character won the love and esteem of all who had the happiness of meeting her, and when her great heart was stilled in death—that heart which beat only with love of God and charity for her neighbor—all felt that they had lost a friend whose place could never be filled.

Another religious whose death was deeply mourned was Mother Angela Lings. In her office of Directress and Teacher of the Academic classes she was widely known and universally esteemed. Her "girls" are true to the memory of

this loved and revered teacher. Nor is the saintly Sister Benedicta forgotten. The sweet odor of her virtues still permeates the cloister which for nearly fifty years she blessed with her presence.

These, with many others, some worn out with long years of toil in the Master's service, others fresh bright flowers culled in the spring-time of their lives—all lovingly remembered in the daily prayers of their Sisters who still remain to carry on the work for which the dear departed willingly offered their lives.

At the request of Right Reverend James A. Griffin, Bishop of Springfield, the Sisters have opened schools at Livingston, Mt. Olive and Woodriver. With his advice and encouragement they are erecting a convent and academy of Music and Art on Danforth Street, Alton. Later they will build in Alton in connection with the Academy a college for their students who wish to pursue the higher branches of learning. As soon as the Sisters are able to move into their new home they will raze the old building and will proceed under the direction of the Bishop to erect a Central Catholic High School on its site.

NOTRE DAME OF QUINCY

Quincy, Illinois. Established in 1867.

Among the educational institutions of the Gem City, Notre Dame of Quincy holds a prominent position. During the past sixty years it has acquired the reputation of being one of the best and most up-to-date schools in the State of Illinois. It is conducted by Religious, the School Sisters of Notre Dame, who have achieved great success in the education of our American youth. The name of the sainted Mother Caroline Friess, the first Comissary General of the School Sisters in America, is familiar to thousands of men and women who have been trained in the Catholic principles of virtue and science in the many schools that she established in the United States and Canada. One of the first fruits of her untiring zeal in behalf of education of young girls was the founding of St. Mary's Institute, now Notre Dame of Quincy, in 1867.

About eight years before this institute was founded, Mother Caroline happened to be visiting in St. Louis, where she met the Right Reverend Henry Damian Juncker, the first Bishop of Alton, Illinois. His Lordship strongly urged Mother Caroline to assume charge of St. Boniface school in Quincy, which was then taught by secular teachers. Mother Caroline was always ready to respond whenever it was in her power to further the education of children, so she decided that on her way back to Milwaukee, she would stop at Quincy in order to learn the status of the school and to see what arrangements could be made for the Sisters' dwelling. She arrived on the feast of All-Saints, and the next morning wishing to avoid the crowd that thronged St. Boniface church remained at prayer for sometime after the Requiem. But when she arose to leave, she noticed that almost the entire congregation was waiting to meet her. Reverend H. J. Shaefermeyer then introduced his parishioners and trustees, and at a meeting that afternoon, it was planned that all would be in readiness for the Sisters to begin their work before January 1, 1860.

On December 27, 1859 Mother Seraphine, the Superior, accompanied by Sister Chrysologa and a Candidate, Clara Pinger, arrived in Quincy, and on the following day, the feast of the Holy Innocents, they took charge of the girls of St. Boniface school. In 1861, by request of Bishop Juncker, another band of Sisters opened St. Lawrence O'Toole's now St. Peter's school. Parents were anxious to have their children educated by Religious who would labor unceasingly for both their spiritual and material welfare, and who would instruct them according to the teachings and principles of Catholicity.

Within this same year, the people of Quincy repeatedly expressed their desire to His Lordship, that the Sisters might open a private school for their daughters who had completed the elementary branches, where they could continue their studies and give special attention to music, drawing and needlework. Mother Caroline was, therefore, requested to arrange that these advantages might be offered to the older pupils. For this purpose Sister Gisela, a sister of Mother Boniface, arrived late in September to teach the advanced class and also to give lessons in French and Drawing, while Sister Camilla took charge of the needlework. These branches were taught in some of the spare rooms of St. Boniface school.

On Septemberr 2, 1863, Mother Boniface was sent to Quincy and was appointed superior, which position she held for forty-five years, until her death in 1908. She immediately began to teach music. Her first pupil was Mrs. A. Lubbe (Miss Kate Werner) who up to her death (1923) loved to tell of the happy days when Mother Boniface taught her the elements of music. At the close of the year sixteen pupils were numbered in the music class, and the advanced pupils in the regular course numbered twenty-five. It was an excellent beginning and the outlook for the future seemed promising. If the blessing of God would continue, it would be quite necessary to provide other facilities to accommodate them.

About this time there was some thought of transferring the Alton Episcopal See to Quincy, so Bishop Juncker purchased a beautiful residence on Eighth and Vermont streets, which had been built for Judge C. B. Lawrence, who had left nothing undone to make it one of the most imposing and comfortable houses in the city at that time. The entrance was particularly attractive and the large windows and white enameled wood work in the rooms lent a brightness that cheered all who entered. The house contained three rooms on the first floor and two on the second. A well-kept orchard extended half a block north on Eighth street and the grounds back of the building were laid out in picturesque gardens and lawns.

It was, however, soon decided that the Episcopal See would remain in Alton, so in 1866 the Bishop permitted his Quincy residence to be used as a hospital by the Sisters of St. Francis. His Lordship desired to dispose of this recently acquired property.

He then requested Mother Boniface to suggest to Reverend Mother Caroline that she should buy the property and open an institute for the higher education of girls. The plan was seriously considered by Mother Caroline, but for

various reasons she could not be persuaded to act. The zealous and ever kind Father Shaefermeyer then wrote urging her to consider the matter again and to give a favorable decision. He waited several weeks, but no word of encouragement was received.

Meanwhile Bishop Juncker was finishing his diocesan visitation and hoped to meet Mother Caroline in Quincy. Three telegrams were received by her in one day, so there was nothing for her to do but to meet His Lordship and state the reasons for not acquiescing in the proposition. She said that the Order was very poor and could not carry a debt of $25,000.00, and furthermore there were not enough Sisters to supply the needs of the already existing schools, much less to open a new institute.

The Bishop realized Mother Caroline's position but was very anxious to have the Sisters open an Academy in his diocese. He requested the Reverend Mother to inspect a location at Mt. Sterling, another at Springfield, and then to compare the three. After doing so, Mother Caroline, relying entirely upon Divine Providence, finally yielded, giving the preference to Quincy and consenting to the purchase of the Bishop's residence. The documents were signed in Springfield, and the building on Eighth and Vermont streets became the property of the School Sisters of Notre Dame.

The following May the Sisters of St. Francis vacated the house, and on June 7, 1867, Mother Boniface with her small community of ten Sisters entered the building, henceforth to be known as St. Mary's Institute.

Now began the period of hardship and struggle. The people of Quincy were very kind and eagerly offered every assistance. Yet most of them were pioneers who with limited means were laboring to better their condition. The Sisters, therefore, who had incurred this heavy debt were compelled to suffer many privations and were often in want of even the necessaries of life. Twenty-five thousand dollars was no small sum, especially in those days, and when the Sisters moved into their new home they possessed but twenty-five dollars. Money could be borrowed only at ten per cent, and the Sisters could not afford to pay so high an interest.

But as the darkest hour is just before the dawn, so this period of trial preceded the realization of God's manifest benediction. God sent them a faithful friend who proved their strong support for many years and who never ceased to labor for the welfare of St. Mary's. It was Father Peter McGirr, the zealous young pastor of St. Peter's. When he learned of the difficulties that the institute was facing, he determined to go among his friends and parishiners and induce them to lend money to the Sisters at a low rate of interest, or if possible, without interest. Within a short time he secured the required amount, for those who were made acquainted with the work and plans of the institute generously responded to the request of Father McGirr, even at the expense of personal sacrifice. To them, and likewise to all the old friends of St. Boniface is due the success of the Institute, for without their support and co-operation it would have been impossible to secure a financial footing and to maintain a private school. Without doubt God has rewarded them by inscribing their names in the

Book of Life, for He never fails to grant very special blessings to those who assist His consecrated Spouses in furthering the education of the young.

From this tiny seed sown sixty years ago Notre Dame of Quincy has grown into a flourishing Academy. Ever since it was chartered by the Illinois Legislature in 1873, it has steadily progressed in every possible way, until today it stands a noble edifice and the pride of all who claim it as their Alma Mater.

In 1911 it was accredited by the University of Illinois and eight years ago it was affiliated with the Catholic University of America at Washington, D. C.

Its location is ideal in our Gem City, easily reached from the Chicago, Burlington & Quincy, as well as from the Wabash railroad, about 100 miles from Galesburg, 20 miles from Hannibal and 140 miles from St. Louis. Notre Dame combines all the conveniences and advantages of the city with the pleasures and benefits of extended, secluded grounds.

Notre Dame's aim is thoroughness in education—to fit its daughters to meet their duties, both religious and secular, prepared and unafraid.

Methods are adapted to the individual to realize the best possible results in cultivating the heart, developing the mind, training the hand and up-building the character.

The course of study embraces every branch of a complete academic education, and like a golden hue permeating and coloring every department, Christian Doctrine has a prominence due it as the only, the absolutely necessary foundation of a truly Christian education.

The Academic or High School course furnishes not only a thorough preparation for college and professional life but also a broadening and stimulating survey of life and literature for those who may not be able to pursue their studies beyond the academic limits.

The course in Household Economics includes Domestic Science and Domestic Art in theory and in practice.

The Commercial Course offers advantages of an up-to-date business college.

The School of Music offers superior advantages to students in voice, piano, organ, harp, violin and cello.

The School of Art offers a full course in drawing and painting. The former includes freehand drawing with charcoal and pencil, and figure drawing from posed models; the latter comprises painting still-life and flowers in water-color, and figure and portrait painting in oil. Decorative illustrations and China painting also form part of this course.

The Department of Expression offers courses in repertoire, voice culture, literary interpretation, drama and story-telling.

A well-equipped gymnasium affords ample opportunity for indoor athletics, while outdoor sports are well provided for in tennis, basket ball, volley ball, etc., courts.

In addition to these advantages offered the students of Quincy proper, the Academy is also equipped as a boarding school for primary and grammar grade pupils who are not affiliated with any city parish.

The buildings are well ventilated, lighted and heated—each department spe-

cially fitted for its work. Great stress is laid upon the observance of the laws of courteous behavior and a regular course is given in the manner and usages of good society.

Notre Dame has completed sixty years of service, has always been a progressive school and ranks with the best educational institutions in the country.

ACADEMY OF ST. THERESA

Decatur, Illinois. Established in 1868.

Few persons in Decatur distinctly remember the coming here of members of the Ursuline Order to take up educational work in this community, and even a lesser number remember that five years prior to that period Sisters of the Holy Name Order came from Montreal, Canada to establish a school here, but because of the hardships incident to lack of funds, distance from the motherhouse, and the lack of support, they were forced to abandon the effort and returned to Canada.

Then the Ursulines from New York sought Decatur as the site of a school, but ill health, hardships due to the pioneer work of the field forced them to abandon the effort. Sister Baptist, one of their number, succumbed to ill health and the privations of the effort and was buried in Calvary.

Six religious workers were sent to Decatur from the motherhouse at Alton in 1873 to take charge of St. Theresa's Academy in East Eldorado Street. Without interruption they have since been engaged in educational work. The six members of the pioneer corps of the sisterhood were Reverend Mother Theresa Gillespie, Mother Xavier, Mother Henrietta, Sister Agnes, Sister Mechtilde and Sister Elizabeth. The outside world knew nothing of the difficulties they encountered, of the privations they endured. The old academy was a twelve room house. It was made of such bricks as were available in those days, bricks handmade and soft so that they absorbed the moisture from the air and from the earth. The old house was damp and there were only two stoves to partially heat the twelve rooms.

The Ursuline Sisters came to Decatur to establish a school exclusively for girls, but the scarcity of men teachers in the religious orders, forced them to take up the work of teaching the pupils of the parochial school as well as girls who came to the academy. The first parochial school was a two-room building in North Street and prior to its service as a school it had served as a church. In 1882 a new brick building was erected in Eldorado Street just east of the academy, and at the same time there was an addition built in the rear of the old academy building.

In 1912 the Sisters began to see the development of the dream they had cherished—an academy in more than name, and there was much joy when the approval of their plans had been given by the Mother Provincial and a beautiful site at the extreme North Water Street was purchased. In January, 1914 the new building was ready for the reception of non-resident pupils and fully equipped for their proper housing and education. The venerable Mother Celestine was appointed the first Superior of the new Academy, and under her com-

petent and able direction the school grew and many new members were admitted into the community. She governed the Community for six years, and at the expiration of this term Mother St. Bernard of Alton, Illinois, succeeded her. In the summer of 1924 Mother Charles of Tontitown, Arkansas, was placed in charge of the Decatur Community, but owing to ill health was forced to give up the charge after one year. Reverend Mother Celestine, the pioneer Superior of the new Academy again resumed charge and was received as Superior with much joy by all her Sisters.

The community now numbers forty members and in addition to conducting the Academy for girls they are in charge of St. Patrick's School and St. Thomas' School, both in Decatur and of the Sacred Heart School in Oconee, Illinois.

SACRED HEART ACADEMY

Lincoln Avenue and Washington Street, Springfield, Illinois.
Established in 1893.

Among the religious congregations in the Diocese of Springfield, Illinois, the one that may be cited as one thoroughly American in its origin and native of Illinois is that of the Dominican Sisters of the "Congregation of Our Lady of the Sacred Heart." Five of the founders of this community were native born Americans and the first prioress, Reverend Mother M. Josephine Meagher though an American citizen by adoption was a woman who possessed a genuine inherent love of liberty and democracy, and a woman who ardently espoused the purpose and cause of American institutions and principles.

The Dominican Sisters forming this "Congregation of Our Lady of the Sacred Heart" whose motherhouse and novitiate are located in the extreme west end of Springfield, Illinois, were first established in 1873 at Jacksonville, Illinois. At the invitation of the Right Reverend Peter Joseph Baltes, six Dominican Sisters were sent by Reverend Mother Regina from St. Catherine's Convent near Springfield, Kentucky, to found a motherhouse of the III Order of Saint Dominic in the Diocese of Alton, Illinois.

On the nineteenth of August in 1873 these six Sisters were welcomed to Jacksonville by the Very Reverend Patrick J. Macken. These six nuns to whom had been intrusted the work of establishing the II Order of St. Dominic in Illinois were: Reverend Mother M. Josephine Meagher, Sister M. Agnes Maguire, Sister Rachel Conway, Sister Alberta Rumphff, Sister Osanna Rowell and Sister Cecilia Carey. On that day in a very humble cottage and with but meager assets these six nuns began the organization of the community that now numbers some three hundred souls. The following September their work as teachers began in the parochial school in Our Saviour's parish. The enrollment of the first day of school showed over four hundred names and through the years that have followed the school register shows that the school has maintained its record.

Two years later Reverend Father Neihaus of Ruma, Illinois, engaged the Sisters to go to Ruma to teach English to a resident community of "Sisters of

the Precious Blood.'' Three Sisters were appointed to this mission. During the five years that the Dominican Sisters were in Ruma they also taught the parish school. At the end of five years the ''Sisters of the Precious Blood'' had become so conversant in English that they were capable of taking charge of the school and the Dominican Sisters withdrew.

Reverend A. J. Saurer invited the Sisters to take charge of the school in Carrollton, Illinois. In 1881 three Sisters were assigned to this work.

Reverend M. Clifford of St. Mary's Church in Mt. Sterling, Illinois, engaged the Sisters for his school, and in September of 1882, three Sisters opened this school.

Although the little community of Jacksonville Dominicans who had entered upon the work of establishing the Dominican Order in Illinois had been beset with and tried by all the adversities that usually accompany such undertakings, they had prospered. In May, 1884 a corporate charter was issued by the State of Illinois to this congregation under the title of ''Convent of Saint Rose of Lima.'' The community now numbered twenty-six professed Sisters and seven novices. Every department of the school and arts in which the Sisters were engaged had grown so that each department demanded larger laboratories and the immediate necessity of larger and appropriate building was evident.

The generosity of the people of Jacksonville was shown by their spontaneous response when they heard of the Sisters' new project. A bazaar was held in St. Patrick's Hall in that city in July for the benefit of the Sisters' new building. The $1,526.00 netted from this bazaar was cheerfully given to the Sisters as a nucleus for a building fund.

The Sisters now began to consider the purchase of a new site suitable for convent, novitiate and Academy. To locate far from the city as they desired to do would entail expenses that this young struggling community would not be able to meet, consequently a location nearer the church of Our Saviour and the parochial school was considered. Through the kind assistance of a Mr. Mehan of New York who loaned the Sisters $5,000, and the generous gift of $3,000 from the Sisters' great benefactor, Mr. Charles Routt, they were enabled to procure the Richard Yates residence and property on East State Street in Jacksonville. Ground was broken and the work on the new building was begun on Saint Dominic's Day, August 4, 1886. On July 5, the following year, 1887, the new home was in readiness and the Sisters took possession. The buildings then erected sufficed to accommodate the needs of an academy and convent until 1892, when the increasing community and flourishing academy conducted by the Sisters required larger housings. Jacksonville now seemed unable to furnish a desirable site for the location of the Sisters' greater plan.

Reverend Mother M. Josephine Meagher visited Springfield, Illinois, and selected the Jesse K. Dubois property at the extreme west end of the city as the site for the new convent and academy. This proprty is ideal in every respect for such a purpose. When Reverend Mother M. Josephine Meagher acquainted the late Right Reverend Bishop Ryan with her plans he heartily approved them and

favored her with all permissions necessary to advance the work. Again, through the generosity of Mr. Charles Routt the Sisters procured the new estate.

In 1893 the new mother-house at Springfield was completed and the community moved from Jacksonville to their new home. On the 29th of June the building was blessed and dedicated. At this date the community numbered forty-four professed Sisters, five novices and seven postulants.

In September, 1895 the academy in connection with the convent was opened. The needs of the community did not permit of an adequate portion of the buildings being allotted to the use of the academy. As the years passed on the classes so increased that the question of more buildings again confronted the Sisters.

In 1896 the office of incorporation was transferred to Springfield and the official title of the convent was changed to that of the "Academy of Our Lady of the Sacred Heart."

By the year 1900 the Sisters were compelled because of the increasing number of Religious and because of the increasing number of students in the academy to determine upon plans for a new building. At this venture the Sisters decided to realize their most fervent and noble ambition, the erection of a conventual chapel. Through the generosity of friends and relatives of the Sisters this was made possible. On the 30th of June, 1901, the corner stone of the new chapel building was laid. The program of that day was under the auspices of the Knights of Columbus. Two years later on the 7th of July the entire new building was dedicated by Right Reverend Bishop Ryan. The chapel building includes the chapel, auditorium and infirmary for the Sisters. All of the pioneer members lived to see the erection of the chapel building.

Though the progress of the first thirty years of the Sisters foundation had been rapid and blessed and their ambitions attained, it was soon recognized that for the proper discipline of the academy and for the necessary order requisite in the religious life of the Sisters more buildings and larger class rooms were required. Accordingly in 1908 the permission to erect a building entirely devoted to school purposes was obtained from Right Reverend Bishop Ryan. This building, "The Sacred Heart Academy" is a splendid five-story structure, fireproof and equipped with every convenience and accommodation. The laboratories and studios are furnished with every accessory that is necessary for the perfect study of any science or art taught in the academy.

On January 1, 1910, this building was informally opened and classes were held in the new building at the opening of the second semester, February 1, 1910. The formal opening and dedication took place on the feast of Saint Dominic, August 4, 1910.

The usual success that had attended every effort of this congregation in its career in the diocese seemed to accompany the progress of the academy. Pupils in the regular and special classes increased and by their brilliant work in the various professions and vocations which they embraced after their graduation brought distinction, honor and merit upon their Alma Mater.

In the spring of 1917 Mr. Hollister, High School Visitor of the University of

Illinois, visited and examined the academy faculty, buildings and equipment. Upon his recommendation the academy was affiliated to the University of Illinois. The following September Mr. Harry Thraser of the State Bureau of Education visited and made his inspection of the academy and upon his recommendation the school was placed upon the list of Recognized High Schools in the state of Illinois.

From its small beginning in 1884 when the academy was first granted a charter by the State of Illinois endowing it with all first-class rights and empowering it to confer honors upon its graduates the institution has grown steadily and successfully until today it enjoys the prestige of being one of the best private academies in the state.

Under the supervision of the sisters of the "Congregation of Our Lady of the Sacred Heart" are thirty-three parochial schools and eleven high schools. All of the high schools under the direction of the Dominican Sisters are enrolled on the list of Recognized High Schools in Illinois. The schools outside the diocese of Springfield, Illinois, under the care of these Sisters are in the archdiocese of Chicago; Diocese of Peoria, Belleville, Rockford, Duluth, Minnesota, Boise, Idaho and Detroit, Michigan.

The following list is the schools that are and have been under the direction of the Dominican Sisters during their years of service in the diocese of Springfield, Illinois:

MISSION SCHOOLS TAUGHT BY DOMINICAN SISTERS

1878, Ruma, Reverend Father Neihaus; 1881, Carrollton, Reverend A. J. Sauer; 1882, Mt. Sterling, Reverend M. Clifford; 1883, Jerseyville, Reverend J. J. Harty; 1884, Beardstown, Reverend Wm. Weigand; 1886, Prairie du Rocher, Reverend Chas. Krewet; 1888, Paris, Reverend J. A. Postner; 1889, Pana, Reverend F. Stick; 1889, New Berlin, Reverend J. Mohr; 1889, Carlinville, Reverend Father Kerr; 1890, St. Mary's, Springfield, Reverend T. Hickey; 1892, Litchfield, Reverend P. Carroll; 1893, E. St. Louis, J. Harkins; 1893, Jacksonville, became a mission, Reverend J. W. Crowe; 1897, Ivesdale, Reverend Chas. O'Brien; 1897, St. Agnes, Springfield, Reverend J. Howard; 1900, Assumption, Reverend J. Dechene; 1902, Jacksonville, Routt College, Reverend J. W. Crowe; 1903, St. Louis, Mo., St. Columbkille, Reverend F. J. Jones; 1905, Morrisonville, Reverend J. Hoven; 1905, Philo, Reverend J. P. Barry; 1908, Eagle, Reverend M. Eagan; 1910, Our Lady of Grace, Chicago, Reverend J. J. Mullally; 1910, St. Edward's College, Reverend J. J. Creagan; 1910, St. Patrick's Springfield, Reverend Thos. Fennessy; 1911, Aurora, Reverend J. A. Quinn; 1914, Rantoul, Reverend W. J. Drummy; 1914, Mendota, Reverend Father Jacobs; 1915, Odell, J. P. Barry; 1917, Penfield, Reverend Wm. O'Brien; 1920, East Moline, Reverend S. Van der Gulick; 1920, Mt. Clemens, Michigan, Reverend J. D. O'Shea; 1921, Farmersville, Reverend L. C. Ryan; 1922, Nampa, Idaho, Reverend T. S. Canning, S. M.; 1923, Dupo, Reverend J. F. Wuemar; 1923, Duluth, (Our Lady of the Rosary), Reverend W. J. Powers; 1923, Duluth, (St. Michaels), Reverend

J. Moloney; 1924, Bradley, Reverend H. A. Darche; 1924, Kincaid, Reverend B. Wubbe; 1925, St. Barbara's, Springfield, Reverend F. S. Mazir.

The life story of the Sacred Heart Academy would not be complete without a brief mention of the work of its alumnae. The loyal and efficient co-operation of the alumnae of this academy is a work staunch and devoutly filial in character. One splendid testimony of it is the gift to the Sisters at the celebration of the golden jubilee in 1923. This gift is the pipe organ in the convent chapel, built and installed at a cost of $4,500.00.

Several incidents that illustrate the association of the Dominican Sisters with the history of the nation and state are: the Dedication of Lincoln's Monument in Oak Rridge Cemetery in Springfield, Illinois, October 15, 1874. Upon the request of President Ulysses Grant two members of the Congregation of Our Lady of the Sacred Heart, Sister M. Josephine Meagher and Sister Rachel Conway unveiled the monument; the second event was the Catholic Day celebration of the Illinois Centennial held in October, 1918. The principal exercises of this day's celebration was the Field Mass held upon the campus of the Sacred Heart Academy.

Again upon the unveiling of the bronze statues of War Governors, the Honorable John M. Palmer and the Honorable Richard Yates. Sister M. Josephine Meagher was present as the honored guest of both the Palmer and Yates families. In the eulogy upon the Honorable Richard Yates read by his son, the Honorable Richard Yates, Congressman at Large, a reference was made to the friendship that existed in bygone days between Mrs. Catherine Yates and Sister M. Josephine in Jacksonville, Illinois.

The following Sisters have held the office of Mother Superior in the Congregation of Our Lady of the Sacred Heart:

Reverend Mother M. Josephine Meagher, Reverend Mother Cecilia Carey, Reverend Mother M. Thomasina Simpson, Reverend Mother M. Regina Colgan, Reverend Mother M. Catherine Young, Reverend Mother M. Ceslaus Connor, Reverend Mother M. Vincent Boland.

MARQUETTE HIGH SCHOOL

Alton, Illinois. Established in 1926.

The biggest undertaking in education work so far sponsored by Right Reverend James A. Griffin, D.D., in his diocese of Springfield in Illinois, is the Marquette High school in Alton, Illinois.

The new school is under the control of the Ursuline nuns, so highly successful everywhere, and was begun in 1926.

It was intended as a great institution and it was fully realized that extensive means would be required.

In order to aid the Sisters, Bishop Griffin sponsored a "Drive" for funds with the following Committees in charge:

Honorary Chairman—Right Reverend James A. Griffin, D.D.

Executive Committee—Chairman, L. A. Schlaffly Vice Chairman, Hon. George T. Davis; Chairman, Women's Committee—Mrs. B. J. Derwin.

These were assisted by committees from each of the three Catholic Churches of the city, as follows:

Old Cathedral, M. G. Ryan and E. J. Morrissey; St. Mary, E. W. Brown and W. C. Gschwend; St. Patrick, James Gilmartin and Frank Lavick; Preferred List Committee, George B. Springman, Walter Brown; Publicity, Joseph Drumgoole; Treasurer, W. C. Gschwend; Secretary, H. O. Williams.

The Drive was endorsed by the Alton Chamber of Commerce, which also voted the use of its rooms as Central Offices for the Committee.

An intense campaign began July 6th and continued through the following ten days; the workers labored most generously in spite of the excessive heat and the sacrifice of their own business interests to make the campaign a success. As a result the amount pledged reached almost the $75,000 mark. Of this amount $53,764.00 has been received to date.

According to the wish of the Right Reverend Bishop the parishes should contribute one-third the cost of the school building. $51,000.00 was received from this source.

The bids for the Marquette High School were let in July, 1925. In each department the lowest bidders were as follows:

The Wimmer Construction Company of St. Louis, Missouri; Alton Plumbing and Heating Company of Alton, Illinois; The Peerless Electric Company of Granite City, Illinois.

Much and well-deserved praise has been bestowed upon the Architects, L. Pfeiffenberger's Sons of Alton, Illinois.

Description of Building

The dimensions are: Two hundred feet in length, one hundred thirty-three feet six inches in depth. Height two and three stories and basement.

The site is the former Ursuline Convent site, located on Fourth Street, between Alton and Easton Streets. Topography of site is one of severe grades, which in planning of schools have been utilized to great advantage in the basement space. The environment is ideal. It has the best of transportation facilities, perfect drainage and sanitation, is centrally located, on paved streets, and adjoining parks insure perpetual natural light and healthful ventilation.

The building is modern American in design. It contains fourteen class rooms, two laboratories, lecture room, library, two reading rooms, music rooms, cafeteria and kitchen, two rest rooms, toilets for men and women and toilets for teachers, and offices for superintendent and for principal. Commodious corridors make all rooms accessible. Boys' and girls' locker and shower rooms are included.

The foundations for buildings are of native white limestone, superstructure walls of variegated red matt brick laid with Flemish bond and in natural color cement joints, using Bedford stone and terra cotta for trim, cornice and copings.

The floor and roof construction is fireproof, supported on trussed steel joist with concrete top slab and underside covered with metal lath and plaster.

The floors in corridors, toilet rooms, stair treads and platforms all of terrazzo in geometric design blocks locked with brass metal strips.

The main entrance is centrally located, and the safe exit in case of panic is ideally augmented by secondary exits in addition to the main centrally located one, by two exits at extreme east and west ends of building and two in rear. The stairs, three in main building and one in rear annex lead directly to the exits, all of which are equipped with self releasing panic bolts.

All exterior door and window openings are equipped with metal weather strips, and the proportions of light and ventilation to floor area and cubic contents of rooms is in accord with the standards set out by the Illinois Statute.

Corridor walls and stair halls are of glazed brick of blended buff to height of seven feet, while walls and fixture stalls of toilet rooms are of nickel trimmed highly polished Carthage marble; all other walls and ceilings of building are of sand finish plaster and all painted with semi-gloss washable oil paint, tan shade on walls and ivory on ceilings.

Artificial light is amply provided with electrical semi-indirect units of carefully designed distribution and the conduit system of wiring and materials used are those approved by the National Board of Electrical Underwriters.

The heating plant is located under the rear annex unit, a battery of two steel boilers, cross connected, supply the steam required for direct radiation, and the automatic operated vacuum pump insures easy and uniform circulation.

The future expansion of the building has been provided for in a manner that an auditorium, gymnasium and additional class rooms can be had without disturbing the present building.

The school is furnished throughout with the most modern design of desk and chair seats. The laboratories—both physical and chemical—are arranged for classes of twenty-four each. Sectional steel shelving in the library allows for additional book space as needed. The reading rooms are equipped with comfortable chairs and tables.

The entire cost of erecting and furnishing the building exclusive of the ground plot is approximately $165,000.00.

The dedication with Pontifical Field Mass took place August 31, 1927. The Officers of the Mass were as follows:

Celebrant of the Mass, Right Reverend James A. Griffin; Arch Priest, Right Reverend Monsignor Edward L. Spalding; Deacon of Honor, Reverend F. B. Kehoe; Sub-Deacon of Honor, Reverend J. J. Brune; Deacon of the Mass, Reverend William B. Whalen; Sub-Deacon of the Mass, Reverend J. R. Molony; Master of Ceremonies, Reverend P. J. Smythe.

Many of the neighboring priests were present in the sanctuary.

An eloquent discourse on the need of higher education was given by Bishop Griffin.

Following the services a banquet for the Bishop and the attending clergy was served at the new convent on Danforth street.

School opened on September 7th with an enrollment of two hundred forty-six pupils. Classes were immediately organized and showed seventy-four for the

Alton—St. Joseph's Hospital . . . Granite City—St. Elizabeth's Hospital . . . Springfield—St. Joseph's Home for the Aged.

first year, seventy-four Sophomores, sixty-seven Juniors, twenty-one in the fourth year continued in the classical course, while ten of the same year elected the commercial course.

The teaching staff consists of a Superintendent, Reverend P. J. Smythe, and ten Ursuline Nuns, a librarian giving full time service, and a music teacher part time service.

Music is taught in the building and already orchestra and glee clubs have been organized. Athletics is not neglected—the Marquette foot ball team earned in a short time an enviable record. Basket ball teams are organized and gymnasium classes formed.

The school has been recognized by the State Superintendent of Instruction and application has been made for accrediting by the University of Illinois.

Under these favorable circumstances has been launched the pioneer central Catholic high school of the diocese—the outstanding educational work of Right Reverend James A. Griffin during the short period he has presided over the diocese of Springfield in Illinois.

ST. JOSEPH HOSPITAL, ALTON, ILLINOIS

In Charge of Sisters of Charity of St. Vincent De Paul.
Established in 1865.

January 23, 1856, three Sisters of Charity left St. Joseph's, Emmittsburg, Maryland, to take charge of the School of the Immaculate Conception in Alton, Illinois. This school was opened February 4, 1856, in the old Mansion House on State Street. Sister Rose Genevieve Everett, sister of Edward Everett, eminent jurist of world-wide repute was in charge. These Sisters remained only two and a half years. The school did not meet the expectations and at the close of the school in the second week of July, 1856, the Sisters withdrew.

In the spring of 1864 the Government called four Sisters to take charge of the Military prison hospital in Alton. Three Sisters were sent for this work, and arrived in Alton March 16, 1864. Colonel Ware who was in command of the Military Prison accompanied them. The prisoners numbered four thousand Confederates and one thousand Federals. The poor sick were so delighted to see the Sisters that they could scarcely contain themselves. The atmosphere of the prison was very foul, the prisoners dying at the rate of from six to ten per day from wounds, typhoid fever and smallpox.

The Sisters took possession of the house previously occupied as a school and which was still the property of St. Joseph's, Emmittsburg. An ambulance was sent daily to take them to and fro. Two weeks had scarcely elapsed before the sick began to improve and despondency had nearly disappeared. Many touching and amusing anecdotes are treasured by the Sisters relative to this period.

At the termination of the war in 1865 the prisoners received their discharge. It was sad to see the streets of the city lined with ragged, distressed looking men. The Sisters were asked by the citizens to remain and open a hospital in Alton. The Government released the Sisters and the venerated Mother Ann Simeon of

St. Joseph's, Emmittsburg, granted permission to open a civil hospital for the citizens of Alton, in 1865.

The first hospital was located on Broadway and Central Avenue (then Walnut and Second Streets). The Sisters ministered to the sick and dying of Alton under adverse circumstances poor conveniences and small funds for years until the hospital was built on the present site, the corner stone of which was laid on April 24th, 1887, with Very Reverend Vicar General John Janssen officiating. The following is taken from the Alton Telegraph of April 25th, 1887:

"In spite of threatening appearance of the weather and occasional showers of rain, there was an immense assemblage yesterday afternoon to witness the ceremonies attending the laying of the corner stone of the new St. Joseph's Hospital. About 3:30 o'clock Mayor M'Pike, and most of the city council arrived on the grounds which are located at the southwest corner of Fourth and Walnut Streets, just south of St. Patrick's Church. The members of the Western Catholice Union, preceded by a standard bearer carrying their elegant blue satin banner, reached the place at 4 o'clock. In a short time afterwards the Catholic Clergy reached the platform on which were seated the Mayor, City Council, Vicar General Jannsen, Fathers Peters, Zweiseler, Howard and Father Neuthart of St. Louis, speaker of the occasion. The orator of the day announced that the ceremonies would consist of three short acts; the sermon, collection, laying of the corner stone, with the blessing and consecration of the edifice and grounds. The Reverend Gentleman commenced by quoting Matthew 25; 40. 'Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me.' He remarked that hospitals are types of a high order of civilzation founded on the teachings of Christ and are not known among heathen nations. The first movement of the kind is spoken of in the sixth chapter of the Acts. The speaker paid an eloquent tribute to Alton and said that this beautiful city always reminded him of Rome and Bethlehem. He spoke of the religious advancement in this diocese since the consecration of Bishop Juncker thirty years ago tomorrow, April 26th. The speaker in concluding paid a well deserved tribute to the Sisters of Charity for their self-sacrificing devotion to their Christian work.

"At the termination of the address which was well conceived and well delivered, couched in fine language and very interesting, the ceremony of laying the corner stone took place. The stone basement and brick of the first story were almost completed but a space had been left above the stone at the northeast corner of the edifice where a metallic box was placed by Vicar General Jannsen and sealed by Mr. J. B. Kirwin. The ceremonies were concluded with chanting, a processional march around the building and the consecration of the place.

"The hospital when complete will consist of a stone basement and two and a half, practically three stories of brick. The dimensions are 110 feet 10 inches long, 48 feet wide. The edifice will cost from $15,000 to $20,000 and will contain 500,000 brick which are being manufactured near the spot. The site is a commanding one, embracing a magnificent view of the Mississippi River, and the plains, hills and forests lying eastward and south of the city."

The first director of the hospital was Sister Ignatius, succeeded by Sister

Mary Joseph Barrett of blessed memory, who continued in charge for thirty-four years. Sister Mary Joseph is still remembered as a pioneer in the work. Sister Elizabeth (Sister Lizzie) is the only member of the first band of Sisters who is still living.

On December 12, 1922, the first unit of the proposed new hospital was dedicated. The Right Reverend Edmund L. Spalding officiated. Proceedings to complete the entire plan of the new building are delayed until financial assistance is forth-coming.

The present building has a capacity of seventy-five beds, equipped with modern conveniences for the well being of the sick;Clinical, Pathological and X-Ray Laboratories; a weekly free clinic and a free clinic for crippled children under the direction of Dr. Ralph East.

At present there are ten Sisters of Charity conducting the hospital; connected with which is a School for Nurses, which was opened in 1900. The school has a special teaching staff and is affiliated with St. Ann's Maternity Hospital, St. Louis, Missouri, and the School of Physiatric Nursing, Chicago, Illinois. While the Hospital is under Catholic auspices the School for Nurses is non-sectarian as regards the admission and development of applicants. The school is accredited in the State of Illinois and a diploma from the school entitles the graduate to become a candidate for State Registration in Illinois and reciprocal States.

ST. MARY HOSPITAL

Quincy, Illinois. Established in 1868.

To the zeal of the pious Reverend Herman Conrad Schaefermeyer (later Reverend Father Liborius, O.F.M.) of holy memory, St. Mary Hospital owes its existence. Feeling that the wants of the poor were insufficiently served, Father Schaefermeyer conceived the idea of founding an institution in charge of Sisters.

Very Reverend P. Gregory Janknecht, O.F.M., who in 1860 visited the American House of his Province at Quincy, recommended the Sisters of the Poor of St. Francis, which had been founded by the Venerable Mother Frances Schervier of Aix-la-Chapelle, October 3, 1844, and had been transplanted to Cincinnati, Ohio, in 1858, at the instance of Mrs. Sarah Peters a convert and a daughter of Ex-Governor Thomas Worthington of Ohio. Owing to the small number of Sisters, Father Schaefermeyer's request was not granted. In 1865 when Reverend P. Ferdinand Bergmeyer, O.F.M. made a trip to Cincinnati for the purpose of securing Sisters, Sister Felicitas in charge during the Provincial's absence in Germany, came with Sister Antonia to Quincy to look over the field.

In January, 1866, Sister Dominic returned from Germany with permission to found a house in Quincy and in February arrangements were made with Father Schaefermeyer, Vicar General, and Reverend P. Ferdinand, O.F.M., about sending Sisters to Quincy. May 19, 1866, Sister Eusebia, who was appointed Superioress, arrived in Quincy with Sisters Elizabeth and Anna. Father Schaefermeyer and the Franciscan Fathers received them hospitably. A little cottage situated on Twentieth and Vine Streets, opposite St. Aloysius Orphanage,

was rented for a nominal sum from the Orphan Society and became the first temporary home of the Sisters. The four rooms served as parlor, oratory, refectory and dormitory, and the furniture consisted of four beds, four chairs and one table. Food and cooking utensils, etc., were obtained through soliciting. For about a week the Franciscan Fathers provided them with breakfast and the Notre Dame Sisters in the Orphanage supplied them with dinner and supper.

The site south of the Orphanage offered for Hospital purposes proved unsatisfactory and was rejected, and the purchase of the former Methodist University near the Bishop's House at Eighth and Vermont Streets for $28,000.00 would have proved too expensive. A committee finally selected the present site, 180x180 feet, near the corner of 14th Street and Broadway. It was purchased in December, 1866 at $17.00 a foot. A committee composed of Mr. H. F. J. Ricker, Dr. I. T. Wilson, Mr. H. V. Sullivan and Mr. E. R. Morphy appointed by Father Schaefermeyer, accompanied the Sisters during six weeks to solicit subscriptions. As the hospital was intended mainly for poor patients irrespective of race or creed, the City Council headed by the Mayor, the Honorable Thomas Redmond, at once contributed $1,000.00.

Venerable Brother Adrian Wewer, O.F.M., designed the general plans for the Hospital. This plan was then turned over to Mr. Howard who worked out the details and specifications. The death of the Provincial, Venerable Sister Dominica delayed the return of the designs, and the Hospital was built on a smaller scale than was originally intended. Excavations began in March, 1867, the corner stone was laid on Sunday, May 5th, 1867 in honor of Mary Help of Christians, by Father Schaefermeyer, assisted by Reverend P. Anselm Mueller, O.F.M. The seven Catholic Societies of Quincy, the citizens of all creeds, the City Council and the Judge participated. About 5,000 marched in the parade and Reverend P. Ferdinand, O.F.M., and Reverend P. McGirr delivered the German and English sermons respectively.

On August 13th, 1866 a temporary hospital containing twelve beds was opened in Right Reverend Bishop Juncker's house, the present Notre Dame Convent at Eighth and Vermont Streets, by the Sisters. The first patient was received on the 17th of August, 1866, Mrs. Mitchell, a French Canadian lady suffering from tuberculosis, and left the Hospital on October 18, 1866. The Sisters also nursed the sick at their homes. A few months later, in March, 1867, the Hospital moved to the third story of the old St. Boniface School, owing to the sale of the Right Reverend Bishop Juncker's house to the Notre Dame Sisters, the Episcopal See having been changed from Quincy to Alton. When the Right Reverend Bishop Juncker became ill, Sisters Scholastica and Ephram were sent from the hospital to Alton, and nursed him until his death, which occurred on October 2, 1868.

On October 25, 1867, the Sisters moved to their present home on Broadway. Seven patients accompanied the Sisters to the new Hospital and Joseph Leopold was the first patient received there; also the first one to die in the present hospital.

The first attending physician was Dr. Gloss, from August, 1866, to July,

Quincy—St. Mary's Hospital, Nurses and Sisters Homes. Rev. Columban Valentin, O.F.M., Chaplain . . . Jacksonville Our Savior's Hospital . . Ste. Marie—Mother House, Society of the Priests of the Sacred Heart.

1867. He was of the homeopathic school of medicine and was succeeded by Dr. Talcotte. The first attending surgeon was Dr. Charles Curtis. In September, 1871, Dr. Michael Rooney took charge and later was assisted by his wife, Dr. Abby Fox Rooney. Doctors H. W. Kendall, W. A. Byrd and R. Woods were also connected with the hospital about this time.

On March 4, 1869 the hospital was incorporated in the State of Illinois.

In 1875 gas light was installed.

In March, 1875 a number of charitable ladies organized the St. Mary Hospital Society which is still in existence. The first President was Mrs. Lammers, with Mrs. Weltin, Mrs. Catherine Kathe and Mrs. Catherine Lubbe on the Committee.

In 1876 the Franciscan Fathers assumed charge of the devotions at the hospital.

With ever increasing work passing through its doors the accommodations for patients gradually proved insufficient, and therefore in 1877 work was commenced on the western wing, having a frontage of 46 feet and a depth of 56 feet, which was completed and ready for patients the same year.

In 1882 the Hospital was connected with the City Water Works, and the arduous work of pumping water by hand discontinued. In 1885 a steam heating plant superceded the furnace. In 1892 an adjacent frame house was purchased for $3,000, and since 1893 it has been utilized for the children under the charge of the Sisters.

September 10, 1897 brought a great sorrow to the hearts of all connected with the hospital, as well as to the people of Quincy generally, Dr. Michael Rooney, who for more than twenty-six years was the attending physician at the hospital, was claimed by the Angel of Death. To the poor many have given fortunes; Dr. Rooney gave himself for more than a quarter of a century to the relief and ministry of the sick and suffering. An eminent physician of rare modesty and of a retiring disposition, Dr. Rooney endeared himself to rich and poor alike, and the benefits he conferred upon the Sisters in their early struggles deserves for him a perpetual remembrance in our prayers. Without doubt God has abundantly rewarded this great benefactor of the poor and of the religious and charitable institutions of Quincy, since even a cup of cold water given for His sake receives its reward.

On December 8th, 1898, the St. Mary Ambulance Society donated to the hospital an ambulance which cost $475. The annual expenses of the ambulance are defrayed by the members of the Society who are assessed a nominal sum each month. The first officers of this society were Prof. Oscar P. Huck, President; Mr. Christian Freiburg, Secretary, and Mr. Frederick Wolf, Sr., Treasurer, with Committee of Mr. August Dorkenwald, Dr. Otis Johnston, Mrs. Margaret Dick and Mrs. John O'Hare. Unsolicited by the Sisters in accordance with the progressiveness of the times, the zealous members of this Society had the horse-drawn ambulance converted into a thoroughly equipped automobile ambulance and presented the same to the hospital in 1915.

In 1900, unable to take care of the many patients, an addition 60x80

feet on the east side of the hospital was built. A new Chapel was also erected. The expense of this extension amounted to $45,000.00. Architect Tubesing drew the plans for this addition, and the building committee consisted of Mr. Fred Wolf, Sr., and Mr. Henry Blomer. Through the influence of Reverend Joseph Foerster (now Father Paschalis, O.F.M.) in his charity and zeal for the welfare of the poor and sick, a number of prominent people of Quincy were interested, who donated a considerable sum to help defray the cost of this building. In 1903 the house and lot at the corner of Fourteenth Street and Broadway were purchased and in 1906 the Children's Home, including a sewing room and laundry was erected at an expense of $30,000.00. Mr. E. R. Wood was selected as architect to furnish plans and specifications, and was ably assisted by Mr. Fred Wolf, Sr. A covered hallway connects this building with the hospital. By two kind benefactors a large cooling room was donated and installed in the year 1908.

In 1913 a Victor X-Ray Machine, with all the newest and best accessories, was installed, also a well equipped developing room. In 1921 this machine was replaced by a Kelly-Koett X-Ray Machine and more accessories installed. In 1920 a modern clinical laboratory was opened in the hospital.

To aid the hospital which has no endowment fund, and which depends for its sustenance on the charity of the public, bazaars or festivals were held annually. The proceeds of the first bazaar held in 1875 amounted to over $3,500.00. At the instigation of Mr. Fred Wolf, Sr., our kind benefactor, with zeal born of love for the institution conveived the plan of holding an annual "Tag Day," which was inaugurated in 1910. Committees were formed, and the gentlemen selected to take up the collections from the various business places are from the ranks of the most prominent business and professional men of this city, and they give as much of their time as possible to assure the success of this charitable undertaking; while the ladies with an enthusiasm which age did not diminish, were at their stand from early in the morning, at the stations assigned to them in the various parts of the city, zealous and untiring, continuing their collections until late in the evening. The amount netted each year was about $5,000.00. In 1918 the "Tag Day" was discontinued and was superceded by "The Hospital Week Collection." During this week the ladies take up a "House to House Collection" instead of selling "Tags" on the street. The net proceeds from these collections amount to approximately $7,000.00 each year. Mr. Fred Wolf, Sr., is President of this collecting committee.

In 1914 a Convent or Sisters' home was added to the Hospital. Up to this time the Sisters had no regular quarters, but lived and slept in various parts of the hospital wherever room could be found. In the same year property east of the hospital was purchased and the houses removed and a beautiful space created for the convalescent patients.

In 1918 an addition was made to the kitchen and in 1922 the heating system was remodeled and a new boiler-house erected on the southwest side of the hospital.

This is the Hospital today, in which, thanks to the generosity and sacrifice

of the good people, and the unremitting and zealous assistance of physicians and surgeons, the hospital has been able to render many acts of mercy to poor, suffering humanity. Much could be written of the generous benefactors, but as all works which man has accomplished, inspired by the grace of God, are written in the Book of Life, very little need be said. Many of whom are reaping the reward of their charity in Eternity. Both living and dead have the constant prayers of the faithful for their spiritual and temporal welfare.

A number of Catholic ladies of Quincy expressed a desire to the Mother Provincial to see attached to St. Mary a Maternity Department. After several conferences the Mother Provincial granted their request, on the condition that the building and equipment would be paid for in full by the people of Quincy. Shortly afterwards the ladies assured the Mother Provincial they were willing to undertake the operation of the Maternity Hospital and to equip the same, and started a campaign for funds for this purpose. The Mother Provincial appointed as a Building Committee, the Reverend Father Ferdinand, O.F.M., Mr. John J. Fisher, Mr. Lawrence J. Jochem, Mr. Carl Berter and Doctor Wells. This Committee employed the services of Behrensmeyer & Hafner, Architects, to draw and submit plans, the general contract was let to Buerkin & Buerkin of Quincy. Excavation was begun on November 21, 1927, and the work on the building was continued all winter.

The cornerstone was laid on Sunday, May 20, 1928, by the Right Reverend James A. Griffin, D.D., Bishop of Springfield, in Illinois. Extensive preparations were made for this ceremony. The large platform erected for the occasion in front of the new structure was decorated with the Papal colors, yellow and white, and the national emblems, and all was surmounted by a huge American flag. At 3:15 o'clock, three hundred members of the Knights of Columbus appeared in a body, having marched from the Knights of Columbus hall, and formed an honor guard through which the Episcopal procession passed from the hospital to the platform. The torch bearers accompanying the Cross bearer in the procession, were two Chinese boys, Paul Lee and John Chee, students at Quincy College.

A box containing new coins, religious articles, pictures of the Medical Staff, sisters and nurses and signatures of each, letters of blessings, various other documents and messages of congratulations from the Mother General in Aix-la-Chapelle, the Provincial Superioress in Hartwell, Ohio, and letters from the members of the Building Committee and from patients were placed in the cornerstone. The Bishop wielded the trowel and cement and the stone was lowered into place. On the stone appears the inscription "To the Mother of God and to the Mothers of Men, 1928." In the center is the Franciscan Emblem.

Following the cornerstone laying the "Star Spangled Banner" was sung by the audience, the music was furnished by the Quincy College Band. Mr. Lawrence J. Jochem, Chairman of the afternoon, introduced the speakers. John J. Fisher traced the history of the Sisterhood, the Sisters of the Poor of St. Francis, of which those in the hospital are a part, and of the beginning of the addition to the hospital.

"No more beautiful inscription could be placed upon the Stone, no thoughts so expressive could grace it. This new building will not only be a monument to the city, but a place of highest service. On or about December 1st, the hospital will be open for inspection and then the people can see for themselves what has been done."

Mayor Charles Lee Weems said the hospital is an asset to the city. "It is more than a hospital, it is typical of the outstanding spirit of the Quincy of today. Today we have men to take the lead, who are backed by men who will work for the progress of Quincy."

Charles F. Eichenauer, editor of the *Herald-Whig,* said:

"The name of St. Mary means three things, charity, mercy and sincerity, and I ask you to try and make the experiment yourself and see if every time you mention the name, St. Mary's, one of these three qualities does not suggest itself readily to your mind."

Very Reverend Monsignor Martin J. Foley, editor of the Western Catholic, paid a tribute to Catholic institutions throughout the world. In honoring mother, he said, "There are no bands to meet her as she emerges from the shadow of death, God cheers her and blasses her and imprints upon her brow the imperishable crown of Christian Motherhood."

Reverend Harry L. Meyer, pastor of the Congregational church and president of the Ministerial association, paid a tribute to the work done in the hospital and said that the public was looking forward to the use for which the building is being erected.

Dr. Harold Swanberg, President of the Hospital Medical Staff, said: "It means much study and careful consideration of all details to erect an addition such as this. We, of the medical profession fully realize what an undertaking such as this means, and on behalf of my colleagues, I thank all who have assisted with this great work."

Judge Fred G. Wolfe, judge of the circuit court, said: "We fully appreciate the work St. Mary Hospital has been doing for the City and territory of Quincy, in nursing our poor and sick. I have had better opportunity, perhaps, to observe this than most people. We know that no one has ever been refused admission to St. Mary Hospital, no matter how poor or in what condition. We know that this new addition is being built to render greater service to the sick and especially to the poor. But we of the City of Quincy should not let others come in and do our charity work for us, but we should help them by our generous contributions and I hape that some way will be provided to help the good Sisters take care of their charitable work."

Reverend Father Optatus, O.F.M., pastor of St. Francis Church, said: "I am not going to make a speech, in fact I have not been asked to make one," he said facetiously. "I do not know why they picked on me, because I have not a cent to my name, and perhaps they thought I could talk better about it as I have not anything to give, and then I am a Pastor and am used to taking orders from above and below about collections. I have been asked to tell you about a collection. It is customary on an occasion like this to take up a collection, so in

a few minutes the young ladies appointed to take up the collection will pass among you, and we want not only the half dozen eggs, but we also want the half dozen chickens."

While the collection was being made the Quincy College Band played several selections.

The address by the Right Reverend James A. Griffin, D.D., is attached in the form of a clipping from the Western Catholic.

Prefacing his address with a few humorous anecdotes the Bishop spoke in part as follows:

"The rites performed here this afternoon are centuries old. They were performed centuries ago, and will continue to be performed down through the years to come. They express the purposes to which this building is consecrated —charity.

"The business houses, the factories, and the river that flows past your doors are assets to a city. The greatest, however, are its schools and churches, those things that guard the health of men, both the material and spiritual things in life.

"No government has long endured that was without religion. You cannot compel the people to obey laws unless there is a moral fibre, and unless there is a moral fibre, a government cannot long endure.

"No country has such material advantages as those of the United States. They are even now beginning to talk of a five day week. If we can bring about conditions that will help in developing the five days a week for labor, I say God speed the day. If that can be done why make men work longer?

"In pre-christian days sickly and feeble-minded persons were put to death. The teaching of Christianity spread by the Church soon changed that however. The institutions of the Church scattered over the earth prove her part in man's welfare.

"The oldest hospital in the world is near the Vatican in Rome. It is still functioning and represents the spirit of the Church in dealing with the sick. The influence of religion is best understood when we look at the results attained where it has been neglected. It is deplorable the number of young people that are confined in our penal institutions. If you take away those things that control the passion of manhood and maidenhood, the result is appalling.

"The Catholic Church is in the forefront in hospitals. This structure is not a mere building, with a capable staff of doctors and cleverly trained nurses, but is a place for doing good. That is why this addition was built—to give better service."

The function closed with Pontifical Benediction of the Blessed Sacrament in which the Bishop was assisted by Reverend J. J. Driscoll as deacon, Reverend F. Niebling as subdeacon. Very Reverend Monsignor Giusti acted as master of ceremonies.

At the conclusion, a specially selected chorus of twenty voices and the audience sang "Holy God, We Praise Thy Name." The music of the entire program was rendered by the Quincy College Band, under the direction of A. B. Musholt, dean of music at Quincy College.

The new building faces on Broadway, extending 105 feet east of the present hospital. The old building has a frontage of 198 feet, making a total frontage of 303 feet. The new building consists of four floors and a basement. The main entrance to the entire hospital is in the new addition. In the basement is a large hall for the Doctors where they may hold their clinical conferences and lectures. On the first floor are located the administration offices, reception room and information booth. To the west the main corridor leads to the old hospital. At the extreme east of the corridor is a glass partition shutting off the maternity hospital from the remainder of the building. The remainder of the first floor and the entire second and third floors are equipped for maternity patients. The nursery is located on the second floor, there is also a small nursery for five cribs, beds for special cases. On each floor on the south side of the building is a large solarium. The fourth floor is not a part of the maternity hospital but is the surgical pavilion for the general hospital. There is a waiting room for relatives of the patient who is taken to the operating room; dental surgery room; eye, ear, nose and throat operating room; dressing room; doctors' and nurses' scrub-up rooms; instrument and ether rooms and two large operating rooms with sterilizing rooms between; also a special operating room for septic cases. There are places for illuminated plates in the operating rooms, and audible clock ticking off the second for anaesthetics. The pathological and neo-chemical laboratories are located on this floor, also the X-Ray Laboratories, cystoscopic machine, with a viewing and consultation room. Special attention is given throughout to ventilation and sterilization. The windows have the double vertical plan making them dust proof, as well as shielding against inclement weather. The air is changed regularly five times every hour and in an emergency can be changed in the operating rooms in five minutes. On the fourth floor is an open solarium for the Doctors.

The building is fire proof. For incipient fires there is a fire cabinet with seventy-five feet of hose on each floor.

On the roof is the elevator vestibule and elevator operating rooms. There is also a large solarium for convalescents with a protection on one section of the roof in case of rain.

NURSES' HOME

The construction of a nurses' home was begun on May 21st, 1928. The hospital owns the three brick dwellings on Vermont Street south of the present hospital. Two of these buildings on the east which are seventy-five feet apart, will be connected by a building two stories high, with basement. The main entrance will be in the new section and on its main floor will be a reception room, library and community center. Corridors will connect it with the building on the west.

A gymnasium will be located in the basement, with dressing rooms, and showers; a service kitchen, where banquets can be prepared and served by the nurses, also a large hall where dances may be held. On the second floor sleeping rooms will be built, with a large sleeping porch which the nurses may occupy at will, and the building will be modern in every respect. It will be separate from the hospital and a concrete walk will be laid between the home and the hospital.

There are at the present writing 160 beds in the hospital. The total number of patients treated from 1866 to 1927 is 54,688.

ST. JOHN HOSPITAL

Springfield, Ill. Established in 1875.

It was on a cold November day in 1875 that twenty Hospital Sisters of St. Francis arrived in Alton and placed themselves at the disposal of Right Reverend Peter Joseph Baltes, then Bishop of the Diocese of Alton. The function of the order was to nurse the sick, especially the poor and pestilent sick, either in their homes or in hospitals.

Two of these Sisters, Sister Angelica and Sister Cassiana were sent to Springfield, where they immediately went to nurse in private homes. On December 9, four other sisters joined them. Sister Cyrilla, Sister Crispina, Sister Basilia and Sister Macaria. For several months the sisters made their home with the good Ursuline Nuns on North Fifth Street. In the winter of 1875, they were fortunate in securing the old brick house, then known as the Jacob Loose residence, which stood on the east side of Seventh Street, near Lawrence avenue. Then after three years they decided to build, and in this they were helped particularly by four Springfield physicians, all deceased, Doctor Ryan, Doctor Wohlgemuth, Doctor Matthews and Doctor Townsend. The names of these men and their successors in St. John's and the other physicians of Springfield, will always occupy a high place among the benefactors of the hospital and in the thanksgiving of the Nuns. The sisters had a very small hospital and could receive but few patients, and what was worse they had no means to build one which might be suitable and accommodate a great number of patients. Like many other religious orders the American foundation of the Hospital Sisters of St. Francis was not lacking in poverty, trials and disappointments. They believed they were doing their Divine Master's work here in Springfield, no matter how small and humble the beginning and that He would provide for them. It never entered their minds to build castles in the air or a hospital without money and to incur debts was forbidden by their rule. After three years of faithful work they gained many friends in Springfield and adjacent towns, which included Protestants as well as Catholics, clergymen, lawyers and physicians, the wealthy and especially the poor. With confidence in God and with the encouragement and assured help of the people and especially the doctors, the sisters resolved to build.

First Wing Built.

In the early part of 1878 they built that part of the hospital now known as "Old Entrance Wing." It was considered a very modern hospital in those days.

This part contained sixteen private rooms, four wards, and a small chapel on the main floor, and in the basement, the kitchen, laundry and dining room. In 1887 the east wing was built. In 1891 a further extension was built on the west side, and in 1902 another addition was built adjoining the west wing. The bed capacity at this time was 150 beds. In 1907 a new fire proof addition that contains the suite of operating rooms and more rooms for private patients was completed. Soon afterwards the entire third floor of the hospital which had been occupied by the sisters, was remodeled and fitted up for the use of patients. This increased the capacity from 150 to 250 beds. For the sisters the new fire-proof building, facing Reynolds street was completed in 1910. The increased size of the buildings necessitated a new boiler house, laundry and kitchen space. The Chapel was also enlarged in 1911.

Open New Department

In 1915 the hospital opened a temporary department for children and maternity work. In the same year the free dispensary was opened. The expenses of this department were shared between the county, the hospital and attending physicians, in such a way that the county pays the actual cost of material used, the physicians donate their time and services and the hospital furnishes the rooms, equipment and necessary registered and student nurses.

It was in 1915 that the large and beautiful fire-proof addition of private rooms was completed. Into this new building the X-ray and Laboratory department moved, where they occupy sixteen rooms.

About the same time the third annex was added to the nurses' home, providing accommodations for about one hundred and ten nurses.

In 1923 the new Maternity and Children's Hospital was completed. They are considered the most modern and best equipped hospitals in the country. The maternity hospital can accommodate fifty mothers and babies. The first floor is for semi-private rooms; it has also a large reception room and beautiful nursery.

The second floor is the private room floor. Here also are found a large spacious nursery and reception room.

On the third floor are found eleven beds for mothers in labor, three very large delivery rooms, sterilizing and supply rooms. Over 600 babies were born in St. John's during 1925. The maternity hospital is in charge of Miss Mary C. Straub, R.N.

Stress Children's Care

In the Children's Hospital only sick children six years old and under are admitted. Eighty children's beds are found in it. There is a special department where the child is admitted before it is transferred to the hospital proper. The sick children are carefully classified and are assigned to their proper rooms, such as feeding ward, surgical ward, medical ward, pneumonia ward and infectious ward. The bathing room is so equipped that sponge, shower or tub baths may be given. The treatment room is also ready to handle any emergency. A large sunny kindergarten is enjoyed daily by the convalescent children. The visitors'

Springfield—St. John's Hospital, Rev. J. C. Straub, Director, Rev. J. L. Gatton, Assistant, St. John's Sanitarium, near Springfield, Chapel . . . Decatur—St. Mary's Hospital, Rev. J. J. Dougherty, Chaplain.

room adjoins it and the children may be seen by visitors through the large glass partition, without entering the room. Last year one thousand fifty children received nursing care in the hospital. Connected with this department is the formulae laboratory, in charge of Miss Leone Pazorek, registered dietitian, and Sister Christine. Here the various feeding formulaes are prepared. From 50 to 60 different feedings are prepared each day.

The Children's Hospital is in charge of Sister Leocadia, R.N., who has specialized in children's nursing for many years.

Modern Contagious Hospital

Building of the Contagious Hospital on Reynolds street was begun in October, 1925, and completed in April, 1926. Here patients suffering from any contagious disease are taken care of regardless of creed or color. The building is so arranged that each room or ward is a separate unit, thus guarding against any danger of spreading disease. It is in charge of Sr. Meinulfa, R.N.

New Boiler House

Another new building to open its doors to active service was the so-called "boiler house" erected on Ninth street between Reynolds and Mason streets. It is not only a "boiler house" but also contains the following departments: The working men's home, carpenter shop, electric shop, and printing shop. An underground passage was built which connects the building on Ninth street to the patients' entrance on Seventh street, making it possible for employees to go from one end of the building to the other, Seventh Street to Ninth Street, without having to venture outside during inclement weather.

Model Kitchen and Laundry

The kitchen and laundry were also remodeled. They are modern in every respect especially in regard to structure and equipment.

A new cafeteria occupies the second floor and is arranged in separate rooms for all employees of the hospital.

Motherhouse

St. John's Hospital is the motherhouse of the order. Here all candidates wishing to join the order are received. Since 1875—fifty-one years ago—seven-hundred thirty Sisters have joined the order. One hundred and seventy of these have gone to their eternal reward. Many sacrificed their lives in behalf of their patients suffering with contagious diseases. The year 1898 will always be a notable one for the sisters, because of the number of soldiers afflicted with typhoid fever and meningitis, nursed by them in the hospital wards. The same might be said of 1918, when the influenza epidemic raged in all parts of the United States and tolled a heavy death rate of patients and sisters alike.

Boast Many Branch Hospitals

In Wisconsin there are hospitals of the order in Sheboygan, Green Bay,

Chippewa Falls and Eau Claire. In Illinois there are hospitals in Streator, Lincoln, Litchfield, Decatur, Belleville, Effingham and Highland. In Missouri there is one hospital at Washington.

In far away China, in the city of Tsinanfu, St. John's is also conducting a fifty bed hospital and dispensary.

Directors of the Order

The following priests have served as directors of the Hospital Sisters of St. Francis: Reverend Leve, 1875—1882; Reverend Moore, 1882—1883; Reverend Mauritins, O.F.M., 1883—1886; Reverend Louis Hinsen, 1886—1905; Reverend Joseph C. Straub, the present director since 1905. In 1926 Reverend J. L. Gatton was also appointed assistant director. Reverend Anthony Gerken is the present chaplain.

Mother Provincials of the Order

Mother Angelica was Provincial from 1875 to 1880; Mother Ulrika, 1880—1887; Mother Macaria, 1887—1896; Mother Paula, 1896—1905; Mother Marciana, 1905—1924; Mother Afra, since 1924.

St. John's School of Nursing in 1896.

A training school for sisters was established in 1896, following carefully the curriculum and methods of some of the best training schools, which had been established shortly before, in the country. It comprised a two years' course of theoretical and practical instruction of eight hours a week the first year and fourteen hours a week the second year. The practical instruction was given by the supervising sister of the various departments and the theoretical by the Mother Superior and Mistress of Novices. Examinations both theoretical and practical were held at the end of every six months and records were carefully made and kept of same. A diploma was given to the sisters who passed the examinations satisfactorily.

Secular Nurses Admitted in 1912.

Owing to the rapid growth of St. John's Hospital and its thirteen branch houses located in the state of Illinois and Wisconsin, it was necessary to open the school to young women who were desirous of becoming professional nurses and possessed the necessary qualifications for so noble a calling. In 1912 the school received due credit from the state and was registered by that department. All sisters and nurses who are graduates from the school take the state board examination which qualifies them to be registered nurses. After the school was reorganized the sisters who had previously graduated returned to St. John's and took a post graduate course, becoming eligible for registration. At present there are seventy student sisters in training and 160 secular nurses.

The sisters fully realized that "all work and no play makes Mary a dull girl" and have provided ample opportunity for wholesome pleasures and

amusements. They built a home for nurses in 1928 and since then have added to it two additions. It is valued at $360,000. It contains the modern conveniences and comforts of a good home. The recreation room with its piano, phonograph, rockers and smooth floors is the scene of many a merry gathering. The library, kitchenette and sewing corner are favorite retreats where many leisure hours are spent. The roof garden aids in getting a complete bird's-eye view of the city and is an excellent place to sleep when on night duty or on hot summer nights. Each nurse has her own room with running water.

In 1924 a new school building separate from the hospital and the home was erected. It numbers five class rooms all equipped to do most efficient teaching. The diet laboratory is located in the basement of the hospital.

Accredited With New York

In 1924 the school was also accredited by the board of regents of the state of New York giving St. John's graduates the privilege to practice in New York and to receive credit at Columbia university for work done at St. John's.

Affiliations have been opened with a number of Illinois schools, in the children's and maternity hospital.

The school faculty is composed of physicians, sisters and nurses, each specializing in their own branches. The practical work in the hospital is also supervised by registered sisters and nurses at all times, thus assuring the patient of proper care and the student of careful supervision until they are capable of doing perfect work. Sister Magdalen, R.N. Ph.B., is Director of the School.

The discipline is kind, firm and homelike, as is consistent with the formation of an ideal character. The regulations of the school are established to promote progress and the well being of the students. No effort is spared to impart a good practical Christian education and to fit the student nurse to meet the exigencies of life in the professional, social and domestic sphere.

School Has Grown

The school for lay nurses is comparatively young. Its first years numbered about sixteen students. Today it numbers two hundred ten. The first class of six nurses received their diplomas in the hall of the Nurses' Home in 1916. The second class numbered four, the third class exactly one dozen. The year 1920 had a roll call of eleven graduates with a representation of six states, while the class of 1921 numbered fifteen. The class of 1922 and 1923 both numbered sixteen. The class of 1924 had the honor of being the largest class of graduates in the history of the school, numbering twenty-seven. The roll call for the class of 1925 numbered twenty-five graduates, and the class of 1926 totaled thirty-five.

There are over one hundred sixty secular student nurses in training today. They are on duty eight hours a day, and are exempt from duty one afternoon each week. A three weeks' vacation is allowed yearly. They receive board, room and education free of charge, also for incidental expenses each nurse receives $8.00 monthly during the three years.

ST. MARY HOSPITAL, DECATUR, ILLINOIS

Branch of St. John's Hospital, Springfield, Illinois.
Established in 1878.

This hospital was started in November, 1878, with three Sisters, Sister Rose being appointed Superioress. This Sister was of an unusually active disposition and possessed of superior administrative and executive ability. Under her practical management the original St. Mary Hospital, a frame building with rather limited accommodations, was erected, after which she secured by purchase almost the entire block surrounding it. Moreover as a wise precautionary measure she caused the Hospital to be incorporated under the laws of the State of Illinois, for by so doing the Sisters evaded a multitude of unpleasant experiences which had occurred by such lack of foresight in other places. In 1885 Sister Rose was transferred to Chippewa Falls, Wisconsin, where she worked with undiminished energy and great success until her exhausted body with its spent vitality refused to longer obey her will power, and she died in 1893.

At present there is a force of twenty-six Sisters at St. Mary Hospital. In 1891 a new hospital building was erected, a two-story brick 30x45x35 feet, while Sister Cassian acted as superioress, who, be it stated to her credit, liquidated almost every dollar of indebtedness that still rested on the old property. In later years a strip of land along Clay Street on which the fine St. James Church was built, was purchased for the purpose by Reverend A. Teppe then parish priest of St. James congregation, from the Reverend Louis Hinnsen, Director of the Community, at $20.00 per front foot.

The Chaplain's residence was erected in 1909; a cozy home for the loyal and faithful friend of the Sisters, Reverend A. Teppe, the Hospital's first resident chaplain. This office he resumed when discontinuing parochial duties in 1911. Suffering from diabetes, he was forced, however, to quit even that office in 1924, being succeeded thereto by Reverend James J. Dougherty, a former pastor of Raymond, Illinois.

While the Hospital sisters for many years worshipped in the adjoining parish church, they now congregate daily in their own pretty chapel which became a reality in 1909. Its handsome interior is inviting and inspiring, with altars, statues, stations and stained windows calculated to foster devotion and pious mediation. The Sisters' choir composed of well trained voices adds considerably to the solemnity of the services.

A power for the good of the hospital is the fact that at all times it has had very efficient members of the medical staff as physicians, of whom the services of Doctors Barnes, Chenewith and Wood, together with others deserve special mention. Their unquestioned ability together with the Sisters' qualified training and care of the sick, have given St. Mary's Hospital an enviable prestige and flattering reputation. It must likewise be mentioned that the management of the Institution has always reposed in capable hands, so that today it ranks among the best of the Franciscan Sisters' Hospitals.

The Superioress who thus far presided over the destinies of St. Mary with

such marked ability are: Venerable Sisters Rose, Cassiana, Hilaria, Clementina, Nazaria, Wilhelmina and Calista.

St. Mary's contains one hundred beds, and treated one thousand nine hundred thirty-six patients in the year 1924, and two thousand seven hundred sixty-five in 1925.

An automatic elevator was installed as a gift by the Millikin Estate in 1918, which was most gratefully acknowledged.

ST. JOSEPH HOSPITAL, HIGHLAND, ILLINOIS

Branch Hospital of St. John's Hospital, Springfield, Illinois.

It was in January, 1878, that two Sisters from the Motherhouse, Sisters Severa and Silvana, arrived at Highland. The ever hospitable doors of the Notre Dame Convent opened to receive them. There they stayed until the sheltering quarters in a small rented home, owned by the Litz family, were procured. The Sisters' services as nurses in private families were in constant demand so that in May of that year the tiny Community had to be increased to four members. An urgent need of a Hospital building soon became apparent. The St. Paul Congregation came to their aid by offering the building site for it gratis. On August 21, 1879, St. Joseph's was ready to receive the sick.

In 1891, an addition to the Hospital was planned and completed.

In 1896, the third addition was made to St. Joseph's Hospital.

About this time the St. Paul Parish deeded the land on which the Hospital stood, to the Sisters.

In 1926 a very modern addition was made to the Hospital, including new entrance, private rooms with bath for patients, elevator, kitchen, laundry and boiler room. The old building was also remodeled.

OUR SAVIOR HOSPITAL, JACKSONVILLE, ILLINOIS

Established in 1896.

Our Savior's Hospital was opened to the public October, 1896, through the generosity of Mr. Charles Routt, who left a bequest for that purpose. Bishop Spalding recommended the Sisters of Holy Cross, Notre Dame, South Bend, Indiana. In August, 1896, six Sisters arrived to take charge. The Governor Yates property was purchased from the Dominican Sisters who had conducted an Academy there (St. Rose of Lima). Improvements were made and Hospital equipment installed. In a short time it was running to its fullest capacity. Mr. William Routt donated funds for a new addition in 1897. This was gratefully received by the Sisters and the public. The Hospital was well patronized by those needing care. A staff of twenty of the best physicians were working for its success. As the years went on another addition had to be added. In 1921 a five story fire proof building was erected, with all modern equipment—X-Ray, Surgical, Medical, and Maternity department. This new addition is one of the best in the State. There is also a Training School for Nurses with thirty students in training. The first year we cared for one hundred thirty-eight patients, the past year, 1926, two thousand patients.

ST. VINCENT HOSPITAL, TAYLORVILLE, ILLINOIS
Established in 1905.

St. Vincent Hospital, Taylorville, Illinois, was erected in 1905—1906, by the Sisters of the Most Precious Blood, Ruma, Illinois. The site on which the hospital is located was donated by Mr. W. T. Vandeveer. The people of Taylorville and Christian County, regardless of Creed, contributed very generously to the erection of the institution, as it had been a long-felt need in this community. The original building was a three-story structure and basement, providing room for twenty patients. On account of the rapid growth of the City of Taylorville it was found necessary to enlarge the building. Work was begun in the year 1910. This addition provided room for thirty more beds, and afforded space for a larger operating room and X-Ray department. Even this addition did not furnish sufficient accommodations for the ever increasing number of patients. The hospital has been crowded for a number of years, therefore, plans for another addition, containing forty beds and a number of modern improvements, have just been completed.

At the time of the opening of St. Vincent's Hospital the Sisters were obliged to attend Divine Services at the parish church, of which Reverend J. W. Merscher was pastor. Holy Mass was celebrated in the hospital chapel but once a week. Upon the direct advice of Father Merscher, and to facilitate the burden of the Sisters, the Superiors requested of Right Reverend James Ryan, Bishop of Alton, a chaplain for the hospital. His Lordship appointed Reverend H. Eggenstein of Marine, who on account of advanced age, had resigned from parish work. Father Eggenstein arrived on October 10, 1913, and proved a great friend and benefactor. His stay was of short duration. In January of 1916 he contracted pneumonia and died on the 21st of that month. Reverend B. Montruccio served as chaplain for the following six months. He was succeeded by Reverend C. A. Snyder. Father Snyder arrived on February 2, 1917, and faithfully discharged his duties until January the 26th, 1926, when the Right Reverend James A. Griffin, Bishop of Springfield, appointed Reverend M. Ryan to attend the spiritual needs of the hospital.

Mother Pauline was the first superior of St. Vincent Hospital. She was in charge from August 16, 1906, until June 24, 1907. She was succeeded by Mother Angela, whose life of self-sacrifice and charity will never be forgotten by the people of Taylorville. She labored indefatigably for the suffering and dying until May 19, 1918, when she was called to her eternal reward. After Mother Angela's death Mother M. Aegidia was appointed to assume the responsibilities. During Mother M. Aegidia's administration a Training School was opened, affording young ladies an opportunity to qualify as registered nurses. On August 9, 1924, Mother M. Emelia was appointed successor to Mother M. Aegidia. At present there are twenty-two Sisters engaged in nursing and attending to the various other duties of the institution.

ST. ELIZABETH HOSPITAL
GRANITE CITY, MADISON COUNTY, ILLINOIS
Established in 1910.

St. Elizabeth Hospital, located at Granite City, Illinois, serving the Tri-Cities, Venice, Madison and Granite City and vicinity, was originally built by the Lutheran Hospital Association, and was conducted by that organization up to the time it was purchased by Father Peter Kaenders, Pastor of St. Mark's Church at Venice.

During the year 1910 Father Kaenders, after much negotiation acquired the hospital and the property on which the hospital was built; later he purchased the entire block containing more than two acres of land. With the assistance of the people of the Tri-Cities and his friend Mr. Gummersbach of St. Louis, he was able to buy the property and all the out-standing bonds. The banks of the Tri-Cities also assisted him to a considerable extent to finance the proposition.

It was always Father Kaender's ambition and wish that he would at some time be able to interest the Hospital Sisters in the hospital and transfer the property to them, which was eventually realized, when the Sisters of Divine Providence took over the property in January, 1921. During the time Father Kaenders held the property it was conducted at times by the Hospital Sisters and at other times by lay nurses. During the World War he had considerable trouble to get nurses.

At all times the hospital was open to all, no questions were asked as to race or creed; rich or poor, all were received and given the attention necessary for their care, and many charity patients were treated and ministred to, and many a poor soul was consoled during his last hours.

The people of the Tri-Cities, especially of Venice and Madison who were Father Kaender's people responded to all calls for assistance during his management.

At last the time came when his desires and hopes were to be realized. In January, 1921, the Sisters of Divine Providence, after carefully considering the situation, bought the property and relieved Father Kaenders of the responsibility. From this time until his death in September, 1921, he was a patient at the hospital.

As soon as the sisters took charge they completely remodeled the building, by many changes and by adding one story to the wings, making it full three stories high. As soon as practicable they added new equipment, new operating tables, X-Ray machine and general supplies. During the year 1922 it became necessary on account of more patients and opening a Nurses' Training School in connection to erect new buildings. As a consequence a new stone and brick building was built for the accommodation of the nurses, costing about $25,000.00. These improvements have added greatly to the service of the institution. However, it will soon be necessary to add other buildings to accommodate the increasing need on account of the rapid growth of Granite City and the Tri-Cities and the establishment of new industries.

The ground owned by the Sisters is in the heart of Granite City, and has a

frontage of 360 feet on Niedringhause Avenue, 275 feet on Madison Avenue, 533 feet on I Street, and 255 feet on 21st Street, and is ideally located for this purpose, and it is near the industries of Granite City and the Tri-Cities, with paved streets on all sides.

The Sisters have the hearty co-operation and good will of all the people of all denominations and all classes of the Tri-Cities and vicinity and are doing much good. Since they have taken charge the citizens of Granite City are lending their utmost help and assistance in the hospital and to the Sisters, and so all possible for the support of this worthy institution. Drives for funds to assist in the charity cases have been instituted by Fraternal organizations, and have had good success in realizing large sums for the support of the hospital.

Each year various benefits are given for the hospital in the care of their charity patients, among them the annual ball game at Venice, linen showers by the ladies, and a benefit drive among the merchants and industries of Granite City and the Tri-Cities. These are always well patronized and donations are liberal.

The rooms and wards are usually occupied, generally with a waiting list, and the Sisters contemplate further improvements on the ground which is still vacant.

The Sisters who have charge are able and efficient nurses, and the trained nurses and the students in training are all making every effort for the benefit of the patients and are in every way giving satisfaction to the public.

The members of the medical staff at this institution are among the best in Illinois, and are always willing to do their part to promote the general good of those who are in need of their service.

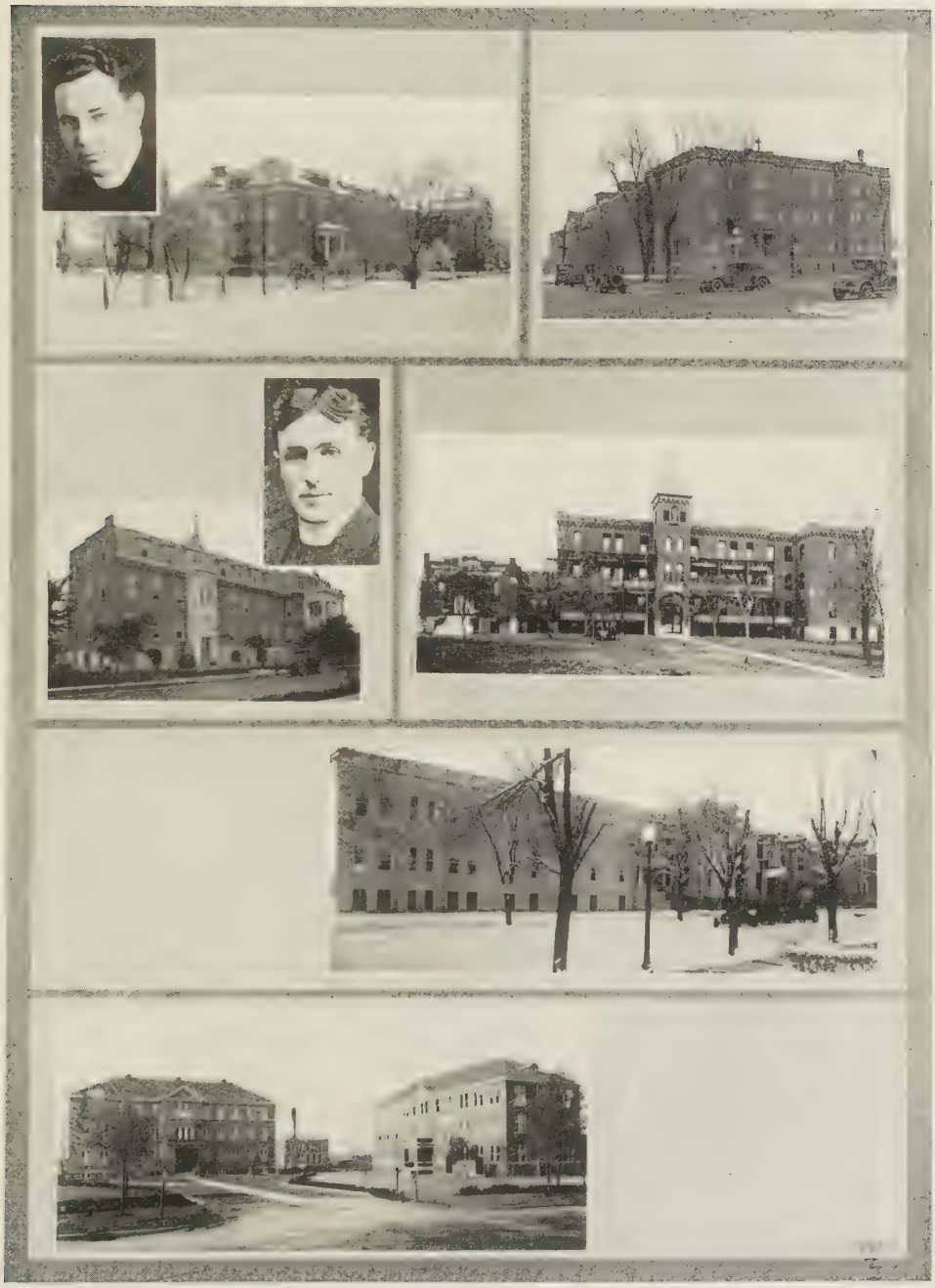
The hospital is a lasting monument to all those who assisted in any manner to make this institution a success.

THE HUBER MEMORIAL HOSPITAL, PANA, ILLINOIS

Established in 1913.

Pana is rapidly becoming famous throughout the Commonwealth of Illinois as the "Home of Good Roses." The city is well equipped with schools, churches and other buildings that contribute to the cultural life of the community. The Huber Memorial Hospital is Pana's most beneficient institution and in the hour of sickness at least, it's most valued. Those who have received from its Fountain of Youth the desired health restoration as well as uplift of spirit have raised their hearts in earnest prayer that this institution may endure and like Tennyson's "Brook," "Go on and on forever."

In other days it was only the larger cities that enjoyed the benefits of hospitalization. Many of central Illinois' smaller cities enjoyed this blessing when the Huber Memorial Hospital, launched in the year 1913, came into being. The key man of this venture was the late Dr. J. Huber, a pioneer physician of Central Illinois. As a result of his varied and long professional career he came into intimate contact with the suffering caused by physical ailments in this and neighboring communities. He conceived the idea of continuing his beneficient work after death and in his last testament assigned an endowment of $20,000.00



Effingham—St. Anthony's Hospital, Rev. James Q. Heslin, Chaplain . . . Litchfield—St. Francis Hospital . . . Taylorville—St. Vincent's Hospital, Rev. M. Ryan, Chaplain . . . Alton—St. Anthony's Infirmary . . . Highland—St. Joseph's Hospital . . . Pana—Huber Memorial Hospital.

to his widow, Mrs. Amanda Huber, to be expended under her direction for the erection, equipment and support of a hospital. Dr. Huber was not a Catholic in Faith but he was very Catholic in his charity which like the Church was universal and knew no distinction of race, creed or social standing.

Shortly after Dr. Huber's death, Mrs. Huber called into conference the pastor of St. Patrick's Church, the Reverend P. J. Maroney as the one best fitted by reason of his talents and high standing in this community to assist in bringing about the realization of her late husband's program. Father Moroney, with his usual zeal and power for organization, succeeded in developing a program that would test the feelings of the community and make possible their financial support of the prospective hospital. The people residing in this and the neighboring communities responded generously and the non-sectarian Committee of Pana's Business Men and humanity loving women was most zealous and generous in its co-operation. The campaign was a success, in fact it was a labor of love on the part of all and it is fitting to express gratitude to all who participated in this venture in how so ever small a capacity.

On May 12, 1913, the first spade of earth was turned and the ground breaking ceremonies gave proof to all that their long cherished hope for a hospital was about to materialize. The site chosen was at the extreme southern sections of Locust and Ninth Streets.

On May 12, 1914, exactly one year after the ground breaking ceremonies, the Sisters of Misericorde arrived in Pana and assumed charge of the new hospital. Under their supervision and as a result of their Christian management, all departments of the Hospital have gone forward with great strides. The Sisters are very happy to acknowledge the many lovely contacts and the many evidences of real friendship and appreciation on the part of their patrons.

On August 31, 1914, the doors were formally opened for the public to inspect Pana's new modern Hospital. Two thousand people passed through the portals of this institution on that day and the Sisters and their friends were very happy to explain in detail the various departments. According to the books, however, patients were actually received on May 14, and a goodly number had been treated prior to the formal opening.

This manuscript is a record of the past fourteen years. It records the progress of the Hospital and the efforts of the good Sisters to help suffering humanity even though it required great sacrifices. The only compensation that the Sisters ask is a field to spend themselves for those in need. As a result of the Sisters' leadership, this Hospital was the first in Illinois to be accredited by the State and National Hospital Association. In 1925, the Hospital was placed on the accredited list of American College of Surgeons. This means that the hospital has met all the requirements of these standardizing agencies. It is a recognition of the fact that the staff of physicians and surgeons are doing high grade work. Without their vision, professional training, and interest the hospital would not enjoy this fine rating. A debt of gratitude is acknowledged to the medical staff.

The Huber Memorial Hospital is fire proof in construction and modern in

details. In 1922, an addition was added, known as St. John's Villa. This is the Nurses' Home. The steam heating plant housing also the laundry, is the third unit in this plant. The Hospital maintains the Huber Memorial School for Nurses. On November 26, 1919, this department received official recognition from the office of Secretary of State at Springfield and is now a State recognized School for Nurses.

The average hospital finds itself in an unusual situation during 1927. The high cost of maintenance which has bankrupted many countries and cities, impoverished the average School Board and compelled many industries to cut expenses to the bone, has also made itself felt in Hospital work. In the family budget the cost of medical and hospital care is a very big item, in fact it is the privilege of the well-to-do only to afford a serious sickness without great financial worry. A survey of the cost of sickness made by Dr. Louis I. Dublin contributed to Harper's Monthly states: "The best estimate of the aggregate cost of sickness in the United States is over Two Billion Dollars a year; the same total as for public education. This is three and one-half per cent of the Country's income."

Were it not for the fact that the Sisters labor without compensation and in order to take care of their poor even at times mortgage the future, many cases would have been neglected. In looking over the past fourteen years it is evident that God has blessed the work here. Looking into the future the good Sisters pray that God will give them the courage to be ever faithful and uphold the high ideals of the Church in the care of those in physical distress.

The Hospital is now a success and the experimental stage is passed. It is the earnest prayer that the future will make possible the means to do the work on even a larger scale and that the lovely relationship between the Sisters and public will be maintained and strengthened.

ST. ANTHONY INFIRMARY, ALTON, ILLINOIS

Formerly the Nazareth Home.
Established in 1906.

The doctors of the city of Alton long desired a building in which to house contagiously diseased patients. At last their desires have been realized, for the St. Anthony's Infirmary, the former Nazareth Home has recently been remodeled to meet this need.

The former Nazareth Home was in charge of the Venerable Sisters, Adorers of the Precious Blood, immigrant nuns from Bosnia, Europe. On July 23rd of the year 1906 fifteen Sisters under the superiorship of Mother Paulina, Vicaress-general of the Mother-house in Banjaluka, Bosnia, set sail for America. They had left their old home to take up a new duty in a new world. On August 7, they landed in New York, poor, friendless and homeless, but God, the Father of the Poor was with them and provided for them.

Thanks to the kind hospitality of Venerable Mother Teresa, Vicaress of the Sisters of the Precious Blood of the Mother-house in Ruma, Illinois, the immigrants were temporarily housed and employed in their newly-erected hospital in Taylorville, Illinois. In July, 1907, they took charge of the parish school in

Grant Fork, Illinois. On the following April they also took over the Croation school. Croation schools were henceforward to be their particular care.

In March of this same year they were asked to take care of a prospective home for the aged in Alton. The Sisters readily acquiesced and on the 23rd of June they came to Alton. As there was as yet no house in readiness for the Sisters, the School Sisters of Notre Dame generously offered them the apartments in their home usually occupied by the boarders. These latter had returned to their homes as it was vacation time. We cannot but admire the all-wise and all-seeing Providence of God. No sooner had difficulties presented themselves than ways and means were at hand to overcome them.

All the while search was made for a house for the poor Sisters. As there was no where to be found a house for rent, one was bought. It was located on Fourth Street. In September, 1907, the Sisters moved in. Eleven applications for the admission of old people were made. By stinting themselves the good Sisters managed to arrange comfortably for these old people. The Nazareth Home was born. The heroic, self-forgetfulness and cheerful acceptance of all that poverty and privation demanded of the good Sisters was a source of never-ending marvel to the old people.

After some weeks more Sisters and candidates arrived from Europe, thirteen in number. Some of these were dispatched to the schools recently taken over; others were sent to Johnstown, Pennsylvania, to open new Croatian schools. Some candidates remained at the home of the Sisters in Alton where they entered the novitiate to be instructed in their future state and work.

In the meantime a substantial brick building had been erected near St. Joseph cemetery for a permanent Old Folks' Home. In December of the same year the new house was ready and the Sisters and old folks moved in. Henceforward Alton boasted of a home for the aged under the name of Nazareth Home. After a year or two it was found necessary to build an annex to the Home. Despite the already heavy debt resting on the building Mother Paulina urged the building of the annex. With boundless confidence in Divine Providence and the unfailing assistance of St. Joseph the work was undertaken and completed. All marvelled at the courage and resolution and dauntlessness of the Venerable Mother.

Evidently she was a woman born to rule. She never grew faint-hearted. When others counselled, "Wait," she commanded, "Go." No hardships or difficulties seemed insurmountable to her. "St. Joseph will help us," was her smiling rejoinder to all attempts at deterring her. Events have proven that her hopes had not been misplaced. Supervising the construction of a home of this nature is in itself a tremendous task, however, it must be remembered that in addition to this, the Reverend Mother at the same time held the responsible position of Superioress of the house and Mother of the Community. This triple duty though it occasionally threatened to break the tree which bore its weight nevertheless succeeded only in bending it low. Mother Paulina was, indeed, a wonderful woman, in the full sense of the word, as all who have ever had to deal with her will testify.

It is only to be expected that these early years of the Home's existence were years of tremendous sacrifice for all the good nuns. There was much-too-much work and much-too-hard work to be done. Gladly would the Reverend Mother have lessened the portion of the work allotted to each Sister, however, she was helpless. The work was there. The Sisters were few in number. Even the work in the fields was done by the Sisters. Hired labor was beyond the poor Sisters' means. Fortunately Mother Paulina struck upon the lucky idea of sending a trusted Sister, Sister Mary Sophia, to Europe with the commission to bring back to America on her return strong young girls who were desirous of entering a religious order, but were not able to pay the expense of young girls so inclined in the Mother Country. Incidentally, she was instructed to do her best to secure the free services of one or two strong, healthy men, who should be willing to accompany her to America and make their home at the Nazareth Home free of charge giving their services in remuneration. Strange to say, Mother Sophia, returned after a few months' absence, both commissions a success. Such is the reward of obedience to superiors and confidence in good St. Joseph.

Reverend Father Meckel proved himself a staunch and loyal friend to the Community and the Institution in general. The Home was his especial care. The spiritual needs of the institution were attended to by the reverend assistants of St. Mary Church until the year 1924, when Reverend Heinzman became resident chaplain.

The Nazareth Home has proven a source of blessing and a benefit to the city, the inmates and all who come in contact with it. The genuinely pious, self-sacrificing Sisters have made of the Home, a Nazareth in truth. It was, indeed, a most edifying spectacle and a spiritual treat to see these holy nuns at prayers. Frequently during the year an all day exposition of the Blessed Sacrament was held. At such times devout visitors were invited to attend. All who ever availed themselves of the invitation will testify they left the Home stronger in faith, holier in mood and richer by a double blessing, namely, that of Our Blessed Saviour in the Eucharest, Dispenser of all Divine Graces and the blessing of edification by the saintly nuns and the dear, pious old people of the Home. The very atmosphere of "The Nazareth Home" was peace and love and prayer! No wonder the Nazareth Home prospered!

Annually the city of Alton permitted a tag-day for the benefit of the Home. The amounts realized were gratifying and gave substantial proof of the general good will and appreciation of the work of the Venerable Sisters.

War time proved a well-nigh crushing period. But Mother Paulina steered prudently and well and St. Joseph did his best.

During the second attack of the Flu epidemic the Nazareth Home was sorely stricken. Scarcely any of the Old Folks of the Home escaped the clutches of the monster disease. The Sisters labored untiringly and heroically day and night ministering to their needs. Nearly all survived. Unfortunately, however, the treacherous fiend resolved upon a tribute, attacked the good Sisters. Worn out and wearied beyond human endurance by over-exertion in caring for the needs of their stricken charges, they were unable to resist the disease and

amid excruciating pains and lamentable lack of care seven of these noble Sisters succumbed in less than a week's time. Those who survived resembled specters rather than human beings. Help was solicited everywhere; however, people were too afflicted in their own homes to be able to leave to attend to their cares. Two or three good ladies, heroic-self-sacrificing, managed to go to the home to help care for the sick Sisters. Father Meckel proved himself a veritable angel of charity to the sorely tried Sisters day and night. Father Faller, too, rendered incalculable services. The death-bed scenes during these dreadful times were indescribable. The hand of God was hard upon the good Sisters. Blessed be His Holy Name! Some weeks later two more Sisters were called to the other world. Noble, courageous Mother Paulina seemed crushed with the heavy blow that had fallen upon her, but devoutly and humbly she kissed the hand of Divine Providence and spoke her noble Fiat! The storm passed and triumphantly the Ark of the Nazareth Home rose above the waters of tribulation and rode on safely as before. The number of inmates had risen to forty-five in the year 1925.

As years went on more candidates were brought over from Europe. New schools were opened. Most of these were located in Pennsylvania among the Croatian-speaking children.

In later years Mother Paulina even took in some few orphan children at the request of Father Meckel. To these she proved a real mother. The children's deep love for her is proof thereof.

Sister Fridoline, one of the good nuns of the home was given charge-in-chief of these children. No mother ever loved her little ones nor cared for them more conscientiously than did good Sister Fridoline the poor little waifs entrusted to her care.

Inmates of the home and a host of friends of the home will long remember Mother Josepha, whom many have termed "The soul of the Home." Mother Josepha was first assistant to Mother Paulina. She was tall and strong and commanding in appearance. Her spirited black eyes beamed a merry, hearty welcome upon both high and low. Her presence was death to gloom and discouragement. Her heart was big and all-embracing. Her all-too-early demise was a sore loss to the over-burdened Mother General. The Sisters grieved for their loved companion. The old folks missed her cheery words and smile. The field hands and workmen lamented her going with many tears. Mother Josepha had left a void in many hearts which time alone may fill.

Another cross was laid upon the shoulders of the Venerable Mother in charge. Owing to regulations from Rome, Mother Paulina was obliged in the year 1925 to locate her vicariate further away from the already existing vicariate of Precious Blood Sisters of Ruma, hence, she decided to remove to Pennsylvania, where her co-operation in conducting a negro institution had been solicited. It was evident Mother Paulina was bringing a sacrifice in leaving her loved charge in Alton; however, true religious that she was, she bowed humbly subservient to the ecclesiastical summons.

The Nazareth Home was next taken over by immigrant nuns of the Order

of St. Francis of the Martyrs of St. George. Prior to their coming to Alton they had charge of Father Dunne's Newsboys' Home, St. Louis, Missouri. Venerable Mother Columba, a woman endowed with remarkable ability, is in charge of the institution.

Urged by local doctors the Sisters have had the old building remodeled extensively to enable them to take in contagiously diseased patients. Beds to accommodate fifty patients have been prepared. The new arrangements will not debar the aged. Provisions for their comfort have likewise been made. Henceforward the Nazareth Home will be known as the St. Anthony Infirmary.

At present thirteen Sisters are employed in the infirmary. For spiritual attention the institution is dependent upon St. Mary. Reverend Heinzman at present residing at St. Mary parsonage daily wends his way to the infirmary to administer spiritual aid. Reverend J. J. Brune, pastor at St. Mary, too, aids the Sisters in every possible way.

As the Nazareth Home in its infancy struggled with poverty, so too, the St. Anthony Infirmary. May God bless with fruition the noble work of the good Sisters and prosper the Institution! May St. Anthony prove himself in truth "The Great Wonderworker."

ST. ANTHONY'S HOSPITAL, EFFINGHAM, ILLINOIS

Branch Hospital of St. John's Hospital, Springfield, Illinois.

St. Anthony's Hospital was opened November 15, 1875, with three Sisters. Sister Euphemia was Superior. Soon after their arrival there, lots for a new hospital were donated by Michael Moenning, and the contract for the building let. The first building having become too crowded with patients, an addition was made in the year 1891, which gave the hospital a frontage of 120 feet and all necessary accommodations for Sisters and patients.

The title was originally made out to the Diocese of Alton in order to secure the property for the Sisters. In 1893 Right Reverend Bishop Ryan deeded the property to the Sisters.

A small addition was added to the hospital in 1912. Another hospital addition together with the Convent were built in 1917. In 1924 the operating rooms were remodeled and enlarged.

ST. FRANCIS HOSPITAL, LITCHFIELD, ILLINOIS

Branch Hospital of St. John's Hospital, Springfield, Illinois.

St. Francis Hospital was opened on the 13th of November, 1875, with three Sisters. Sister Fridolina was the first Superior. There, as in all other places where the Sisters began, no provision whatsoever was made for a Hospital. All they could do was to rent a small frame house to live in, which after some time was bought by them, and enlarged so as to have room for a few patients.

In 1891, a new Hospital of brick, 60x45x30 feet was erected.

The deed of the old St. Francis Hospital had been made to the diocese of Alton, because the Community then was not yet incorporated. It was done to secure the property for the Sisters. Bishop Ryan, soon after his consecration, transferred the same to the Community.

In 1906 a suite of operating rooms was added and a new elevator installed.

A little later a third story was added to the Hospital, and additional rooms for the patients were built to the south.

In 1925 the present chapel, Convent, girls' home, central heating plant were begun and completed the following year. At the same time the entire basement of the old building was remodeled.

ST. JOHN SANITARIUM, SPRINGFIELD, ILLINOIS

Established in 1919.

Under date of January 17th, 1917, the Springfield papers announced to their reading public, the surprising news that arrangements had been perfected whereby a million dollar institution was soon to be erected within hailing distance of the city. This building project had been contemplated for some time, in fact, it had been a subject uppermost in the minds of its projectors for several years but awaited only a favorable and auspicious time for its execution and realization. The Venerable Mother Narciana together with the Reverend Director Father Joseph Straub, had conceived and evolved this stupendous undertaking. Having for years been witnesses of the alarming inroads which the dread White Plague, Tuberculosis, had made and continued increasingly to make upon the health and life of the human family in Central Illinois as well as in every other section of the United States, they decided to widen the scope and sphere of St. John's Hospital so that it could embrace tubercular patients, who in many cases up to that time had been rigorously excluded from ordinary hospital treatment. The reason for this was the supposed infectious character of the dread disease. It was sought to allay all fear of any such possible contamination. The hospital was to be absolutely immune from this infectious disease.

Statistics of recent years have demonstrated the enormous mortality due to this ever spreading disease, hence national, state and county sanitaria are given generous allowances and liberal appropriations for the care and treatment of tubercular patients. Not so here; St. John's noble venture is a private undertaking, born of charity, inspired by sympathy for the afflicted and dependent for subsistence upon its own resources. It is organized for the love of God and the help of suffering mankind. The good Sisters are exerting their very best efforts to help stamp out this terrible infliction. They cheerfully sacrifice, if need be, their own lives to save the lives of others.

In the eighth revised edition of a circular on consumption, issued by the Illinois Board of Health, we read:

"Of all diseases common to man, it is the most widespread and the most deadly. Other diseases have caused more dismay, more panic and occasionally, for shorter periods, even wider destruction, but consumption has been the most constant and pestilential of all the worst scourge of mankind.

"Consumption was the cause of 7,000 deaths in Illinois in 1908,—nearly twice as many deaths as were caused by typhoid fever, diphtheria, scarlet fever, influenza, whooping cough and measles combined. The death rate from consumption was more than six times greater than from any other communicable (contagions or infections) disease. Fully one-seventh of all mankind die of this disease. It is estimated that one million lives are lost by it throughout Europe

and that 200,000 persons die each year in the United States of some form of consumption.''

St. John's Sanitarium as proposed became a reality in 1919. It was to be a boon for the tubercular poor whose means were limited, for the average workman and his family whose pocketbook would not permit expensive trips to the Rockies, Arizona, California or New Mexico. For these and many others St. John's was to be a much desired haven of rest and repose where pure and invigorating air, abundant wholesome food, scrupulous cleanliness and loving care would be conducive to the return of new life into disease-stricken, worn-out bodies and to strengthen enfeebled constitutions.

The site of this institution is ideal. Surrounded by well cultivated farm land, timber and water, with the buildings perched upon the highest point of Sangamon County.

July 18, 1919, will always remain a red letter day in the annals of St. John's Sanitarium. The work in the interior of the new building had proceeded rather slowly, but gradually after much patience and many disappointments of various kinds, it neared completion. That day when it would be permitted the Good Sisters to take formal possession of the new home, had been looked forward to, with a sense of keen expectancy by the whole community. During the recreation hours the foremost topic of conversation among all the Sisters, and the one uppermost in their minds was, ''Will I be among the fortunate ones to be sent to the new institution?'' At length when the long-looked-for day had arrived the Venerable Mother Narciana made the following appointments known: Sister Anastasia as Superioress of the Sanitarium, to be assisted by the Sisters Elizabeth, Cornelia, Stefan, Bernarda and Plautilla to whom was added the next day Sister Leontia. This band of six was given orders to set out for their assigned destination that very day. Happy at their appointment, they gathered their few belongings and accompanied by the prayers, felicitations and good wishes of the community, the brave Sisters landed at their new place of Labor in September, 1919.

Ever since the opening day the institution has prospered and flourished, the number of patients increased from day to day, so that at the present time it is filled to capacity. Two hundred poor Tuberculars, anxiously await the verdict of the Medical Director, C. W. East, that they may safely venture to return to their homes, cured.

In connection with the Tubercular Institution there is a Crippled Children's Department, opened in the fall of 1920. Seventy-five unfortunate youngsters receive the most loving care of Sisters and the ablest scientific treatment of the eminent surgeon, that can possibly be lavished upon them. The results in most cases have been highly gratifying.

Venerable Sister Verina is the efficient teacher who presides over the children's education. The daily enrollment of the school children is about fifty. Eight grades are taught. In 1926, there were seven graduates who received their well-merited Diplomas from the hands of the Bishop, a warm hearted friend of the ''kiddies''.

Catholic Children's Home
Alton, Ill.

Catholic Children's Home, Alton—Chapel, Main Entrance, Corridor, High School Class

An Outgrowth of St. John's Hospital.

The "Catholic Mission" of November 1927 tells an interesting story of the first American-built hospital in China. This account is concerned chiefly with five Franciscan Sisters, from St. John's Hospital, who went to Tsinanfu, Shantung, China, two years ago and now are in charge of St. Joseph's the first American-built hospital in China.

Sister Wilhelma, who as a result of her work at St. John's is well known to Central Illinois people, is Superior of the Tsinanfu hospital. The other Sisters are Sisters Engelberta, Sister Euphrosyna and Sister Octavia. Sister Evangelista, the fifth of the original group to leave Springfield, died several months ago.

Tsinanfu, China, it must be remembered, is a city with a million population. As the residence of the civil governor of Shantung, it has been, during the last year, the center of intensive military action.

From May 19, 1926, to May 19, 1927, the dispensary was visited by 17,860 persons, a large percentage of whom were soldiers.

Then, too, the Shantung floods last year caused untold misery among the poor of the district. Naturally St. Joseph's Hospital could not care for more than the merest handful of these unfortunates who fled to Tsinanfu. The Sisters, however, obtained permission to visit the sick at the government-conducted cantonments, and thus were enabled to make a contact that since has stood them in good stead.

On Pentecost afternoon, the Sisters were presented with an immense wooden diploma, handsomely engraved, by the governor of the province. This tablet expressed the thanks of the province for the charitable and invaluable work of the Sisters. A representative of the governor, in his presentation speech, praised the Sisters for their generous work and expressed the hope that in future they would continue to befriend the poor and needy sick.

It goes without saying that the Sisters, as a result of their activity, have been instrumental in making many converts. They have had the consolation of baptizing a large number of soldiers. And they have been especially active in bringing into the fold many poor women and children of the district.

The needs of St. Joseph's Hospital at Tsinanfu are numerous. When one considers that in the course of one month as many as 6,000 patients are treated at the hospital and dispensary, and that the offerings from patients barely totalled the staggering sum of eleven dollars, he will appreciate the hardships against which the Sisters are struggling.

THE DIOCESAN ORPHANAGE, ALTON, ILLINOIS

Established in 1860.

When the Diocese of Quincy was established in 1853 there was not an orphanage within its limits. This should not appear strange. The pioneer priest builds churches and schools. Charitable institutions of all kinds follow in their

wake. In 1851 at the suggestion of Father Weninger, who had given a mission in St. Boniface Church in Quincy, St. Aloysius Orphan Society was organized for the purpose of placing orphans in the homes of good families. It was in Quincy also, in the year 1860, that the first orphan asylum was built. It was given the name it bears today, "The St. Aloysius Orphan Asylum," and was placed in care of the Sisters of Notre Dame. In September 1879 "The Pio Nono Orphan Asylum" was established at Piopolis under the care of the Sisters of the Precious Blood; and about the same time, "St. Agnes Orphan Asylum" was founded at Belleville in charge of the Sisters of St. Francis.

Soon after his consecration, Right Reverend Peter Joseph Baltes realized the need of an orphanage of more pretentious proportions than the small institutions that housed his scattered orphan children. Accordingly he selected a site, a block of ground on Prospect Street, opposite the Cathedral of SS. Peter and Paul in the Episcopal city of Alton. Title to this property was acquired by a deed of transfer dated April 11, 1883, issued by James H. Lea, to the Roman Catholic Orphan Asylum of Alton, Illinois. The old residence on this ground, occupied as a home by the family of James H. Lea for many years, was transformed into an orphanage almost without alteration, and on June 9, that same year eighteen orphan children were received from Piopolis and Quincy, the first inmates of the institution. At the request of the Bishop, the Sisters of the Precious Blood of Ruma, Illinois, had assumed charge of the new orphanage with its meager accommodations. The building was a two-story structure with a basement. On the main floor were the parlor, school room, sewing room, kitchen, and two small closets. The second floor consisted of four rooms, which were used as dormitories, and they were so crowded that they were uncomfortable and almost unsanitary. The basement served as a dining room, coal bin and storage rooms. Reverend James J. Howard had charge of the religious instruction of the children, and Very Reverend John Janssen, Vicar General and afterwards Bishop of Belleville, attended their temporal welfare. Mother Cecilia was the first Superioress, and she was assisted by Sister Bridget and Sister Mary Ann. A little later, Sister Pauline and Sister Mary Agnes were added to their number. Mother Cecilia remained at the orphanage twenty-seven years and directed its local affairs until her death in 1910. Mother Emilia succeeded her and was Superioress until 1921, when she was relieved on account of ill health. Mother Augusta was her successor, and at this time (1927) is still the local Superioress.

It had been the intention of Bishop Baltes to proceed with the erection of a new orphanage on this site as soon as possible. Death, however, overtook him before he could accomplish his purpose. Right Reverend James Ryan, his successor, manifested a deep interest in the orphans from the very beginning; and his special regard and affection for the fatherless little ones of his Diocese was evidenced all through his long Episcopal career. In the early nineties he received a bequest of $10,000 from Charles L. Routt of Jacksonville; and with it and some other funds he had been gathering for the purpose, he erected in the year 1896, the first unit of a new orphanage, on the northeast side of the old Lea residence. Reverend Thomas B. Cusack was at the time Chaplain of the or-

phanage and Superintendent of the new building, and the architects were Matthews and Clark of St. Louis. The Contractor was Charles F. Degenhardt of Alton, Illinois.

Ten years later in 1906, whilst Reverend Thomas Fennessy was Chaplain and Superintendent, Bishop Ryan erected a second unit of the orphanage, a more spacious addition on the southwest side of the Lea residence. Wessbecker and Hillebrant of St. Louis were the architects and Henry Wardein of Alton the contractor. The following year, 1907, the Bishop dismantled the old residence between the two new additions, and commenced a third unit, with plans and specifications drawn by J. L. D. McCarthy of St. Louis. Henry Wardein was the contractor. This addition, together with a boiler room, laundry and men's quarters, was completed early in 1908, and the new orphanage, with its greater conveniences, was ready for the accommodation of two hundred children. An attractive stone wall, six feet in height of Alton limestone, with embattlements, was built by the Bishop along the four sides of the property, completely inclosing the grounds, and affording the Sisters and children the convenience and enjoyment of undisturbed privacy.

Soon the new orphanage was filled and crowded to its utmost capacity with almost two hundred and fifty orphans, sent from all parts of the Diocese. In the year 1914, Bishop Ryan was contemplating the erection of a fourth unit, this time fireproof throughout, designed especially for the kindergarten and the younger children. Drawings and designs were being prepared, but work on this building was never begun. The world war and war time prices forced the Bishop to wait.

In December 1918, an epidemic of influenza broke out at the orphanage. It was brought there by two children whose mother had just died. As soon as the symptoms of influenza appeared in the children, they were immediately transferred elsewhere, but the germs of disease had been scattered, and soon one of the older girls and five boys were stricken, and three days later eighty children were victims of the dread disease. This number was soon increased to one hundred and eight, who were prostrated at one time, causing the greatest anxiety and even consternation. Reverend Michael A. Tarrent was Chaplain of the institution, and under the direction of Bishop Ryan, he left nothing undone to stem the tide of the terrible disease, devoting almost his entire time, day and night to the care of the children. As soon as they manifested any symptoms of influenza he would frequently carry them himself to the upper floor of the asylum, where they would be isolated as best they could from the other inmates of the building. Two or three times he was suspected of having contracted the disease himself; but it was at most in a very mild form, and so God spared him for many more years of useful service. Dr. G. Taphorn, who had looked after the welfare of the orphans during some thirty years and more, visited the asylum three and four times daily, and brought with him not only his skill and ripened experience, but his unpretentious kindness and devotion. The memory of his untiring solicitude is still treasured at the orphanage; and the recording angel of the better world has surely kept a record for a fit reward hereafter. The

services of several trained nurses were secured. Amongst them were Miss Koeller, Miss Berghoff, Miss Candy, Miss Zimmer and Mrs. Manns, and others. Sister Victorine, the Superioress of St. Joseph's Hospital, came twice a day in the beginning to direct the nurses and to establish a system for attending the children.

It was almost impossible to isolate the children properly, owing to their large number and the cramped quarters of the institution. Not only the dormitories, but the halls and corridors were filled with the cots of the fevered little ones. The good Sisters were untiring in their labors and their prayers. The epidemic raged violently for about three weeks, but some of the children were bedfast and helpless until the early spring of 1919. The disease was very treacherous, and elsewhere it claimed its victims by the score, but here at the orphanage, under such excellent care, only two cases proved fatal.

As soon as the anxiety and excitement caused by the epidemic had subsided, Bishop Ryan began again his plans for a new building. On January 10, 1919, he wrote a letter to his priests, in which he declared that: "The influenza has so crowded the orphanage as to render imperative no further delay in the new building for the little ones and for infirmary purposes, to be fireproof and complete in itself, and to cost some seventy or eighty thousand dollars." "To secure this sum it is proposed," he said, "to use in each parish the same organization as in the United War Work Campaign, and to proceed to a thorough canvass at once throughout each parish for subscriptions, which, if necessary, can be paid in two or three installments. Cash, however, advanced at once will be of greatest advantage in saving borrowing and interest. Prompt publication will be made, beginning with advanced receipts from each parish, with special mention of subscriptions from $100 to $1,000 or over."

On January 28, 1919, he wrote again, declaring that it was found necessary to enlarge the main structure and that it would entail a cost of $150,000. He also at this time gave a list of subscriptions, adding that "The Cathedral in Alton, though by no means the largest or wealthiest, leads the congregations." Another letter was sent by him to his priests and people on March 20, 1919. In the meantime plans were changed completely. The Bishop was contemplating the purchase of a new and more dsirable site for a new orphanage. The priests in Alton, especially the Chaplain of the Asylum, urged him not to hesitate, assuring him that the whole Diocese would be with him, and that funds in large sums would be forthcoming. A new and choice tract of land, containing about thirteen acres, fronting on State Street in the 1400 block, was purchased by the Bishop as a site for an entirely new orphan asylum. Title to this property was acquired late in March, 1919, and work was started at once. The Architects, Wessbecker & Hillebrant, were directed to draw plans and specifications for a modern and up-to-date building, large enough to house four or five hundred children. In his letter of March 20, 1919, the Bishop stated that three hundred thousand dollars, in the opinion of the architects, would hardly be sufficient to meet the requirements for the immediate future, adding: "The Alton Diocese, I now know, both can and will supply this sum with ease. There can be nothing better for

Catholic Children's Home, Alton—Class Groups

Catholic Children's Home, Alton, Ill.—Dormitory, Infirmary, Class Room, Kindergarten, Dining Room, Play Room, Kitchen, Laundry.

the soul than at least once in life to go outside of self and the range of self, family and parish—since parish work is serving oneself—in order to make a great thankoffering to Almighty God, a big substantial portion of the means wherewith in His Providence, He has endowed one in Stewardship. And there can be no better occasion for such offering than the crisis at the orphanage. A gift to the orphan is a pure gift to God. It clears away the mists from mind and heart and shows life to be meant not merely to add money to money or acre to acre. In the soul especially, where the good seed of early days has been allowed to languish amidst, the worldly cares and business, a big whole-souled gift to the orphans produces often a wonderful effect. The hand of the Christ, which has reached down through the centuries, and in the person of the priest touched that soul with the waters of Baptism and the chrism, seems again to quicken it and renew the vision of youth, and brings God, His angels, His Saints and His heaven around his pathway through life. 'Whatever you do to the least of these little ones, you have done unto me,' says the Savior. The campaign is doing well. As usual, the main body of the people show a splendid generosity. The only lack still is that those with largest means have not yet come forward with correspondingly large gifts. This is no doubt partially due to the gradual development of the full situation. Now that the whole of it is clearly before them the more generous spirits will come forth as many have already done. There will surely be a grand array of noble gifts at the next announcement. The pastor will always be ready to welcome such gifts and all increases; it is even his duty to prompt them as occasion or opportunity offers or can be made. The principle always is a worthy substantial gift according to means in view of the purpose and occasion." In this letter Bishop Ryan stated that "William Bose of SS. Peter and Paul's Parish, Springfield, leads the subscription to date with $5,000 and is known for his liberality in parish and neighborhood."

On May 31, 1919, the Bishop wrote: "By the next announcement, July 15, the contract shall, with the blessing of God, have been let . . . as heretofore the great body of the people are doing their part nobly. But the real wealth of the Diocese has not yet spoken adequately. 'Suffer the little ones to come unto me' says the Savior. Who shall do this for God's orphans more than those whom He has endowed with abounding means? Yet there are scores upon scores of rich farmers and business men throughout the Diocese, who have as yet contributed nothing or only the veriest trifle for their wealthy stewardship. That they will yet respond worthily to the pressing occasion is confidently expected, as the matter unfolds before them. The need to their own souls of this Thank offering to God is greater even than the material needs of the orphans; and this should be an incentive to the Pastor. Much time, patience and kindly discussion are requisite on the part of the priest to open out the mind and heart to the nature of such offering . . . for education in the cause besides the main reason."

In a letter dated October 21, 1919, the Bishop wrote: "The bids are in, and it is evident that the contract for the building alone will call for $400,000; and the equipment, including chapel fitting, elevator, heating, lighting, fur-

nishing, fencing, drainage, etc., will require a further larger sum. Clearly, therefore both parishes and individuals must exert themselves to the full and the priest and assistants, spare no effort in reaching everyone doing for self. The call now is still especially to the well-to-do—who have practically done nothing proportionate to their means—which is really astounding. They should treble or quadruple their gifts at once, and then think over an offering for the coming year, worthy of the cause and of the abundance wherewith God has endowed them. The soul that is dead to the cry of the orphan needs look to itself; it should rouse, shatter the crust of worldliness that has encompassed and straightened it, and clear the mists from the eyes. Let the Holy Spirit touch the soul and lift it for once in life to a genuinely great large hearted Thank offering to God in His orphans, and it will find therein cause for joy and gratitude in all its after days."

These paragraphs are specimens of the appeals made by Bishop Ryan in his letters at frequent intervals during the year 1919. He directed that his letters should be "Read carefully and distinctly at each of the Masses on Sunday, and then printed abundantly and distributed, first through the school children, later at church, so that every member might have a copy in hand for information and thought."

The Diocese made a noble response to the Bishop's appeal. Only a few parishes were lagging. The sum of $355,448.73 was received at the Chancery office during the campaign year 1919. This money was invested at once in Liberty Bonds and Treasury Notes, and a goodly amount of interest was received before payments on the new building fell due. Another sum of nearly $150,000 was paid as the work proceeded. The limestone foundation, comprising the basement and ground-floor was built during the year 1920, by the Duffner and Stecker Construction Company of St. Louis, Missouri, at a cost, including the site, of about $117,000. Owing to the excessive price of materials and labor the contract for the superstructure was not let until the Spring of 1922. The Wimmer Contracting Company of St. Louis was the successful bidder. The total cost of this new Diocesan institution was a little more than half a million dollars. It is fireproof throughout, and is supplied with an elaborate and most modern equipment. It is ample enough to house five hundred children, and is still in charge of the Sisters of the Precious Blood, whose number has increased to twenty-four. It was completed in the early fall of 1923, entirely free from incumbrance. The orphans moved into it in September of that year, three months after the death of Bishop Ryan, their friend and benefactor.

The orphanage is a magnificent structure and is very imposing. Strangers passing by stop to admire it. It is built on an eminence quite a distance from the street, in the midst of a grove of oak trees, centuries old. The foundations and walls of the first story are of Alton limestone, and the superstructure is of a mellow buff tinted impervious brick. The architecture is a modified type of Gothic. The Gothic entrance is high and massive, and is constructed of cut Bedford stone and granite. The building is five stories high, has a frontage of three hundred feet, and the wings on either side have a depth of one hundred

feet. The chapel, of which only the basement has been completed adjoins the center of the building in the rear, 108 feet long and 60 feet wide. The distance from the door of the front entrance of the orphanage to the far end of the Chapel is two hundred and nine feet. The basement of the Chapel is used at present for church services. Later on it will be an auditorium for entertainments, commencements and kindred purposes. The second floor of the orphanage is the main floor into which the front entrance opens. It contains the offices, archives, parlors, library and museum, the chaplain's quarters, nurses' station, class rooms, ladies' sewing room, a detention ward for new arrivals, and the principal part of the kindergarten accommodations.

On the first or ground floor, under a part of which is a basement, are the kitchen, equipped with the most modern electric machinery and mechanical devices for cooking and preparing food, dining rooms for Sisters and children, bakery, cold storage rooms, a canning kitchen, shoe shop, lavatories, play rooms, and visitors' rooms where friends and relatives can meet the children.

The third and fourth floors are used principally for dormitories. The Sisters' apartments with a Sisters' Community hall and a number of individual rooms, are in the center of the building on the third floor. The nursery for infants and children under three years of age, is on the fourth floor, as is also a sewing room, a recreation room, and sleeping apartments for the older girls.

The fifth story extends over the center of the building only, and is used exclusively for an infirmary. It is well supplied with conveniences for the sick, including a well lighted table and instruments for minor operations. It is completely isolated, and if needs be, can be reached from the outside. It has sun porches for the convalescent, who can enjoy the sunshine and the pure fresh air, and gaze complacently upon a beautiful panorama of the hill city of Alton, the winding Mississippi, and the green grain laden table lands beyond as far as the eye can reach, to the distant waters of the Missouri. The laundry, quarters for the hired men, boiler and machine rooms and coal bins are in a separate building at the rear of the chapel.

The orphanage is an enduring monument to Bishop Ryan, whose heart and soul were in it, and whose solicitude for the orphan children endured to the last. It is also a most expressive testimonial to its Chaplain at the time, Reverend Michael A. Tarrent, who had pleaded for a new building on a new site, who selected the grounds and effected their purchase, who directed the architects in preparing the plans and specifications and who watched, day by day, the stone and brick, the concrete and steel, as the building grew up to its present artistic proportions, "A thing of beauty and a joy forever."

ST. VINCENT HOME, QUINCY, ILLINOIS

Established in 1884.

St. Vincent's Home and Infirmary is one of the numerous charitable institutions in the city of Quincy of which her citizens are justly proud. This institution offers a home and a refuge to such of human mankind who either through misfortune or other adversities of life are thrown upon the merciful

charity of their fellowmen. To alleviate the miseries and adversities of such unfortunate ones and to offer them as much as possible the benefits of their own former home, St. Vincent's Home was established in Quincy. God only knows how many poor and shipwrecked wanderers have found a place of rest and contentment inside its walls through the kind and merciful administration of the good Sisters who conduct this Home.

It was in the year 1884 that Reverend Joseph Still at that time Pastor of St. John Church, conceived the idea to establish a Home for old and infirm people in his parish for the benefit of homeless people not only for members of his own parish but for the people of Quincy and surrounding places as well. The Sisters, called the Poor Handmaids of Jesus Christ, whose Mother-house was in Fort Wayne, Indiana, followed his invitation, since the object of their work is principally the care of the orphans, the sick and infirm and the homeless. On the 4th day of April, 1885, a small band of three Sisters, under the leadership of Sister Eulogia, arrived in Quincy and acquired the old Cox homestead on Tenth and Sycamore Streets for $7,000, and in addition to the old homestead a three-storied brick mansion, a new wing was built 42x60 feet, containing a number of rooms for the housing of the inmates, costing $10,000.

This was the beginning of St. Vincent's Home, an institution which from the very first up to the present day has ever increased in popularity, and ranks among the foremost of the charitable and benevolent institutions of Quincy. In 1890 the small colony of inmates which had started with three old persons in 1885 had increased to the number of forty-four, and consequently more rooms had to be provided for the ever increasing number of inmates and Sisters, and in 1897 when more than seventy-five people had to be accommodated, a new wing was added at a cost of $35,000. This new addition also contained the new chapel which had become necessary for the better accommodation of the constantly growing number of inmates, and also for the needs of a larger number of Sisters. The new chapel was enriched by many beautiful donations and presents by friends and benefactors of the Home, such as altars, statues, windows, vestments, etc. On account of the continually growing popularity of the Home it again became necessary to increase its capacity, and in 1912 another new addition was built at a cost of $25,000, containing rooms for a resident chaplain, dormitories for the Sisters, dining rooms for the inmates, a large kitchen and pantries, also a bakery and storerooms in the basement and a large boiler room with two boilers. In 1907 a new laundry with modern machinery was built at a cost of $9,200.

In 1915 a new elevator was installed at a cost of $1,000 and in 1916 a number of lots in Calvary Cemetery were purchased for a burial place for the deceased Sisters and inmates of the Home, and an appropriate monument representing St. Vincent de Paul was erected on same. In 1917 a set of new Stations of the Cross, costing $750 and in 1921 a new organ costing $800 were presented to the Chapel by some friends and benefactors of the Home.

The first Mass in the old Chapel on the occasion of the opening of the Home in 1884 was celebrated by Reverend P. Andrew Butzkueben, O.F.M., Pastor of

Alton—New Ursuline Convent and Mother House, Rev. J. R. Molony, Chaplain, Novitiate, Old Ursuline Convent . . . Quincy—St. Aloysius Orphanage . . . Quincy—St. Joseph's Home for Girls, Dining Room.

St. Francis Church, and Reverend Theodor Bruener, Pastor of St. Boniface Church, preached the sermon at the dedication and blessing of the Home and chapel. On the occasion of the blessing of the new chapel, November 14, 1897, Very Reverend M. Weiss, Pastor of St. Boniface Church performed the blessing, Reverend Joseph Still, Pastor of St. John Church preached an appropriate sermon in German and Reverend P. Nicholas Leonard, O.F.M., Rector of St. Francis College preached in English.

Reverend H. Frohboese, an old retired priest, living near the Home, acted as Chaplain for five years up to the time of his death. Afterwards Reverend Joseph Still, Pastor of St. John Church and his Assistants provided the Sisters and inmates of the Home with religious services. Reverend Joseph Locher, Reverend F. X. Sturm, Reverend Aug. Gorris, Reverend A. J. Stengel, and Reverend Jos. Postner, the successor of Reverend Joseph Still as Pastor of St. John Church and his Assistants, Reverend August Hohl, Reverend Joseph Reis and Reverend P. Bernard Zehnle, O.F.M., of St. Francis Monastery succeeded one another, until on July 1, 1920, Reverend C. Krekenberg, who on account of his health had just before resigned as Pastor of the Sacred Heart Congregation of Springfield, Illinois, where he had worked for thirty-six years, was upon his own request appointed by Right Reverend Bishop Ryan of Alton as resident Chaplain of St. Vincent's Home, which position he still occupies.

The first Superior was Sister Eulogia, who took charge of the newly acquired property and Home April 5, 1885; she was succeeded by Sister Eudoxia, Sister Ansberta; Sister Facunda, Sister Romana, Sister Elizabeth, Sister Anastasia and the present Superior, Sister Placidia. The number of Sisters ministering to the needs of the inmates is nineteen, and the number of inmates at the present time is one hundred and sixty, of whom twenty-two are non-Catholics. God bless all the benefactors of the Home.

ST. LAWRENCE SOLDIERS' HOME CHAPEL, QUINCY, ILLINOIS
Established in 1895.

Reverend Joseph Locker acted as Chaplain of the Soldiers' Home from 1890 to 1895. He officiated there every second Sunday—one Sunday at St. Vincent's Home, the next at the Soldiers' Home and so on. Reverend J. P. Kerr, Pastor of St. Peter Church, Quincy, succeeded Father Locker in 1895 and continued to minister to the Old Soldiers until 1907. Reverend John Brennan, Pastor of St. Rose Church, Quincy, Illinois, succeeded Father Kerr as Chaplain in 1907 and continued to take care of the Old Boys in Blue until 1917.

On April 1, 1917, Right Reverend James Ryan, D.D., on request from the State Officials at Springfield on representation from Captain John Andrew, Superintendent of the Soldiers' Home appointed Father Montruchio as resident (the first resident Catholic Chaplain) Chaplain of the Soldiers' Home. Father Montruchio served until July 24, 1916, when he was transferred to Taylorville, Illinois. The Bishop then appointed Reverend Bernard Lee as Chaplain and he served until March, 1917, when he was transferred.

The Bishop next appointed Reverend Martin J. Foley, then Pastor of St.

Mary Church, Pittsfield, Illinois, also Editor of the Western Catholic, as successor of Father Lee. Father Foley still ministers to the Old Boys in Blue.

During the present incumbent's term, the chapel has been beautifully decorated, new vestments secured, valuable statuary installed, an artistic tabernacle safe purchased—in a word the Old Boys in Blue have a real Chapel where they may visit their Eucharistic King and with Him talk over their business covering interests that extend into eternity.

During Father Foley's Chaplaincy at the Home, some twenty converts have been received into the Fold. Some of these converts have been called Home by the Master; but few remain and none is more happy than they when the Old Boys in Blue gather round the Chapel Tabernacle to think and dream and talk of the eternal years.

ST. JOSEPH HOME

1315 N. 8th Street, Quincy, Illinois.

Established in 1920.

St. Joseph Home for girls owes its existence to the generosity of the Ricker family and the zeal of Reverend Father Aurelius, O.F.M. After the death of their mother, the late Mrs. H. Frank J. Ricker, Sr., her daughters, Mrs. Josephine Doerr, Mrs. Euphemia Fischer, and Mrs. Herman Heintz, desired to donate their old homestead for charitable purposes, on the condition however, that the property itself should be used, but should not be sold under any circumstances. In 1920 when the opportunity presented itself Father Aurelius, O.F.M., Guardian of St. Francis Monastery, Quincy, Illinois, took it in charge, to be used for a working girls' home. Father Aurelius had previously consulted several business men in Quincy about erecting such an institution and as these gentlemen believed it would prove a great asset to the city, Father Aurelius built an addition on the south side, three stories high and containing 35 rooms, at a cost of approximately $52,000.00. Large donations had been promised for this building, but the sum collected did not cover one-third of the expense. In the course of a year Father Aurelius' health failed and he was obliged to abandon the work.

The Franciscan Fathers later asked the Sisters of the Poor of St. Francis, of Hartwell, Cincinnati, Ohio, to take charge of the home. The property was transferred to them by deed by Mrs. Josephine Doerr, Mr. and Mrs. Herman Heintz, Mrs. Euphemia Fischer having died before the deed was executed, her heirs, complying with their mother's wish gladly donated their share of this property. On November 28, 1922, at 9 o'clock the home was blessed by the Reverend Martin Strub, O.F.M., Provincial of the Sacred Heart Province. After the blessing of the home, Solemn High Mass was celebrated by Reverend Father Optatus, O.F.M., assisted by Reverend Peter Crumbley, O.F.M. Deacon; Reverend Samuel Macke, O.F.M., Sub-Deacon and Reverend Albert Bruesserman, O.F.M., Master of Ceremonies, several of the local clergy were present in the Sanctuary. Reverend Peter Crumbley, O.F.M., delivered the sermon. The ceremonies closed with Benediction of the Blessed Sacrament and the Te Deum.

A very large number attended the services and the home was open for inspection for the three following days.

This property occupies the entire city block, between Spruce and Sycamore and Seventh and Eighth Streets and was bought in the spring of 1863 by the Hon. Orville H. Browning for $30,000.00. Orville H. Browning was one of the pioneer settlers of Quincy, coming here in 1835. He built one of the early log cabins, a two story one, with outside stairs to the second floor, situated north and west of the Female Seminary. This was not taken down until early in the 70's. In 1854 he put up what was at that time a palatial house with large outside pillars, much used at that time. It faced on Hampshire Street and the sidewalk leading to it may yet be seen in the St. Boniface School yard. This is where President Lincoln and Douglas and other celebrities were entertained. In 1861 Mr. Browning was appointed as United States Senator from Illinois to fill the unexpired term of Stephen A. Douglas, taking up his residence then in Washington. Later he sold the place which was afterwards used as a conservatory of music and was destroyed by fire in 1906. During his senatorship he returned here once for a visit and at that time, he with Judge Sibley thinking they saw a future for the North End bought adjoining blocks on Eighth Street. After the assassination of Mr. Lincoln and when Andrew Johnson occupied the presidential chair, the new President put Senator Browning in his Cabinet as Secretary of the Interior. His term expired in 1868 and he came back here to live in the new house, between Spruce and Sycamore Streets and Seventh and Eighth Streets. He died there on August 11, 1881. After his death it was found that through the investments of his son-in-law, Orrin Skinner, the estate was insolvent and his widow was homeless. Brokenhearted and helpless in her old age, she undertook to keep boarders in the row on Jersey Street, just east of the Wabash freight yards, but survived only a few years.

The property under sheriff's sale was bought by H. F. J. Ricker, Sr., for $11,000.00. Mr. Ricker went there with his family to live in 1888. He died in 1904 and his wife died in 1907. The original residence contained nearly twenty rooms. The two large parlors have been converted into one spacious assembly room for the girls and the three bed rooms on the second floor have been converted into an attractive chapel, able to accommodate one hundred persons. The remainder of the original building is used exclusively by the Sisters. The home accommodates about sixty girls. The Franciscan Fathers from Quincy College have charge of the Devotions at the home.

Miss Julia Sibley, whose father, the late Judge Joseph Sibley, owned the adjoining block, and whose old family home, an imposing brick residence still stands there, wrote the traditions which refer to Senator Browning and the Browning Home.

ST. JOSEPH HOME FOR THE AGED, SPRINGFIELD, ILLINOIS

Established in 1903, Rebuilt in 1925.

The Catholic Church, in accordance with the spirit of her Divine Founder, is ever solicitous for the neglected ones of her flock. No class is without the pale

of her tender care; just as she receives into her arms the motherless babe first opening its eyes upon the world so too she soothes the sorrows of the aged and tenderly closes the eyes of those about to return to their Maker.

She accomplishes this mission of charity through the benevolent institutions of all kinds which she has established within her fold. One such institution is St. Joseph Home for the Aged.

The late Thomas Brady inspired by the charity of his Master provided in his last will that seventeen thousand dollars should be used for the endowment of an institution for the care of the aged to be erected in Springfield, Illinois.

The late Right Reverend James Ryan, D.D., Bishop of Alton, eager to accord with the benevolent wishes of the donor immediately authorized the Very Reverend Monsignor Timothy Hickey, V.G., to take steps toward accomplishing this task. Monsignor Hickey, with his usual good judgment and keen appreciation noted the good results of the work of the Sisters of St. Francis in charge of the St. Joseph Home for the Aged in Peoria, Illinois. Upon invitation of Most Reverend John Lancaster Spalding, D.D., he visited that institution and was so pleased with his investigation that he invited the Sisters to open a similar institution in Springfield, Illinois. The wisdom of his choice is evident in the results of their twenty-five years of labor which have passed since the opening of the home.

The Sisters attribute their phenominal success—next to Providence—in no small measure to the substantial support, financial and moral, accorded them by the late Right Reverend James Ryan, D.D., Bishop of Alton, Monsignor Hickey, his devoted assistant and Father Louis Hennsen, who gave his all that the home might prosper.

Acting on the advice of Monsignor Hickey and with the approval of the Right Reverend Bishop the Wabash Hospital was purchased in May, 1903. The building was formally opened in October, 1903, and served as the first St. Joseph Home. It was not long however until the building proved too small to accommodate the increasing number of applicants, and in May, 1915, the adjoining residence was purchased thus temporarily satisfying the need. The relief was but temporary. Sixty-two residents necessitated crowding, but the diocese could not be asked to assume the burden as it was then occupied with the erection of a home for the orphan. Scarcely was the work completed when our Beloved Bishop was summoned to his eternal reward, and so the aged people must again wait for better accommodations.

The consecration of our present zealous Bishop, The Right Reverend James A. Griffin, dispelled the gloom occasioned by the death of the lamented Right Reverend James Ryan. Shortly after his installation as Bishop of Springfield the needs of the St. Joseph Home was placed before him. For his Lordship to know was to act. Immediately he took steps for providing the funds necessary to erect the present magnificent two hundred fifty thousand dollar structure. The success of the undertaking was due in great measure to the personal interest of his Lordship, for everything concerning it was done under his direct supervision. To this must be added the sacrifices of the clergy and the generosity of

the laity. Among the latter special credit must be given to the Knights of Columbus, the Catholic Women's Coterie and Miss Maude Burke.

About three miles south of the original St. Joseph Home an ideal site for a new building was chosen. Ground for the erection of the present home was broken July 1, 1925; the corner stone laid October 7, 1925; and the dedication ceremonies took place on September 12, 1926.

Since the opening of the home in 1903 over four hundred aged people have been cared for. At present there are eighty-seven inmates.

Until 1924 the home was attended from the Immaculate Conception church and since then has had a resident chaplain. The present chaplain is Reverend A. M. Jascke.

And now while the Springfield Diocese, on its seventy-fifth anniversary, is in jubilation over the dedication of the stately cathedral which now adorns the site of the old St. Joseph Home, the home not only shares the joy of this event but has the additional joy of celebrating the twenty-fifth year of its own existence.

ST. JOHN GIRLS' HOME

Springfield, Illinois. Established in 1928

After the Right Reverend Bishop, James A. Griffin, had a chance to make a survey of conditions in Springfield, he saw the need of a home for working girls. On account of the many calls which were made upon him and demanded immediate attention, the idea of such a home was not worked out at once. He never gave up the idea however but only waited for a suitable opportunity.

When the new Cathedral was begun, a large residence was removed from the premises to a lot one block East—the corner of Seventh and Cass Streets. Into this residence the Bishop himself moved, together with the Chancery Office and his clerical force.

It was while living here and watching his new residence grow up at the side of the new Cathedral that he saw definitely how he could begin this work of giving a home for protection to the working girls of the city. He would give his old residence for the purpose. With this in mind he spoke to the authorities of the hospital and asked the Sisters to take over this work. The Bishop offered them his home and every other aid in his power to make it a success.

The Sisters seeing the wonderful opportunity of doing good consented to start the home. The Bishop was eager to get the work started, so he vacated his old home at once and moved into his new residence before it was even completed.

The residence on Seventh and Cass Streets, therefore, will hereafter be known as St. John Home for Girls. It is one of the old large residences of Civil War days; the spacious rooms have been remodeled, new partitions have been put in, together with shower baths, laundry, and all the other conveniences, necessities and comforts of a thoroughly modern home. When finished it will accommodate about eighteen or twenty girls, besides the personnel of the home.

It is the purpose of such a place to care for girls whose home is outside of

the city and have come to Springfield to work and live. All classes of girls will be cared for—the teacher, stenographer, clerical worker, graduate nurse, factory worker, etc.

It is hoped to take care of these girls in the Home as they would be taken care of in their own homes. They will be surrounded by the influences of a good home, good company, and protected as far as possible from the many dangers and pitfalls that tend to lead our young women astray. The Sisters hope to take the place of a mother to the girls.

In all the larger cities of the country, these homes have been opened for the working girls, and the Sisters in charge of the various homes have assured us that the results are gratifying. We feel very much encouraged and hope to obtain like results. The Home was opened June 13, 1928.

Sister Anastasia, R.N., was appointed the first Superior of the Home, to whom all communications concerning the Home should be addressed.

THE SPRINGFIELD APOSTOLATE

(Originally the Alton Apostolate)
Established in 1908.

The Catholic University at Washington, D. C., in all its departments held a high place in the estimation of Bishop Ryan. He rendered support to the University in a practical way by sending students there nearly every year. The Apostolic Mission House also attracted his attention. In all probability it was the Bishop's interest in this great institution, coupled with his zeal for the non-Catholic people of his diocese that aroused in his mind the idea of establishing a mission band in his diocese.

Reverend J. J. Driscoll was the first one to whom the Bishop spoke about beginning a mission band. Father Driscoll in turn called into consultation Reverend Daniel J. Ryan. In view of many things, the advisability of a Mission Band in the Alton diocese might have been a matter of conjecture, but in the hearts of these two young pastors, "there were no misgivings." "With the enthusiastic encouragement and blessing of Bishop Ryan," Father J. J. Driscoll, then pastor at Jerseyville, now pastor of St. Peter's Church, Quincy, and Father D. J. Ryan, then pastor at Auburn, now superior of the Mission Band and pastor of St. Joseph's Church, Granite City, went to the Mission House at Washington, D. C., in October, 1907. Here they prepared themselves for every sort of missionary activity by a thorough course under the great and holy Father Walter Elliott, a pioneer Paulist priest in the field of non-Catholic mission work.

After leaving the Mission House in the spring of 1908, Fathers Driscoll and Ryan, well equipped with learning and zeal, took up the actual mission work. In the spring and fall they gave their time and talent to this great labor, at the same time continuing as pastors in Jerseyville and Auburn. While they were away for missions, their assistants took care of their parishes.

As need for reinforcements was being felt to meet the increasing demand for their services, Father George Hensey, pastor at Beardstown (now pastor of St.

Mary's Church in Carlinville), who shared their interest in the work and enthusiasm for it, joined forces with Fathers Driscoll and Ryan, after a term of preparation at the Mission House.

This band of three young, able and energetic missionaries pursued the work of the Apostolate with untiring zeal for several years. While their work for the most part was restricted to the Diocese of Alton, they were not infrequently called into neighboring dioceses and neighboring States.

They conducted in all about sixty missions, many of them entirely for non-Catholics. The records of these Missions show that many fallen-away Catholics were restored to the practice of their religion, children and adults prepared for First Communion, and more than one hundred non-Catholics left with the pastors for the completion of their religious instructions. They left a high standard and a splendid record in all their work.

When Father Driscoll was made pastor of St. Peter's in Quincy, his time was required for his own parish. But Fathers Ryan and Hensey carried on, with occasional help from Father Driscoll. Father Ryan was appointed to Granite City in 1913, and he found that all his time was required for his parish. The mission work, therefore, was practically at a standstill for a few years.

A revival of the old mission spirit took place in 1920. Bishop Ryan sent for Father Ryan to make him head of the mission band with headquarters in Granite City. The plan of having the members of the mission band stay in their respective parishes had not been entirely successful. The new plan of having all the members of the band live in the same house has proved most successful.

October 1, 1920, at the request of Father Ryan, the Bishop appointed three new missionaries, Fathers William T. Sloan, David L. Scully and John B. Franz. They immediately went to the Apostolic Mission House, Catholic University, Washington, D. C., for training under the same Father Elliott who had trained the original members of the Alton Apostolate.

The following is a brief summary of their activities since their return from Washington to Granite City in May, 1921. The first year they conducted fifteen missions, seven retreats, ten Devotions of Forty Hours, and they preached at many special occasions. The next year they conducted nineteen missions, twenty-one Devotions of Forty Hours, three retreats and they preached at many special occasions. The next year they conducted seventeen missions and ten Devotions of Forty Hours and many special occasions.

October 1, 1923, Father George H. Powell was sent to Washington to the Mission House. July 1, 1924, Father Powell succeeded Father Sloan, who was transferred to the pastorate of Virden. November 1, 1924, Father Scully was transferred to the pastorate at Madison. The present personnel of the Mission Band, therefore, is made up of Father Ryan, superior and Fathers Franz and Powell.

The following is a summary of the engagements of the Mission Band since it was re-organized in October, 1920:

Missions, 57; Forty Hour Devotions, 58; Thirteen Hour Devotions, 17; Retreats, 19, and numerous special occasions.

SOCIETY FOR THE PROPAGATION OF THE FAITH AND THE ASSOCIATION OF THE HOLY CHILDHOOD FOR THE DIOCESE OF SPRINGFIELD, ILLINOIS

Established in 1925

The Motu Proprio "Romanorum Pontificum" of His Holiness, Pope Pius XI. says: ". . . We, following the example of Our predecessors, wish that all the Catholic missions be assisted by a contribution of the Catholic universe and that all the alms, no matter how small, given by each of the sons of the Church, be gathered together into one fund placed at Our disposal and that the Sacred Congregation of Propaganda, to be distributed, in proportion to the needs, by a committee appointed by Us. . ."

"In order to carry out Our design We prefer, instead of founding a new organization, to bring more into conformity with the present times and circumstances the Society for the Propagation of the Faith and to transfer the seat of its administration to Rome, the capital of the Church. Endowed thus with the prestige of Our own authority, it will become the pontifical instrument to centralize the alms of the faithful intended for the missions. . . ."

"We feel confident that Bishops and Prelates will assist Us in this task with all their zeal; if this association, of such auspicious timeliness and which is as dear to Us as to Our predecessor, does not yet exist in their dioceses, let them hasten to establish it. . . ."

At the convention of the Hierarchy of the United States at Washington in September, 1924, His Excellency, the Apostolic Delegate, in response to the request of the Holy See, asked that the Society for the Propagation of the Faith be established in every diocese with a Diocesan Director, and in every parish in the diocese with the Reverend Pastor or his Assistant as parochial director.

Complying with the earnest desire of the Holy Father and the request of the Apostolic Delegate, Right Reverend Bishop Griffin opened a Diocesan Office for the Propagation of the Faith and the Association of the Holy Childhood at 1301 W. Monroe Street, Springfield, Illinois, March 1st, 1925, with Reverend William T. Sloan as Diocesan Director.

In presenting the work of the Society to the Pastors of the diocese, the Director urged that every parish in the diocese be formally organized on the first Sunday of Lent of that year and that to be designated as "Mission Sunday." He planned to follow up this work with visits to as many parishes as possible to urge interest and activity in the mission cause. The response was not what had been hoped for nor the early results as gratifying as might have been expected. As the work progressed the outlook became brighter and the success of the organization in the diocese assured. After seven and a half months of organization work the records show that sixty-one parishes have been visited by the Director and the purpose of the Society, with the advantage of membership in it presented to the people. Eighty-six parish branches have been established. Eighteen thousand two hundred and eighty-four dollars have been sent through the diocesan office and unpaid pledges total five thousand dollars. This sum does not include several thousand dollars which have been collected in the diocese during this time

for the missions, either by missionaries themselves or the pastors who have sent their contributions directly.

The organization of the Holy Childhood Association has been carried on jointly with that of the Propagation of the Faith. It might be termed the Junior Branch of the Society for the Propagation of the Faith. It has been established in sixty-for parishes of the diocese and has contributed twelve hundred dollars through the diocesan office.

THE SACRED HEART MISSION HOUSE AT SAINTE MARIE, ILLINOIS

(Sacerdotes Cordis JESUS, S.C.J.)

Established in 1925

The international character and fame of the Society of the Priests of the Sacred Heart, as Educators and Missionaries have long been well known throughout the old world. Having completed a half century of missionary work in Africa and in the Orient besides establishing missions in Europe as well as in the southern part of the Western Hemisphere they have now extended their labors to the United States.

When Right Reverend J. J. Lawler, Bishop of Lead, in South Dakota, asked the German Province of the Priests of the Sacred Heart to take over missionary work among the poor and much neglected Indians of the Lower Brule and Cheyenne River Reservations, they could not resist the urgent call for help and assistance.

The Superior heartily and readily accepted, sending three priests of the Society, who made their home among the Sioux Indians of South Dakota in March, 1925.

Mission Stations were established at La Plant, Cheyenne Agency and Lower Brule. An immense territory of over 4000 miles was confided to their care. Other fathers came to their assistance, and a boarding school for Indian children was established at Chamberlain.

Soon after, other bishops feeling the need of priests in their own dioceses asked for assistance, while the Holy Father, confiding to their care two new mission fields in Africa and Australia, expressed the desire to have their missionary activities extended to the Philippine Islands and China.

To comply with the various demands and needs a new preparatory seminary was an urgent necessity. It would be more efficient and convenient to educate the necessary vocations in the United States, a country of unlimited possibilities, than the importing of other fathers and missionaries from Europe. Thanks to Divine Providence, this plan has quickly produced results. A beautiful location for the new preparatory Seminary was found at Sainte Marie, Jasper County, in the Diocese of Springfield, Illinois.

When in March, 1925, on the Feast of St. Joseph, the newly appointed Superior, Reverend F. Charles Keilman, S.C.J., arrived at Ste. Marie, he was favorably and greatly surprised. He found for himself and the community a ready made home, with almost twenty well preserved and apparently new rooms that had served as a hospital for Sainte Marie and Jasper County.

The greater part of the adjoining building, the former home of Mr. Joseph Piequet, given to the Sisters of St. Francis, had to be replaced by a new brick house, the foundation stone of which was laid in April, 1927. On September 9th of the same year the opening of the new preparatory institution was effected. Many strong and healthy boys applied for admission and were accepted. Five priests and one lay teacher are now engaged in educating these young men for the missionary life.

Beginning with the first and second year of a higher education, the faculty will be gradually increased, so that one or two more courses might be added each year, until it has developed into an up-to-date preparatory seminary for the candidates of the society.

It is to be hoped that this new foundation in southern Illinois will awaken and foster greater interest in the propagation of our Holy Faith, and develop many priestly vocations not only for the Foreign Missions, but also for the needy mission districts and dioceses of our own country. It is also the wish and earnest desire of the Priests of the Sacred Heart to give a chance to the poor, deserving and well recommended boys to become priests and missionaries who, as the messengers of Christ, help to defend and extend God's Kingdom on earth.

The Right Reverend James A. Griffin, Bishop of Springfield, not only approved of the new institution, but gave with his blessing very kind words of encouragement. Thanks be to His Lordship and to the Sisters of Springfield for their kindness and generosity in donating the former hospital for missionary purposes.

CATHOLIC SOCIAL WORK

Springfield, Illinois. Established in 1925.

The Catholic Social Service was organized in Springfield in the early part of the year 1925, at the suggestion of Right Reverend James A. Griffin, under the direction of Reverend J. C. Straub. Miss Elizabeth Kuhlman as the first Catholic Social Worker began her duties March 1, 1925.

It was the intention of the Bishop to thoroughly organize and establish this field of work in the city of Springfield and later on to extend it throughout the diocese.

An office for the Social Service headquarters was furnished at St. John's Hospital. The expense for the first year was borne by the Bishop through the Chancery Office. The money raised by the Ladies of Charity for dues, socials, card parties, etc., was also turned over to the Catholic Social Service to help it carry on the work.

In 1926 the Catholic Social Service became affiliated with the Springfield Council of Social Agencies. Fifteen hundred dollars was received from the Council that year and went towards defraying the expenses. In 1927 this was increased to $2,000.00.

The Catholic Social Service takes care of all charitable cases and problems that are brought to its attention. It co-operates in this work with all other Social Agencies in the city.

Co-operating with the Catholic Service are the pastors of the parishes and all Catholic institutions.

In order to carry out its work completely the Catholic Social Service has affiliated to itself and uses the voluntary help of several other Catholic organizations.

The Ladies of Charity with the various activities of its circles give their whole-hearted and entire co-operation to the Catholic Social Service. All the proceeds from their socials, card parties, dues, etc., are turned over to the Catholic Social Service. Much credit is due the Ladies of Charity and without their financial help the beginning of the Catholic Social Service would have been much more difficult.

The Catholic Daughters of America work with the Catholic Social Service in the interest of young girls, doing Big Sister Work.

The Catholic Women's Union of Springfield are giving their support to this work, principally in the form of furnishing material for and the making up of layettes for poor mothers. They also make comforters for poor families.

The Holy Name Society is co-operating with the Catholic Social Work in the interest of young boys, doing Big Brother Work.

John A. Lapp, Ph. D., of the National Catholic Welfare Council made a survey of Catholic Charities of the Springfield Diocese during the past year.

LADIES OF CHARITY

Springfield, Illinois. Established in 1925.

The Society of Ladies of Charity was started in Springfield at the suggestion of Right Reverend James A. Griffin, D.D., under the immediate direction of Reverend Joseph C. Straub. As an organization it is affiliated with the Catholic Social Service of the Diocese. It was organized April 3, 1925, at a meeting which was held at SS. Peter and Paul school hall and the following officers elected:

Honorary President, Right Reverend James A. Griffin, D.D.; Moderator, Reverend Joseph Straub; Assistant Moderator, Reverend George Faller; President, Miss Elizabeth Kuhlman; Vice President, Mrs. Grace Schaefer; Secretary, Mrs. Edna Desautels; Treasurer, Mrs. Margaret Kelly.

Reverend Joseph C. Straub and Reverend Louis Hufker addressed the members at the meeting, explaining the purpose of the Ladies of Charity, that of caring for the poor and needy, both in a spiritual and material way.

The dues which are ten cents per month as well as money raised by socials go towards carrying on the work of Catholic Social Service. Meetings are held monthly in one of the parish halls in the city. Reports are read at the meetings and members addressed by a selected speaker. Each parish is represented by a Captain. The Captain and chairman of standing committee with the other officers of the society form an executive board. This executive board transacts the business for the organization.

St. Elizabeth Circles of the Ladies of Charity.

This circle meets at St. John's Hospital to sew for the poor. New material is made up into garments, bedding, etc., and old garments made over. The use of a room for this purpose is donated by St. John's Hospital.

This circle also goes out to St. Joseph's Home for the Aged, to sew, making quilts and doing other sewing for the home.

The Camillus Circle of the Ladies of Charity.

The Camillus circle was organized at the suggestion of the Bishop. The object of this circle is to bring a little message of sympathy and cheer to lonely old hearts, to give encouragement to the helpless, to visit the sick and when necessary to bury the dead.

Members of this circle attend Mass at the County Farm, visit and furnish entertainment for the inmates, particularly at Easter and Christmas time. Also visit the patients at the Open Air Colony and the prison inmates.

This committee is an auxiliary to the Catholic Chaplain of the institution, assisting him in every way possible.

The chairman of the Camillus circle is appointed by the President of the Ladies of Charity. Any member of the Ladies of Charity wishing to help in this work gives her name to the chairman of the Camillus circle. The chairman may call a meeting at any time, making a report of this at the Executive and Monthly meetings.

The Springfield Ladies of Charity through the effort of Reverend J. Moser, C.M., Director of the Ladies of Charity, St. Louis, the oldest branch in this country, has been affiliated with the original society organized by St. Vincent de Paul, thus entitling the local branch to the many indulgences granted by the Holy See.

The First Anniversary of the Ladies of Charity in Springfield was celebrated April 25, 1926, at the Cathedral of the Immaculate Conception. The members went to Communion in a body at the 7:30 Mass, celebrated by Right Reverend James A. Griffin who delivered a most eloquent sermon on charity. At 5:30 P.M. the bestowal of the crosses on the members by the Right Reverend Bishop took place, followed by Benediction of the Blessed Sacrament. The day's program was brought to a close with a banquet at 6:00 P.M. at the Knights of Columbus club. A number of the members of the Ladies of Charity from St. Louis, with their Spiritual Director, Reverend J. Moser, attended the banquet. Father Moser speaking on the virtue of charity. Father Louis Hufker gave a very interesting review on Christian Charity. Miss Marie Harkins, President of the Ladies of Charity in St. Louis, congratulated the Springfield organization on its progress and spoke of the wonderful report of the activities which was read by the local president at the St. Louis annual meeting, April 18, 1926.

Owing to the inability of Right Reverend Bishop Griffin to attend the banquet, Reverend George Faller delivered his message of approval of the work accomplished during the past year and his hope that in the following year with an increase of members the work will increase.

Organizing of Branch at Buffalo, Illinois.

November 28, 1926, a branch of the Ladies of Charity was organized in Buffalo, Illinois, by the pastor, Reverend Robinson.

The Second Annual of the Ladies of Charity was celebrated May 1st, 1927, as at the First Annual the members receiving Holy Communion in a body at the 7:30 Mass. Bestowing of the crosses on the new members by Right Reverend Bishop Griffin followed by Benediction of the Blessed Sacrament at 5:00 P. M. At 6:00 P. M. a banquet was served at the Knights of Columbus club, Bishop Griffin being the guest of honor. Reverend Louis Hufker was toastmaster. Reverend E. J. Cahill, Diocesan Director of Schools, spoke on preventive and active charity. Reverend J. Gatton, Assistant Moderator of Ladies of Charity, briefly summarized the very successful work of St. Elizabeth and St. Camillus circles of the Ladies of Charity.

Mrs. N. McCann, President of the Buffalo branch of the Ladies of Charity, gave a report of the work at Sangamon County Farm and stated that the Ladies of Charity were instrumental in arranging ways and means of having the privilege of Holy Mass every Thursday at the County Farm as well as on Christmas and Easter.

Reverend Enright spoke of the work of St. Vincent de Paul. Mr. Peter Rossier, Grand Knight, assured the organization of the full co-operation of the Knights of Columbus.

The real meaning of the word "Charity" was told by Right Reverend James A. Griffin and he also suggested plans along charitable lines to be carried out by members during the coming year both spiritually and materially.

In the fall of 1927 another branch is to be organized in Auburn, Illinois by Reverend Quinn.

Thus the organization hopes to speed the other parts of the Diocese to co-operate with the pastors in carrying out the work of its founder, St. Vincent de Paul.

THE CATHOLIC BOYS' BRIGADE, SPRINGFIELD, ILLINOIS

Organized in 1921.

About the year 1920 Mr. E. J. Wayne had in operation a little Catholic organization known as the Ozanam Club, named after a Reverend Frederick Ozanam, an untiring worker in boys' interest in the early days of France.

Mr. Wayne labored in this club faithfully for three or four years, financing it to a considerable degree from his own private purse. Finally, he received a communication from the Reverend Father Kilian, O.M.Cap., of New York City, informing him of the existence of the Catholic Boys' Brigade in the eastern states, and of its wonderful success in handling young Catholic boys. After earnest correspondence in the year 1921, he received his commission and organized the first branch in Springfield of the Catholic Boys' Brigade.

Branches were established first in St. Patrick parish under the Reverend Fennessey, in St. Mary parish under the Very Reverend Vicar General, Timothy

Hickey, and in St. Agnes parish under Reverend James Howard and in the Sacred Heart parish under Reverend Mersher.

The Brigade at that time numbered about three hundred and fifty cadets or members. They elected officers, held regular meetings with the usual routine, drills, games, etc., and received promotions at different periods according to their attainments. Assisting at that time were Dr. B. L. Kirby, Earl William and several other senior boys of the Brigade. In those days Miss Louise Moran, a pioneer resident of this city, impressed her memory forever upon the hearts of the Brigade boys by two huge donations to help them on their way. A great portion of this was spent in the erection of the dining hall which bears her name.

The first camp was held at Decatur, Illinois, in the year 1921, near what is now known as Lake Decatur and a lively outing it was. This was the first camp held and it is very interesting to hear them relate their experiences. In the year 1922 the hearts of all were gladdened by a message from Mr. and Mrs. Eugene Colgan, stating that they had purchased a twenty-five acre tract of land, beautiful in its surroundings and situated on a high bluff overlooking the Sangamon river. The site was rich in fruits of every kind and was in close proximity to the old Rolls Ford, made famous by the great Abraham Lincoln as his crossing place on horseback on numerous journeys from Salem to Springfield. The message bore the welcome news that they would allow the perpetual use of the site for a summer camp for the Brigade, so long as the organization was in existence. A dining hall, refreshment stand and sleeping barracks were erected at once through the gratis labor of William Cummings, Maurice Carrigan, William Kervin, Herbert Norfleet, James D. Sheehan, George Mayfield, Charles Lott, Harry Williams, Harry Heron, Walter Flesch, John McFall, John Reiger and many others whose names are not now at hand.

Camp was held there during the years 1922, 1923 and 1924 with an average attendance of about 240 boys the guests including boys from Chicago, St. Louis and many smaller towns. During this period a prize was offered during the Boys' Week celebration and parade for the best appearing organization in line. The Brigades won and received the hearty congratulations of all. In the year 1925 a reorganization took place and a Governing Board was elected consisting of: John McFall, president; Eugene Colgan, honorary-president; Harry Heron, vice president; William T. Kervin, treasurer; Henry Hickey, secretary; Reverend Louis Hufker, chaplain and William D. Conway, director. An executive committee comprising Joe Schafer, George Mayfield, Matthew Noonan, Maurice Carrigan, James D. Sheehan, George Kramp, Joseph Menkavich, W. J. Snyder and G. Cleve Churchman was also selected.

The new director assumed his duties in February, 1925, and continued to carry out the routine of the brigade inaugurated by his predecessor, Mr. Wayne, and the board of directors. Meetings continued to be held at all of the school halls nightly at appointed times. However, until his selection in February, 1925, as director, and dating from the first of October, 1924, a Mr. John L. Durham had charge of the proceedings in the meetings. He acted as temporary director from time to time of Mr. Wayne's resignation until Mr. Conway was selected.

Both Mr. Dunham and Mr. Conway attempted to give the boys new features both at the meetings and also in the schools. Athletics were encouraged and broadened. Participation in civic meets and gatherings which helped the boys to sell their little organization and its cause to the public were also started. Now these are annual activities and will be a yearly schedule with them as it is already on the Brigade program for the year.

The track meet and the school baseball league bring together the boys of all the Catholic schools of the city, thereby forming new acquaintances among themselves. The winners of the meet and the baseball championship meet the public school champions to settle local supremacy. Right Reverend James A. Griffin, Bishop of Springfield, has encouraged the boys greatly in their athletic endeavors. His beautiful trophy which is presented annually to the winners of the parochial baseball championship is an honor which is an incentive for every boy in the Catholic schools of Springfield to try and win for their school. In the track meet the winners are awarded a gold medal for first place, silver medal for second place and a bronze medal for third place. A shield goes to the school team winning the meet. The medals were furnished last year by the Catholic Boys' Brigade out of money won by the boys themselves through the medium of a local contest which netted them $200.00. This year both the track meet and baseball league will also bring into competition representatives from each of the Catholic schools in Sangamon County, as well as the Catholic boys attending public schools in smaller towns where there are no Catholic schools.

Promotions within the ranks of the brigade are now given out at rallies or Recognition meets. The first was held on February 12 at the Cathedral school where almost two hundred boys received awards for the past six months. Representatives from the churches as well as a personal representative of Bishop Griffin, Reverend Amos Giusti, vice chancellor of the Springfield Diocese, were present. So successful was the meet that there will be four of these rallies a year. Promotions are contingent upon several duties which the boys of the brigade must perform, one being the monthly communion, at which every brigadier must turn out unless excused for a good cause.

The brigade now is represented in St. Patrick school, Cathedral school, St. Peter and Paul school, St. Agnes school, Sacred Heart school and St. Joseph school. All of these have their own branches but the Blessed Sacrament school has several of their boys in the brigade, but as yet is not listed as a branch. The branch at this school will be organized soon.

The annual brigade minstrel show is still continued. This year, 1926, as in previous years it was very successful, the proceeds going to the Camp Colgan fund for the benefit of the boys in the summer time. Mr. Dunham and Mr. Hickey supervised the boys this year and a special performance was given for the benefit of the unfortunate patients at the St. John's Hospital Sanitarium at Riverton, Illinois.

Besides the city branches, there is one country branch of the brigade at Auburn, Illinois. Reverend D. J. Quinn, pastor of St. Benedict church at that place is very enthusiastic about the brigade and boys' work. His branch just

started recently and his enrollment is placed at thirty-seven members. This branch is the first one to be organized in Sangamon County, outside of Springfield. Before June 1st, it is the hope of the director to have at least three more country branches taking part in brigade work.

Until October, 1924, the work of the brigade was carried on without any financial help except that obtained by entertainments, donations, etc. However, in that year the organization participated in the Community Fund drive, which enabled them to receive financial help to carry on their work. They also participated in the Community Fund drive in October, 1926. It is from this drive that the organization received the money with which to pay the salaries of the director and secretary, and also to carry on the brigade work in Sangamon County. The latter was assented to at the last yearly meeting of the Council of Social Agencies, which organization sponsors the drive.

The activities of the members of the brigade and the branches are carried on the year round. The program for the year 1926 calls for participation in all of the civic movements, Boys' Week, and also charitable causes where their help may be needed. In the summer months of July and August, their attention is drawn out to Camp Colgan. The year 1925 was the most successful year so far. The average number of boys for the entire season was about ninety per week which brought the yearly attendance up to the average of previous years.

Mr. William T. Kervin has resigned as treasurer because of ill health and business matters. His place has been taken by Mr. Henry Hickey, who acts in the capacity of both secretary and treasurer. The board receives hearty cooperation from Bishop Griffin and his personal representative, Father Louis Hufker. Without their support and encouragement the work of those interested in the boy movement would be a difficult problem, but through the kind guidance of Bishop Griffin and Father Hufker, the Catholic Boys' Brigade is flourishing as a boys' organization and taking care of their needs.

In the month of January, 1927, at the suggestion of several business men, a reorganization of the Boys' Brigade was consummated.

In order to reduce overhead expenses, and facilitate the further use of the Boy Scout program, it was decided to consolidate with the Abraham Lincoln Council of Springfield.

The consolidation was preceeded by a course in boyology, sponsored by the local Knights of Columbus and supervised by Brother Barnabas. This course was patronized by one hundred and fifty men and boys and was eminently successful. It won the generous commendation of the local papers and the citizens of Springfield, generally.

The terms of consolidation having been mutually accepted, the next move was to secure some representative Catholic gentleman, familiar with the Boy Scout program, and willing to serve the local organization in Springfield.

On February 1, 1927, Kenneth E. Cook was employed as Assistant Scout Executive to organize Boy Scout troops in the Catholic churches, to take the place of the Catholic Boys' Brigade branches. Mr. Henry Hickey was retained as per agreement for one year as assistant in the office, to help in this transfer

of activities for the boys. Mr. Cook was very successful in securing leadership as troop committeemen and scout leaders and also acted as camp director at Camp Sangamo for our 1927 summer camp. He was extremely successful in maintaining a high class camp, under the advisorship of the Scout Executive.

On October 15, 1927, Mr. Cook received a call as Scout Executive of the Quincy Boy Scout Council and asked for his release, same being granted by our executive committee at their October meeting; Mr. Cook severing his connections with the Abraham Lincoln Council on October 15, 1927.

Since that time the executive has given personal attention to these troops, assisted by visitations by Mr. Hickey.

The troops are in as good condition as most troops are at the close of their first year. It is sometimes very hard to break in a new group of leaders as well as change the program for boys.

St. Barbara's Troop No. 16 has had a very hard struggle owing to the type of leader that could be secured and owing to the fact that Father Mazir was away on his vacation for so long, Father Burtle feeling that he could not go ahead until he was regularly appointed as pastor of the parish.

S. S. Peter and Paul Troop No. 25 has also had a change of leadership, owing to the nervous breakdown of Ed. Groesch. Mr. Albert Metzger is handling the troop very nicely now as scoutmaster.

Sacred Heart Troop No. 28 started off in great shape with Donald McGrath as scoutmaster but in some way he did not receive the full co-operation and support of his troop committee and, because of his youth, became discouraged. Mr. J. Elmer Moser has been secured as scoutmaster and the troop is now reorganizing and progressing more favorably.

St. Joseph's Troop No. 29 started with Dan Hackett as scoutmaster and a large group of scouts but for some reason unknown to headquarters, Mr. Hackett lost interest and Victor Stevenson is now acting scoutmaster. Interest is renewed in the troop and they are progressing very nicely.

Cathedral Troop No. 30. This troop had the most promising record up until Ernest G. Holtman, chairman of the troop committee, found it impossible to be present on account of illness at home, and Mr. Romeo Vespa had not been given full charge of the troop. Now I think Mr. Vespa will be able, after he has gone through a training course and with the assistance of some of the young men, to bring Troop 30 back up to standard.

Blessed Sacrament Troop No. 31 was the first troop to organize under the leadership of Mr. Raymond May. Mr. May has had a very fine record in advancement and camp attendance and has handled this troop remarkably well.

St. Agness Troop No. 32 was organized in May, 1927, and at first it was very hard for the boys to become adjusted to the new program but this troop has taken the lead, under the leadership of Mr. Elmer C. Slagle, in advancement and they were also well represented at the scout camp.

Second Troop at the Cathedral, Troop No. 34, was organized late in December, under the leadership of John B. Hunt and Harold Derrington as assistant. The troop is doing very nicely and interest seems to be increasing.

St. Patrick's Troop No. 36 was organized in January, 1928, and is the newest of the troops. Mr. Alfred G. Hill took the position as scoutmaster. Mr. Hickey has visited this troop each week and has given considerable assistance by securing scouts and leaders from other troops to come in and instruct the boys in signaling, knot tying, etc. We have the promise of a new leader, Mr. Elmer Townsend, who I am sure will be very good and continue to push the advancement and, through advancement the growth of the scout troop.

All the troops were very generally represented at the camp last summer, also in the Inter-troop Efficiency contest, Merit Badge Exposition which was sponsored by our local Rotary Club, and the Inter-troop Scout Circus. Mr. Hickey has been visiting Troops No. 28, 30 and 36 regularly.

There are now nine Catholic troops with 177 scouts. Advancement has been up to standard and with arrangements at the K. of C. for swimming classes, many of the scouts should soon receive their first class advancement and continue through their merit badge work.

The summer Camp Sangamo will open June 13 and continue for 5 periods, closing August 13; the last week being given over to the colored scouts.

The second year should see quite a general progress of scouts in these troops, every troop gradually coming up to the full enrollment of 32 scouts—this would make a total of 280 scouts in the 9 troops. This will be our goal for 1928.

ANCIENT ORDER OF HIBERNIANS

Established in America in 1836, In Springfield in 1852.

It is probable that Ancient Order of Hibernians was organized in County Kildare, Ireland, by Prince Rory O'Moore in the year 1565 to defend the homes and families, the altars and priests, against the religious persecutions of that time. Prince Rory O'Moore gave to the faithful members the name of "The Defenders" because they served God as faithful sentinels to the priests while saying Mass, on the mountains, in the valleys and glens.

The Ancient Order of Hibernians was established in New York in 1836. Before their organization they received authority and greetings from their brothers in Ireland as follows: "Be it known to you and to all whom it may concern that we send to our few brothers in New York full instructions with our authority to establish branches of our society in the United States of America. The qualifications for membership must be: 'All the members must be Catholics and Irish or Irish descent and of good moral character, and none of your members shall join any secret societies contrary to the laws of the Catholic Church and at all times and places your Motto shall be, "Friendship, Unity, and True Christian Charity".'"

The Ladies' Auxiliary to the Ancient Order of Hibernians was established in Omaha, Nebraska, in May, 1894, and has the same objects and principles as the male branch which are:

1. To promote friendship, unity and Christian charity among its members.

2. To uphold and sustain loyalty to the government of the United States of America, by the members of this organization living in America, or whatever government under which its members may be citizens.

3. To aid and advance by all legitimate means the aspirations and endeavors of the Irish people for complete and absolute independence.

4. And to foster the ideals and cultivate the history and traditions of the Irish race throughout the world.

Its membership is confined exclusively to practical Catholics of Irish blood or descent, who are citizens of the United States or who have declared their intention to become citizens of the United States, and to citizens of the commonwealths of Canada or of any other Democratic government on the Western Hemisphere.

Its work embraces every lawful demand of Christian friendship and fraternity between its members and the protection of all dependent upon them. Under its Constitution, provision is made for the care of the sick and infirm among the membership and for the protection of widows and orphans in accordance with the dictates of Christian fraternity.

A branch of Ancient Order of Hibernians was established in Springfield in 1852 and a second branch in 1862. Branches were established at other points in the diocese, mostly by Springfield members, at: Greenview, Illinois, 1886; Cantrall, Illinois, 1894; Riverton, Illinois, 1894; Gillespie, Illinois, 1895; Staunton, Illinois, 1895; Auburn, Illinois, 1900; Pawnee, Illinois, 1900; New Berlin, Illinois, 1900; Witt, Illinois, 1912.

The Hibernians of Springfield marched in uniform on St. Patrick's day and celebrated the day in a worthy manner from the year 1852 to 1900. They donated two ornamental windows to St. Agnes and St. Patrick churches. Received Holy Communion in a body at different churches, particularly St. Patrick's. They allow thirteen weeks' sick benefit of $5.00 for each week; they visit the sick and give $75.00 to funeral expenses for each deceased member.

The pioneer Springfield members now deceased are: Justice Robert Connolly, known as "Square Connolly"; William Reilly, Gean Colgan, Major Tom Doyle, who received the title of Major because he was band Major in the St. Patrick's day parades; John McGarrity, Bernard Kelly, Cormack Cunningham, Thomas O'Brien, Edward Fines, Maurice Healy, Andrew Clifford, Right Reverend Monsignor Timothy Hickey, James Hogan.

The pioneer living members over twenty years in the society are: Patrick Boyle, 50 years; James Morris, 45 years; Hugh Sullivan, 44 years; James Conlon, 44 years; Peter Beaghan, 42 years; J. W. Mullaney, 40 years; Thomas Breenan, 40 years; Jack Clark, 36 years; De Clark, 36 years; John Breenan, 33 years; Chas. Daughton, 30 years; Maurice Powers, 30 years; James Creighton, 30 years; John P. Breenan, 30 years; Edward Egan, 25 years; Judge James Reilly, 25 years; Patrick McConnell, 25 years; Patrick Hoban, 25 years, and D. Creighton, 25 years.

The chaplains were: Fathers L. C. Ryan, J. J. Connelly, Timothy Smith, and P. Heslin.

Under the inspiration and assistance of our Bishop, Right Reverend James A. Griffin, who is state chaplain of the Hibernians, a campaign is fostered to increase membership and fresh activities, especially in placing Irish histories in our schools.

The order has always been conspicuous for its love of the clergy and its desire to know and to exemplify the ideals of the Catholic Church. In the early days of its organization in the states the pioneers were often subjected to persecution and discrimination was frquently resorted to in order to break or weaken their love for the Emerald Isle. In spite of this unhappy condition, the Hibernians have always been true to God and country and they have played no small part in the material, cultural and religious life of America.

THE CENTRAL VEREIN AND ITS CENTRAL BUREAU

Organized in 1855.

The Catholic Central Verein of America is the oldest Catholic lay organization of nation-wide scope in the United States. It is composed of nineteen State Federations made up of over one thousand two hundred Catholic societies pursuing either tasks of a religious, charitable or educational nature (men's sodalities, benevolent, fraternal societies, school societies, orphan societies, societies of Catholic journeymen, etc.), and a number of societies in such states as Colorado, Idaho, Kentucky, Nebraska. The Central Verein's total membership is roughly one hundred thousand.

The Women's branch of the Central Verein, the National Catholic Women's Union, organized in 1913, is growing and numbers approximately fifty thousand members, most of whom are affiliated through state branches.

Organized in 1855, the Central Verein early pursued as one of its aims the fortification of its members in the Faith; their introduction to American parish life and to a full participation in the duties and functions of citizenship; the protection of German Catholic immigrants and directing them into communities where they could take root; their guidance in the face of the solicitation of irreligious and anti-religious societies of their own countrymen.

An outstanding aim of the Central Verein has always been the instruction of its members on the Catholic attitude toward questions of public moment. Year after year, at its annual conventions, held in different parts of the country, topics of major import were treated of by competent men, and this ambition has been fostered down to the present, thus stressing the interest the organization has in preparing at least a Catholic minority to take a prudent and correct stand on questions pertaining to church, state and society and the duties of Catholics.

The payment of sick and death benefits by the component societies; assistance in promoting and developing the Leo House in New York, for the service of German Catholic immigrants; moral and financial support of the Salesianum, the Seminary at St. Francis, Wisconsin, and the Pontifical College Josephinum, at Columbus, Ohio; championing of the cause of parochial schools, against indifference, criticism, and active opposition; intelligent opposition to the Know

Nothing and the A. P. A. Movements; promotion of the Catholic Press by declarations of principle and by financial support on the part of the members; the fostering of devotion to the clergy, the hierarchy and the Holy See, and the gathering, as far as possible once a year, of a Peter's Pence; the raising of funds for victims of catastrophes,—these are among the outstanding interests and activities of the Central Verein from its earliest days down to the dawn of the present century.

Until that time a union of societies, the Central Verein became, shortly after 1900, a federation of state leagues. All the while, under the earlier form as well as under the later form of organization, the Central Verein remained a non-political Catholic body, interesting itself in religious and secular questions, but never identifying itself with any political party or an out-and-out political movement.

The organzation of state leagues, which foster the formation and activity of district leagues, accomplished, the Central Verein was ready, in 1907, to respond to the newer exigencies of Catholic thought and the needs of the times by appointing a committe on Social Propaganda and authorizing the founding of a central bureau for Catholic Social Action under the direction of that committee. The chief activities of the central bureau as now functioning may be grouped under the following heads:

Publication of "Central Blatt and Social Justice," and the "Bulletin of the Catholic Women's Union," two monthlies, devoted to social study and Catholic Action; a weekly Press Service, sent without charge to English and German Catholic papers and magazines in the United States and abroad; Free Leaflets, offered the affiliated societies of men and women(latest numbers 43 English and 37 German); Brochures on questions of principle and public issues, sold at moderate prices; monthly letters to leaders in our movement in the various states. A special library of 12,000 volumes has been built up and a reference registry containing over 2,000 folders.

The Bureau founded and maintains St. Elizabeth Settlement and Day Nursery in St. Louis for the purpose of demonstrating the need for institutions of this kind and in order to permit the bureau staff to keep in touch with the poor and their problems.

It aids in the support of missionaries throughout the world in an increasing measure; the bureau is also engaged in founding of libraries and supplying literature, religious articles, etc., to prisons, jails, etc. A recent major undertaking was the publishing of a prayerbook in the language of the Sioux Indians; an edition of 5,000 copies was prepared and placed at the disposal of the missionaries laboring among these people, as a free gift, the bureau soliciting the required sum from the members of the Central Verein.

The bureau conducts social study courses and provides lecturers. It pursues research work and gives information involving research gratis.

These and other educational and charitable activities are regularly pursued by the central bureau, and numerous expressions of appreciation of its labors have come to it from Cardinals, Archbishops, priests and laymen in various

walks of life. At the same time it has, during the well-nigh twenty years of its existence, exerted a fructifying influence on the state leagues composing the Central Verein and their societies. Since 1907 these leagues have developed a greater oneness in endeavor and have attained to creditable results in an educational way through their state and district meetings, while in a material way they have achieved truly remarkable attainments by providing some $65,000.00 for soldiers' and sailors' welfare work during the war; by raising moneys for European after-war relief (more than $700,000.00 in cash have passed to Europe from our members through the financial secretary of the Central Verein and the central bureau); in contributing some $47,000.00 toward a "Study House" fund, held in trust for purposes of the central bureau, and $196,000.00 toward an endowment fund for the central bureau. Various state leagues, district leagues and societies sent large sums of money to the stricken people of central Europe through channels other than the Central Verein or the bureau, special impetus to relief activity having been given by a letter addressed to the Central Verein by Benedict XV, in 1919. All in all, a record of creditable achievement, for which recognition has not been lacking. In fact, in addition to highly cherished commendations from various sources, the Central Verein prizes most a truly remarkable communication from His Holiness, Pius XI, addressed by the Papal Secretary of State, Cardinal Gasparri, to the Bishop of Cleveland, Right Reverend Joseph Schrembs, on the occasion of the sixty-ninth general convention of the organization, held in 1925. This singular document reads:

"The Holy Father has obtained with real satisfaction from Your Most Illustrious and Most Reverend Lordship information concerning the praiseworthy activities of the German Roman Catholic Central Verein, which has during its long existence of more than sixty years given numerous proofs of its fidelity to the See of Peter, and has won such great merits in the field of Catholic social action, always taking the lead at the head of similar associations, and always observing closely the papal documents concerning Catholic action and the instructions of the Holy See.

"The August Pontiff has taken cognizance of this information with genuine interest, and, knowing that the said society is to conduct its annual convention in the city of Cleveland this year, entrusts to Your Lordship the mission of communicating to that convention the Apostolic Blessing, which He imparts from His whole heart to all members and their families and the activities of the society which are so full of promise for good."

THE SPRINGFIELD PEACE CONFERENCE AND CONVENTION

A unique event of a distinctly Catholic character in the recent history of the Diocese and city of Springfield transpired on June 25-29, 1926. It was the first major American Catholic demonstration in the interest of international conciliation, having been arranged by the Catholic Central Verein of America, and being preceded and followed by the seventieth general convention of that organization of men and women. The two momentous events of June 26th were a demonstration of international amity at the tomb of Abraham Lincoln in the

afternoon, marked by addresses delivered by their Eminences Cardinals Faulhaber, of Munich, and Piffl, of Vienna, and His Excellency, Monsignor Ignatius Seipel, twice Prime Minister of Austria. Surrounded by half a score of bishops and other ecclesiastical dignitaries from various countries in Europe and by a large gathering of prelates, clergymen and lay people from some twenty states of the Union, these eminent churchmen laid wreaths on the sarcophagus containing the remains of the noble-minded Emancipator and Conciliator, voicing their deep regard for this great man and urging understanding between the nations of the world.

The second act of this peace drama was the conference on ideals of peace, held in the evening of the same day in the Gold Room of Hotel Abraham Lincoln. Their Eminences, the Cardinals, Dr. Seipel, the Bishops of Osnabrueck in Germany, of Klagenfurt-Gurk in Carinthia, the Apostolic Administrator of Innsbruck, and other dignitaries, among them the Bishop of Springfield, set forth their convictions concerning the groundwork of international conciliation.

A third public event of those days, following upon the Eucharistic Congress at Chicago, was the Pontifical High Mass on Sunday morning, June 27, celebrated by Bishop Griffin in the presence of both cardinals, the Bishop delivering the sermon; while the fourth was a mass meeting of vast proportions held in the afternoon in the Armory, their Eminences the Cardinals and the Reverend Alphonse M. Schwitalla, S.J., of St. Louis University, being the principal speakers, the keynote of the addresses being the Holy Eucharist and International Peace.

THE WESTERN CATHOLIC UNION
Organized in 1877.

On October 6, 1877, a meeting was called by Mr. J. J. Becher, a prominent Catholic of Quincy, for the purpose of organizing a general Catholic Benevolent Society. After a thorough discussion, which brought out the fact that non-sectarian benevolent and insurance societies were organizing throughout the country and were soliciting our Catholics to affiliate, many of them of questionable character, it was decided to form a Catholic organization, and the following Catholic gentlemen, all prominent in Quincy, subscribed their names as the organizers of the society, which it was decided to name "The Western Catholic Union": J. J. Becher, George J. Metzger, John J. Metzger, Anton Heine, John Heine, Frederick Giefing, Anton Zimmerman, M. Zimmermann, H. Muehlenfeld, Joseph Jacoby, A. B. Hellhake, Casper Freiburg, A. H. Heine.

A committee composed of J. J. Becher, A. H. Heine, J. J. Metzger, George J. Metzger and Joseph Jacoby was appointed to prepare a constitution for the future society and report at the next meeting which was held October 21, 1877. At this meeting the constitution was adopted as prepared by the committee and Mr. Henry Steinkamp was elected president, pro tem, Mr. J. J. Becher, secretary, pro tem, and Mr. A. B. Hellhake, recording secretary, pro tem. This meeting was called to order by Mr. Henry Steinkamp.

The next meeting was held on October 30, 1877, by the temporary officers

elected at the former meeting. At this time the following permanent officers were elected to serve for one year.

The first permanent officers were: Mr. A. H. Heine, president, Mr. Henry Steinkamp, vice president; Mr. J. J. Becher, financial secretary; Mr. A. B. Hellhake, recording secretary; Mr. Anton Binkert, treasurer, and the five trustees, as follows: George Terdenger, Joseph Jacoby, Louis Stern, John Heine and Michael Ullman, and it was decided to name this organization "Supreme Council of the Western Catholic Union."

The first branch, namely St. Nicholas No. 1, was organized in November, 1877, with A. H. Heine, president; J. J. Becher, secretary, and A. B. Hellhake, assistant secretary. It was then that a charter was received from the state, organizing the Western Catholic Union as the "Supreme Council of the Western Catholic Union." After the receipt of this charter, the society was ready to do business, and with this small beginning the Western Catholic Union entered the field of Catholic fraternal societies, adopting as its motto: "Go forth, holding in one hand the book of Christian truth, and in the other the constitution of the United States." Ever since its inception it has been a champion of the widow and orphan; the champion of everything that the Catholic Church teaches and stands for, and has the distinction of being the one society that has steadfastly insisted that its members must educate their children in our parochial schools wherever possible. This stand has been maintained from its inception until the present day.

The local branches were empowered to pay sick benefits and the Supreme Council paid death benefits. The money for such benefits was at first collected by each member paying $1.05 at the death of a member and the widow or the beneficiary received as many dollars as were collected. The extra five cents was used to cover the running expenses of the society. This method was followed until the year 1895, when it was decided to change the plan, and a level rate system was adopted, so that every member knew exactly the amount of money he was to contribute toward the mortuary fund. Unfortunately the same mistake was made that every other fraternal society made in that period, namely, the level rates were not based upon scientific insurance principles, mostly for the reason that life insurance statistics were not as available as they are today, and the result was that in 1904 the organization realized that a change was necessary if the society was to survive, and accordingly rates based upon the Fraternal Congress mortality table, a table recognized by all fraternal societies, was adopted for all new members who would affiliate after January 1, 1925. A slight change was made by adding slightly to the contributions of the then existing membership. After an agitation which lasted for ten years, the society at its convention in Joliet, Illinois, in 1916, applied these rates to the members that had joined prior to 1905. Thus, for the first time making the Western Catholic Union an adequate rate society, enabling it to pay its promises to the extent of 100 cents on the dollar for all time to come.

In 1920 additional new certificates with additional privileges were authorized and the rates for these certificates were based on the American Expe-

rience table, thus placing the Western Catholic Union in direct competition with the highest class of life insurance in the country. The degree of solvency of the Western Catholic Union is now well over 100 per cent, thus insuring to every member the payment in full of his certificates.

While radical changes were made in the financial affairs of the society, no changes were made in the fundamental Catholic character of the society. From the small beginning in 1877 of Branch No. 1, we have today organized additional new branches until the last one organized was No. 276. The orthodox Catholic character of the membership in the Western Catholic Union, the general Catholic character of the society, and the promptness with which it paid its obligations spread the fame of the Western Catholic Union beyond the limits of Quincy, and the second branch was organized in the city of Springfield, the third and fourth branches again in Quincy, and the fifth branch in Mt. Sterling. In the nineties the organization spread to the state of Missouri and later, in 1905, to Iowa and Kansas, so that today the jurisdiction of the Western Catholic Union covers four states, with the prospect of admission into two additional states in the very near future.

In 1912 it was decided to admit the ladies and in 1916 the children were also admitted. Beginning with a small handful of Catholic men in 1877, the order has grown now to a membership of over 14,000 Catholic men, women and children distributed in the four above named states. From a makeshift of an insurance society in 1877, it has been built up to one of the safest and most modern life insurance institutions in the country, and a leader among our real Catholic fraternal institutions.

Under the spiritual guidance of Right Reverend Bishop Janssen of Belleville, the order became a power in Catholic circles, and the influence of the Right Reverend Bishop who attended most of our early conventions has injected into our society a spirit that permeates every branch of the Western Catholic Union.

The headquarters of the Western Catholic Union in the Springfield Diocese, formerly the Alton Diocese, makes it naturally the biggest of any diocese organization in our territory. It is the only national Catholic fraternal society that maintains its headquarters in the Springfield Diocese. There are very few prosperous parishes in this diocese that do not have at least one branch of the order. It can truthfully be said that the Western Catholic Union has become a valuable asset to the parishes in our jurisdiction. These branches have worked in harmony with their pastors and each has made itself a valuable part of the parish. The finances of the Western Catholic Union are in splendid condition.

The assets today are approximately $1,200,000.00. The membership, approximately 15,000. In 1925 the Western Catholic Union building was erected in Quincy, ten stories high, absolutely fire-proof and modern down to the smallest detail. This building will stand indefinitely as a monument to the early founders of the order and its present membership. Here in this building are located the headquarters of the supreme council of the Western Catholic Union,

the supreme office which is conducted in a modern, scientific and up-to-date manner.

The Western Catholic Union building spells the last word in modern office building construction. The passenger elevators installed by the Otis Elevator Company are of the latest type, being known as the gearless type, speed 600 feet per minute, micro-drive, which insures automatic leveling with the floor at each elevator stop, automatic door openers and closers. The elevator cars are of the latest type bronze metal finish. Special elevator for freight and passengers in the rear of the building. In addition to the office space in the building, a complete equipment for a real community house has been installed, beginning with a modern, spoon shaped, white-tiled, regulation size swimming pool in the basement together with shower baths, dressing rooms and lockers, open to the lady club members on Monday and Thursday of each week and to the men members of the Western Catholic Union Club the rest of the time. Special arrangements have been made to take care of the children of club members on Saturday morning, as well as children attending colleges and schools.

On the seventh floor are the lady club members' parlor, equipped with suitable furniture and draperies, piano, up-to-date radio, in every way home-like and cozy. On the tenth floor are the men's club rooms, consisting of fine, nicely furnished lounging room and library with a radio equipment which is the last word in its line, beautiful pool and billiard room, card rooms and refreshment room, and in addition to this, a small dining room where light lunches are served. Here on this floor is also located the Western Catholic Union auditorium, one of the largest auditoriums in Quincy and by far the finest in the city. Here accommodations can be secured for banquets, seating over six hundred. The auditorium is equipped with a concert Grand Weber piano. The lighting arrangement was especially designed by the Gross Chandelier Company of St. Louis, the decorations by Schanbacher and Son of Springfield, Illinois. A picture of this auditorium can best be imagined by the words that are almost universally spoken by those who enter it for the first time, they simply say "It's a dream." On the eleventh floor, the roof, is a wonderful roof garden with a refreshment stand, waxed floor, colored lighting effects, the show place of all Quincy and the one spot where a birdseye view of the city of Quincy, the grand old Father of Waters, the Mississippi as well as the territory surrounding Quincy can be had. On the very top of the passenger pent house, approximately 185 feet from the street, is a revolving searchlight, illuminating the territory for miles and miles around the city. Thus the Western Catholic Union has placed in the beautiful city of Quincy a monument that all of its citizens point to with pride, a monument such as few other Catholic insurance institutions can boast of, a monument not only to Quincy, but also one that the Diocese of Springfield can point to with pride. In it are housed not only the supreme officers of the Western Catholic Union, but the leading professional men, physicians, dentists, lawyers, insurance and investment officers, bankers of the city of Quincy and surrounding territory. Only high grade tenants are admitted.

The Western Catholic Union up to date has paid a sum of almost

$5,000,000.00 to the beneficiaries of deceased members and approximately one-half million dollars in sick benefits through its local branches.

Everyone familiar with life insurance knows it is one of the real permanent life insurance institutions of the country. In addition to this its branch meetings are made attractive to the members by the addition of social features, and the aim of organization is at this time, to foster and promote physical and athletic exercises that are clean, wholesome and healthy for both body and mind. It has always been officered by loyal and enthusiastic Catholic men whose character was above reproach, beginning with A. H. Heine, first president; John J. Metzger, second president; John H. Wavering, Aloysius Gatz, Benjamin Heckle, Thomas J. Manning, Herman F. Jochem, and F. William Heckenkamp, Jr., the present incumbent who has held the office since October, 1904. The management of the supreme council rests with the officers and the delegates who meet quadrennially. Every branch is entitled to its quota of delegates, and this supreme council makes the laws for the order. The present supreme officers are: F. William Heckenkamp, Jr., supreme president; J. A. Wilhelmi, supreme vice president; William K. Ott, supreme secretary; William Wall, supreme assistant secretary; Frank A. Darius, supreme treasurer; Dr. M. H. Bisdorf, supreme medical examiner; John H. Breer, chairman constitution committee; Walter J. Ruediger, chairman supreme trustees; Herman H. Ottens, secretary supreme trustees; Frank J. Tenk, supreme trustee; John Koos, supreme trustee; Joseph Wiedemann, supreme trustee; James F. White, supreme trustee; Phil. M. Niemann, supreme trustee; Joseph J. Fischer, supervisor organization department.

KNIGHTS OF COLUMBUS

"Knights of Columbus" is the name of a fraternal benefit society, which was organized in New Haven, Connecticut, under a special charter granted by the Legislature of that state on February 2, 1882.

Practical Catholics only are qualified for membership in the Society.

The purpose for which it was organized is the furnishing of life insurance to its members, but it has also been authorized to establish and maintain charitable, educational and cultural works and has achieved excellent results in these fields.

Activities of the Society were confined principally to the Eastern States until the year 1896. In that year, on July 7, Chicago Council, located at Chicago and numbered 182, was organized, and thereafter the Order spread rapidly throughout the West.

The Order has now a membership close to 700,000, and has entered every state in the Union and also Mexico, Canada and Porto Rico.

The Insurance System

The Knights of Columbus since 1901 has conducted its insurance on a strictly scientific basis, in consequence of which it is, and will continue to be able to pay all of its insurance obligations in full. It is in this respect beyond question or criticism. The annual reports have been fully approved by every state

in which it operates, and the statistics December 31, 1927, show 130.71 per cent solvency,—meaning that for every dollar of present and prospective liability for insurance, the Order has present and prospective assets of $1.30. Insurance is written for one, two, three, four or five thousand dollars at the option of the applicant, and may be paid for on optional plans,—either step-rate or level-rate. The plan applied when no choice is expressed is one upon which the member pays a step-rate, increasing at the end of each five years until age fifty five is reached, and a level-rate thereafter, paid until age seventy, when the insurance is fully paid up. The insurance is furnished at absolute cost, and under the operation of the paid-up-at-seventy plan no member ever pays more than the face of the policy, while, of course, many members pay much less. The difference is made up from interest on the invested insurance funds.

The total insurance in force April 1, 1928 was $264,022,533.33. The total amount paid out on insurance since the organization of the Society to April 1, 1928, $26,451,258.40.

Beneficences

The Knights of Columbus first gained wide prominence by its endowment of half a million dollars settled upon the Catholic University of America at Washington, D. C. It again came into prominence by appropriating One Hundred Thousand Dollars from its treasury on the day succeeding the San Francisco earthquake and fire, and the State Council of Illinois had the good fortune to be the first contributor outside California to place funds in the hands of the San Francisco relief agencies. The Order contributed generously in all the great flood and storm disasters as they occurred, and locally through state Councils made many donations to charitable and educational movements and institutions.

War Work of the Knights of Columbus

The greatest of the Order's activities to the present time is its War work. The Order first entered upon war service work in 1898, during the Spanish-American War, when money was voted and personal service rendered to the returning soldiers at Montauck Point, Long Island.

When the American Army was mobilized on the Mexican border in 1917, the Knights established a chain of service buildings at their own expense in Texas, New Mexico and Arizona, and carried on this service for the benefit of the soldiers in camp, also at their own expense, and when our forces went across to France, the Knights requested the Bishops to permit a number of Catholic Priests to go to France, and maintained them there as Catholic Chaplains. These Knights of Columbus Chaplains were afterwards taken into the regular service by the Government. When the Knights of Columbus tendered their services to the Government, the tender was promptly and gratefully accepted.

They issued a call to the membership for a fund of $1,000,000.00 to defray the necessary expenses, which was later raised to $3,000,000.00.

They afterwards participated in collecting the great Joint Welfare Fund

raised by the public to finance this service. General Pershing sent the Order a warm telegram of thanks for the splendid service rendered the Army in France.

Their services to the boys in the trenches and at the front are too well known to need comment. They drew no lines of race, creed or color. All such distinctions were ignored. The uniform was the only test. Their huts conspicuously bore the familiar legend: "Everybody Welcome. Everything Free." To give an idea of the magnitude upon which the work was conducted by them, one single order included 70,000,000 cigarettes, 2,000,000 corn cob pipes and 75,000 pounds of candy.

Since the war the Order has been conscientiously expending for the benefit of the ex-service men only what remained in hand of the Joint Fund. The Order has been conducting correspondence schools of instruction, including various special studies, finding employment and helping the ex-service men in other ways, —indeed, in every way. They even remembered the ex-service men on the recent visit of the Legion to France by re-establishing some of the old time huts and serving them in the old time way.

Altogether the Knights of Columbus administered a fund of more than $30,000,000.00, more than $10,000,000.00 of which was raised amongst its own membership, and expended every dollar of it in the interest of the service men without any regard whatever to creed, nationality or class.

Members of the Order responded enthusiastically for war service, and it is a notable fact that practically the entire membership eligible to service under the age regulations enlisted and served. Throughout the jurisdiction over one hundred thousand Knights of Columbus went into the service of the country, and out of the total one thousand five hundred and two gave their lives. Several of the members of the Councils in the Springfield Diocese gave their lives and several others were decorated for bravery. We have not complete data covering the Springfield Diocese, but find that out of the twelve thousand Knights of Columbus in service from Illinois 214 gave their lives. In the Alton Council Charles McGuire and Edward Kinney made the supreme sacrifice, and in Effingham, Thomas Hoffman, and in St. Sterling, George Jelbus, lost their lives. Captain John M. Hayes, M.D., of Decatur, was awarded the British Military Cross. R. A. Capen of Mattoon received the Distinguished Service Medal and *Croix De Guerre.* Thomas Uhl, who was Grand Knight of Springfield Council when our country came into the war, entered the Second Officers Training Camp at Fort Sheridan, Illinois, and was there commissioned as Lieutenant. He immediately went to the front and was the first Sangamon County man to be awarded the *Croix De Guerre* for gallantry in action. At the time he won this distinction, he was serving in the first line trenches with the battery during an attack by the enemy. Although badly gassed, he refused to be sent to the rear, and continued in his place at the guns, relieving other men who had been overcome and sent back of the lines. The attack was repulsed and Lieutenant Uhl was awarded the *Croix De Guerre,* and also a citation for bravery in action by the French Colonel commanding the regiment of artillery with which Uhl was then serving.

The number of Knights of Columbus in the service from the Diocese of Springfield was 1,235.

The Work at Rome

At the request of Pope Benedict XV, and under the direction of Pope Pius XI, the Knights of Columbus established in Rome, at a cost of more than $1,000,000.00, five institutions, in as many different parts of the City of Rome, for the education, recreation and training of the youths of Rome. The establishment and the construction of these great institutions was under the control and direction of Past Supreme Knight Edward L. Hearn, and the cost was paid by direct equal contributions of the membership.

When the institutions were opened and officered under the direction of the Holy Father, the Knights of Columbus transferred all right, title and interest therein to the Holy See. This is, perhaps, the greatest civic accompplishment of the Order.

Home Finding Activities

At the instance of the then State Chaplain, the late lamented Right Reverend Peter James Muldoon, D.D., Bishop of Rockford, the State Council of the Knights of Columbus of Illinois, at the Convention held in Dixon, Illinois, in May, 1911, adopted a resolution to enter upon the task of finding homes for orphaned or dependent children, and a state-wide organization was effected in January, 1914, under which systematic work was begun with the approval of the Church authorities. The work was specially organized under a state charter legalizing the Catholic Home Finding Association of Illinois. The necessary expenses and cost of conducting the organization are paid from the Treasury of the State Council and collected with the per capita tax.

Since organization, the Association has placed one thousand four hundred twenty children. Of these, eight hundred thirty-seven have been legally adopted into Catholic families. One hundred sixty were, upon request, returned to the institutions from which they were sent to the Home Finding Association. Twenty-eight died after being placed. A large number of those adopted are considered in ideal situations. Many of them have grown up and become self-supporting, and a few have married. There are still 265 children under supervision, and the Association is placing a greater number every year.

It is interesting to note that fifty-two of the children placed by the Association came from the Diocesan Orphanage of the Springfield Diocese, and were placed, at the request of that institution, in various parts of the State. It is also true that eighteen children have been placed by the Association in Catholic homes in the Diocese of Springfield.

State Deputy of the Knights of Columbus, Edward Houlihan, is the superintendent and in charge of the work of Catholic Home Finding.

Knights of Columbus in the Diocese of Springfield

Springfield Council No. 364, the first to be established in the Diocese of Springfield, was organized on March 19, 1899, with fifty-five charter members.

It was the fifth Council established in the State of Illinois, there being at the time three Councils in Chicago and one in Joliet.

There are now twenty-seven Councils in the Springfield Diocese, established in the following order: Springfield, Alton, Decatur, Quincy, Beardstown, Carlinville, Effingham, Litchfield, Paris, Jacksonville, Pana, Mattoon, Tri-Cities, Edwardsville, Morrissonville, St. Isadore (at Farmersville), Mt. Sterling, Highland, Jerseyville, Newton, Collinsville, Carrollton, Gillespie, Taylorville, Nokomis, Staunton and Virden.

Springfield Council was the mother Council of the Diocese, and played an important part in the organization of many of the Councils in the surrounding cities, especially Peoria, Alton, Bloomington, Decatur, East St. Louis, Jacksonville, Beardstown, Lincoln and Assumption. It also assisted materially in organizing Councils outside the state, especially at St. Louis and Kansas City in Missouri, Terre Haute, Indiana, and Des Moines, Iowa, and at a later period within the state at Taylorville, Farmersville, Clinton, Litchfield, Pana, Amboy, Ivesdale and Carlinville.

The following table will illustrate the establishment and standing of the several Councils:

THE KNIGHTS OF COLUMBUS IN THE DIOCESE OF SPRINGFIELD IN ILLINOIS

Co. No.	Name	Date	Members	Soldiery	Organized by
364	Springfield	3-19-'99	1700	218	Patrick L. McArdle, S.D.
460	Alton	11-12-'99	484	108	" "
577	Decatur	5- 1-'01	550	132	" "
583	Quincy	6- 2-'01	430	89	" "
661	Beardstown	4-26-'02	92	15	" "
663	Carlinville	5-18-'02	91	36	" "
665	Effingham	5-25-'02	165	81	" "
699	Litchfield	2-14-'04	170	36	" "
860	Paris	5- 8-'04	131	28	Joseph J. Thompson, S.D.
868	Jacksonville	6-21-'04	285	119	" "
896	Pana	6-10-'04	76	39	" "
1057	Mattoon	11-26-'05	209	44	" "
1098	Tri-Cities	3- 4-'06	337	27	" "
1143	Edwardsville	6-15-'06	148	29	Lewis E. Sauter, S.D.
1151	Morrissonville	10- 7-'06	144	22	" "
1152	St. Isadore	10- 7-'06	88	11	" "
1281	Mt. Sterling	11-17-'07	159	27	James E. Maher, S.D.
1580	Highland	7- 9-'11	162	11	LeRoy Hackett, S.D.
1692	Jerseyville	6- 1-'13	158	84	" "
1704	Newton	9-11-'13	97	27	William A. Brown, S.D.
1712	Collinsville	10- 5-'13	91	52	" "

1996	Carrollton	6-15-'19	175	Organized after beginning of War	Edward Houlihan, S.D.	
2076	Gillespie	1- 4-'20	128		"	"
2120	Taylorville	4-11-'20	97		"	"
2189	Nokomis	9-19-'20	97		"	"
2197	Staunton	2-25-'21	118		"	"
3000	Virden	10-16-'21	63		"	"
		Totals	6429	1235		

Knights of Columbus Homes

The Councils of the Diocese have mostly grown strong and prosperous, and several of them have magnificent homes, which answer as valuable Catholic centers. Springfield Council's splendid home is certainly equal if not superior to anything of the kind throughout the jurisdiction. Alton, Decatur, Quincy, Jacksonville, Mattoon, Tri-Cities, and some others have commodious Homes, and by means thereof add materially to the social, as well as educational and benevolent activities of the several cities in which they are located. Homes of a similar character have been established all over the jurisdiction.

The Fourth Degree

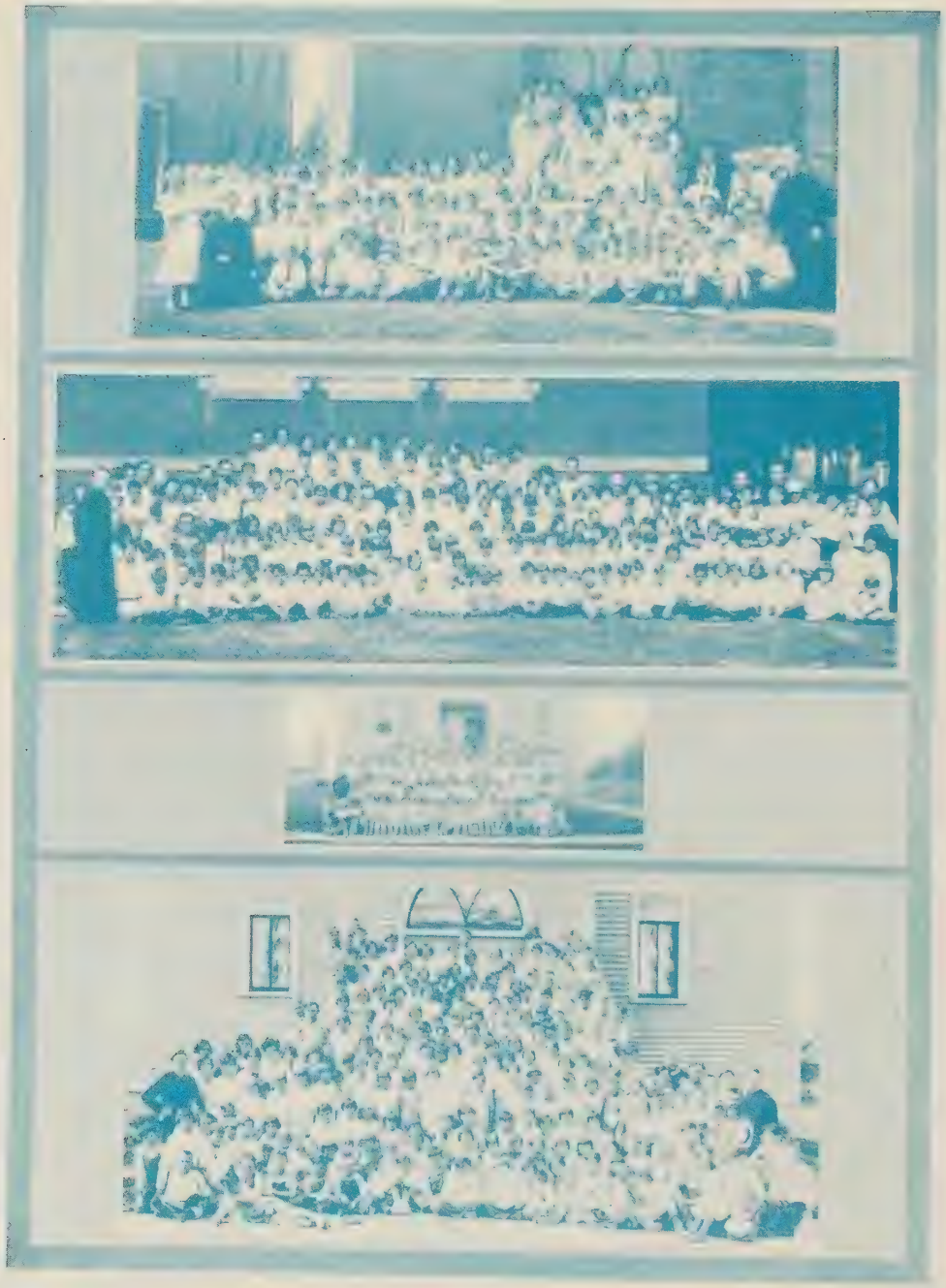
The ritual of the Knights of Columbus has been officially submitted to the Church authorities and found unobjectionable. No work of the Order is secret but some of the ceremonials and most of the meetings are private. All meetings and all ceremonials are at all times open to members of the hierarchy and clergy and when necessary or advisable all exercises, ceremonials and rituals, may be shown to public officials or others.

The exercises, ceremonials or ritual as they are commonly called, are divided into four parts to mark as many stages of advancement. These are called Degrees. Each Degree has its outstanding characteristic and is exemplified with the purpose of impressing an important principle. The first three are more private in their nature than the Fourth, which being dedicated to patriotism is the subject of reasonable publicity.

The Fourth Degree is usually conferred on or near Washington's birthday, February 22nd of each year. Only men of high character and good conduct who have been admitted to the first, second and third degrees and have continued their membership for at least two years may be advanced to membership in the Fourth Degree.

These great exemplifications gather large numbers of entrants and visitors and the succeeding banquets are invariably social triumphs. It is conceded that no patriotic movements or demonstrations have ever excelled them in maintained interest and fervor, and perhaps also in the sound reasoning and patriotic eloquence of the ceremonies and addresses incident thereto.

The Fourth Degree is a separate but subsidiary organization of which John H. Reddin of Denver, Colorado, is the Supreme Master. The jurisdiction is

Springfield—Catholic Instruction League . . . Children's Mission, 1927

Catholic Instruction League, Children's Missions, 1927—Carlinville . . . Gillespie . . . Divernon . . . Benld.

divided into provinces and districts and Illinois has three districts,—Thomas W. Flynn of Chicago is Master of the Northern District, James M. Graham of Springfield of Central District, and Daniel McGlyn of East St. Louis of the Southern District.

Membership

The total membership of the Knights of Columbus on April 1, 1928, was 693,028, distributed amongst a total of 2,501 local Councils. The membership in Illinois at the same date was 67,062, distributed amongst 163 Councils. The membership in the Diocese of Springfield is 6,429, distributed amongst 27 Councils. It is one of the largest and most important mutual organizations of all history.

Officers

Reverend John J. McGivney is Supreme Chaplain, Martin H. Carmody is Supreme Knight and William J. McGinley Supreme Secretary with addresses at the home office in New Haven, Connecticut.

Right Reverend James A. Griffin, D.D., Bishop of Springfield in Illinois, is State Spiritual Director, succeeding the late Right Reverend Peter James Muldoon. Edward Houlihan of Chicago is State Deputy Supreme Knight and Henry J. Lynch of Chicago is State Secretary.

The Supreme Council has published a history of the order in two volumes compiled by the late noted author, Maurice Francis Egan, and John B. Kennedy.

The State Council of Illinois has published a record of the Knights of Columbus in Illinois—First Twenty-Five Years, of which Past State Deputy Joseph J. Thompson is the author and compiler.

THE CATHOLIC ORDER OF FORESTERS

The Catholic Order of Foresters is a fraternal benefit society organized under the laws of the State of Illinois, and composed of practical Catholics. Men and youths between the ages of sixteen and sixty years are eligible to membership.

The Order now has a membership of one hundred thirty thousand, distributed through twenty-nine states and eight provinces of the United States and Canada in seventeen hundred subordinate Courts.

The chief feature of the Catholic Order of Foresters is life insurance. Certificates are written for Five Hundred Dollars and multiples thereof up to and including Ten Thousand Dollars. The insurance is written on a level-rate of assessment, based upon the American Experience Table of Mortality, with reserve funds invested at four per cent. It now holds a reserve fund of Twenty Million Dollars invested in highest class Municipal and other securities.

Besides insurance, the Order pays old age and disability benefits and conducts a juvenile insurance division. The Order has also taken part in many other religious, benevolent, charitable and patriotic activities. It played a worthy part during the World War, and has made many substantial donations to re-

ligion and charity. It has just recently distinguished itself by participating in the endowment for the College of the Propaganda, which his Eminence, George Cardinal Mundelein, arranged for his Holiness Pope Pius XI.

The Catholic Order of Foresters in the Diocese of Springfield

There are sixteen Courts of the Catholic Order of Foresters organized within the Diocese of Springfield as per the following table:

Subinordinate Courts, Springfield Diocese

No.	Name Court	Location	Instituted	M'b'rship
49	St. Mary	Springfield	8- 8-1886	37
163	St. Joseph	Springfield	10-19-1890	37
172	St. Joseph	Springfield	2- 1-1891	25
181	St. Agnes	Springfield	4- 3-1891	77
193	St. Peter	Springfield	3-10-1892	89
264	Sacred Heart	Decatur	5-24-1891	12
207	St. Patrick	Granite City	11- 2-1913	7
421	Litchfield	Litchfield	4- 8-1894	16
643	St. Mary	Taylorville	2-28-1897	13
680	St. Thomas	Newton	6- 2-1897	27
815	St. Mary	New Berlin	3- 6-1898	33
1514	St. John	Carrollton	9-16-1906	27
1545	Immaculate Conception	Pittsfield	3- 4-1917	12
1710	Marquette	Quincy	5-14-1911	52
1781	St. Michael	Michael	8- 2-1914	37
1808	Columbus	Jacksonville	10-18-1916	16

The various Courts have at all times assisted the members in the hour of sickness and want. They have given repeatedly to individual charities, and supported individuals and their families in the hour of stress. In these activities the order follows the scriptural injunction "let not thy left hand know what thy right hand doth," rather than the modern Community Chest and Pagan social program of letting the world know of charitable activities. In other words, the Order in Springfield has helped in the hour of stress, and yet never sought to gather by way of collections or other means to help God's poor.

The Supreme Officers of the Order are located in the Chicago Stock Exchange Building, Chicago, Illinois. The Supreme Officers are Thomas H. Cannon, High Chief Ranger; Simeon Viger, Vice High Chief Ranger; Thomas F. McDonald, High Secretary; W. H. Meuser, High Treasurer, and Dr. J. B. Smyth, High Medical Examiner.

WOMEN'S CATHOLIC ORDER OF FORESTERS

The Women's Catholic Order of Foresters is a fraternal beneficiary society incorporated under the laws of the State of Illinois. It had its inception in the City of Chicago, July 17, 1891, and received its Charter from the State of Illi-

nois January 31, 1894. It is now established in thirty-two States and Provinces throughout the United States and Canada.

The membership consists of two classes—benefit and social, totaling 70,000.

The insurance in force December 31, 1927, was $57,908,421.75; benefits paid to December 31, 1927, $24,832,656.00; total assets December 31, 1927, $10,561,713.51; solvency December 31, 1927, 101.75 per cent.

The society issues up-to-date and progressive certificates, Whole Life, 20-Payment Life and Old Age Benefit Paid Up at 70, in amounts of $250.00 and multiples of $250.00 up to $2500.00.

Practical Catholic girls and women between the ages of 16 and 50 years of age, and of good moral character and in sound physical condition, are eligible for membership in the Adult Department. Children between the ages of 1 and 16 years of age are eligible for membership in the Juvenile Department of the organization.

The Order has a branch system with ritualistic form of work. It aims to promote unity, friendship and true Christian charity among its members. It has merited the esteem and commendation of the Hierarchy and Priesthood of the country, and it is the aim of the organization to so conduct its affairs as to continue this coveted good will.

The Women's Catholic Order of Foresters in Diocese of Springfield, Illinois

No.	Name Court	Location	Instituted
68	St. James	Springfield	4-23-1896
158	St. Elizabeth	Springfield	7- 9-1897
261	St. Anna	Springfield	5-10-1898
286	St. Columba	Springfield	8-12-1898
924	St. Catherine	Springfield	9-20-1911
1090	Ave Maria	Springfield	11-22-1916
298	St. Rose of Lima	Quincy	10- 6-1898
299	St. Peter	Quincy	10- 6-1898
368	St. Angela	Quincy	6- 2-1904
688	St. Mary	Quincy	9-17-1906
717	Immaculate Conception	Quincy	4-16-1907
738	Sacred Heart	Alexander	10- 6-1907
565	St. Joseph	Assumption	2-22-1903
1185	Ave Maria	Gillespie	4-19-1922
448	St. Mary	Litchfield	2-22-1900
743	St. Maurice	Morrisonville	11-25-1907
939	St. Mary	Mount Olive	12-19-1911
866	Father Heffernan	Mount Sterling	8-24-1910
347	St. Ann	New Berlin	4- 2-1899
744	St. Mary	Pawnee	6-11-1908

THE CATHOLIC WOMEN'S COTERIE

The Catholic Women's Coterie, founded March 2, 1908, was organized for the purpose of giving aid to St. Joseph's Home for the Aged and doing such philanthropic work as was found necessary.

With the permission of Very Reverend Timothy Hickey to found the organization, the first meeting was held in the Knights of Columbus Hall. A very interesting lecture was given by Mrs. Leonara Lake, of Joliet, Illinois, who also helped in the organizing of the coterie.

It was decided at this meeting that the name would be Catholic Women's Coterie and that it would be governed by a president, vice president, secretary, recording secretary and treasurer. Mrs. Philip Mischler served as first president and was succeeded in the order named by the following: Miss Ellen Corbett, Mrs. Jerome O'Connell, Mrs. Henry Thoma, Mrs. Edmund Burke, Mrs. Jerry Sexton, Mrs. Eva B. Fixmer, and Mrs. Adolph Kunz.

It was also agreed that any group of ten ladies could form a circle and that these circles would each have their officers consisting of a promoter and a secretary. The funds of these circles are given to the home at the quarterly meetings of the coterie.

In 1921 the members pledged $200.00 every three months to the home. That they have kept their pledge is evidenced by the fact that for the fiscal year 1926-1927 $1,289.50 was raised and given to the home.

During the first years of the coterie, the charitable work was attended to by counsellors who were appointed by the president. Their duties were to investigate cases in their respective parishes. Acting upon their reports, the coterie furnished many children with school books and clothing, and even some with communion outfits. They also cared for many needy families. In 1921 a welfare board was established and in place of counsellors, three ladies were appointed by the president to serve on this board.

Upon the appointment by Bishop Griffin of a social welfare worker to handle Catholic charities, the coterie disbanded their welfare board and gave their aid and co-operation to this welfare worker.

The members assisted in the drive for funds to build a new home for the aged and pledged $1,000.00, the quarter portion having now been paid.

The dues for active members are $1.00 per year, for honorary members $5.00 per year, and for life members $25.00.

The funds of this organization are comprised of dues and money raised by card parties, rummage sales, cooking sales, lawn parties and sewing.

MADONNA COURT NO. 148, CATHOLIC DAUGHTERS OF AMERICA

Organized in 1911.

Madonna Court No. 148, Catholic Daughters of America, originally known as Daughters of Isabella, was instituted in Springfield, June 11, 1911, with a charter membership of thirty-one composed of the following persons, a majority of whom are still active members: Mrs. Edmund Burke, Katherine Costello,

Benld—Confirmation Class—1927

Mary Delmore, Margaret Donelan, Mary Donelan, Mrs. J. J. Donelan, Mrs. Louis J. Ehlert, Mrs. M. E. Gorman, Mary Gorman, Theresa Gorman, Ella Hoffman, Lucy Hoffman, Katherine Koch, Katherine Luby, Margaret Luby, Gertrude Lorch, Elizabeth McKarnen, Nellie Markey, Mrs. R. E. Marshall, Mae Murphy, Gertrude M. Nicholas, Magdalena Rollett, Anna V. Ryan (deceased), Eva Sauer, Adelaide Sauenweber, Gertrude Scanlan (deceased), Wilhelma Stein, Susan Trotter, Gertrude White, Mrs. Joseph Wochner, and Theresa Wochner.

Until 1920, increase in membership was limited to twenty-five members in a class so that the growth of the court was slow because only one initiation each year was held. Since 1920, classes have been unlimited in number with the result that the court now totals three hundred and fifty members.

This organization, from the date of its inception until the last three years, had the honor of having for its chaplain, Very Reverend Timothy Hickey, the then Vicar-General of the Diocese of Alton, under whose guidance and encouragement rapid progress was made and the order exerted an active influence in community affairs in both Catholic and civic circles which was particularly notable during the World War. Not only did its membership participate in all war activities and the work of the Red Cross in all its phases, but also began in 1917 to plan and work for a Catholic celebration of the centennial anniversary of the statehood of Illinois in 1918. In this project, in 1918, the Daughters were joined by the Knights of Columbus and through joint co-operation and management the Centennial Field Mass and the reception and dinner which followed stand forth as the most beautiful, magnificent and spectacular affairs of the state's entire celebration program and as epochal because, were it not for the vision of Madonna Court, there would have been no Catholic participation in the celebration of that year despite the fact that the pioneer days of Illinois ring with the heroism and courage of the Catholic missionaries, explorers and settlers.

Not only has Madonna Court wielded its influence in immediate vicinities but it has been the guiding star and inspiration of a great many of the downstate courts of the Catholic Daughters of America.

In 1919, Miss Theresa Gorman was elected state regent of the order, and at that time Ottawa, Lincoln, Springfield, Morris and LaSalle were the only courts outside of the city of Chicago. During the next eighteen months, under Miss Gorman's direction and with frequent assistance from Madonna Court members and degree staff, twenty-five new courts were instituted and the membership in the state increased from one thousand one hundred to seven thousand and the total would have reached ten thousand were it not for the fact that the order was enjoined from organizing new courts until the litigation over the name was concluded which finally resulted in the selection of the name Catholic Daughters of America.

In January, 1921, Miss Gorman was elected secretary of the senate of the state of Illinois and she has the distinction of being the only woman in the United States to occupy such a post. In the spring of that year Miss Gorman resigned the position of secretary of the senate to accept a position in Washington as secretary to Congressman John J. Gorman and because of her residence

in Washington it was necessary for her to decline re-election as state regent at the convention of the order in June, 1921. However, it is a pleasant satisfaction to note that the various down-state courts and particularly those of the Diocese of Springfield in Illinois are generous enough to credit Madonna Court with establishing the pace that has helped them arrive at their various goals in their several communities.

April, 1925, found Madonna Court established in a clubhouse at 212 West Monroe Street (three doors west of the State House) and possessing the honor of being the only court of the Catholic Daughters of America in Illinois to own such property. Since the operation of this clubhouse, study clubs are now a weekly privilege; a series of Lenten musicales were enjoyed and the parlors and dining room afford a splendid opportunity for the social activities of its members. The clubhouse also provides a home for a limited number of girls who must rent rooms.

The court has not overlooked the welfare of those less fortunately situated than its own membership and has done and is doing some very constructive social service work in both local and state circles.

Directing the activities of Madonna Court the following women have served as grand regent: 1911-1914, Miss Theresa Gorman; 1915-1916, Miss Anna Lawless; 1917, Mrs. Louis J. Ehlert; 1918, Miss Marguerite Golden; 1919-1920, Mrs. W. D. Stewart (resigned); 1920, Miss Mary Delmore; 1921-1922, Miss Mayme Murphy; 1923-1924, Mrs. Ralph Holliday (resigned); 1924-1927, Miss Theresa Gorman; 1928, Miss Ann M. Shaughnessy.

Besides Miss Shaughnessy, the present officers for the year 1928 are: Vice-regent, Mrs. Cecilia Freund; Prophetess, Mrs. Adela Hayes; Monitor, Mrs. Louise May; Historian, Miss Anna L. Shea; Financial Secretary, Miss Irene Cadigan; Treasurer, Miss Loraine Eglin; Lecturer, Miss Lila Coyne; Organist, Miss Flora Sehy; Sentinel, Mrs. Amelia Langenbahn; Trustees, Miss Ella O'Connor, chairman; and the Misses Mayme Murphy, Agnes Connell, Frances Geagan, Helen Beaghan and Mrs. W. A. Ryan; Chaplain, Reverend Thomas Fennessy.

Madonna Court is indebted to Right Reverend James A. Griffin, D.D., Bishop of Springfield, Illinois, for his interest and wise direction in its activities and also to Reverend Thomas Fennessy, the present chaplain, and with their continued interest and administration, the Catholic Daughters of America in Springfield hope to serve an even wider field of usefulness within the scope of the court's activities.

CALVARY CEMETERY, ON SUNSET HILL

Madison County, Illinois. Established in 1924.

In order to keep pace with the normal growth and expansion of the Tri-Cities and surrounding territory, a suitable burial place had to be developed. St. Mark's Cemetery, in use for a long time, is in low land, unsatisfactory for a modern burial place. Its capacity is limited and already severely taxed. Its location

was no longer desirable because the rapidly growing community had reached its very borders.

Reverend Daniel J. Ryan, pastor of St. Joseph Church, Granite City, spoke of the necessity of a new cemetery in a talk before the Commercial Club of Granite City in the summer of 1923. His suggestion for the development of a community cemetery was favorably received by all. It was quite evident then that some provision had to be made for future needs.

After this first suggestion, everyone was on the lookout for a suitable place, one of sufficient size and elevation, and not too far distant to serve any place in the community. Whilst the search was on for a location, the owner of eighty acres of land on the summit of Sunset Hill offered his land for sale. He himself had previously entertained the project of converting his land into a cemetery as a private business venture, but later abandoned the idea in favor of selling outright to others for the same purpose.

Negotiations long and varied began at once for the purchase of this property. It was recognized that a more suitable place could not be desired. The first plan was a promotion scheme. On June 24, 1924, an agreement was duly drawn up and signed by Right Reverend James A. Griffin, Bishop of Springfield in Illinois, and a company of promoters. Forty acres of land, first choice, was to be bought by the Bishop through the promoters, who were to retain privileges of lot sales on a percentage basis, with the obligation of platting and developing the cemetery for a certain length of time. A similar agreement was consummated between the same promoters and a company of local men for the other forty acres.

Great promises were made by the promoters. The engineer was ready to proceed. A magnificent entrance was to be constructed to serve both cemeteries. Everybody contemplated a sensational sale of lots from the very inception of the cemetery. The plan failed, however, because of the promoters' non-compliance with essential issues of the covenant. The agreement was voided and surrendered on August 29, 1924.

The proposition was then approached from another angle. At a meeting of the trustees and consultors of St. Joseph Church, Granite City, with their pastor, Reverend Daniel J. Ryan, and the chancellor of the diocese, Reverend Michael A. Tarrent, it was decided to purchase the forty acres direct from the owner. The trustees signed the note for money borrowed from the diocese. This property had been transferred to the Bishop by deed dated June 30, 1924.

Father Ryan, under the direction of Bishop Griffin, took charge of the whole enterprise, hired the engineer and proceeded with the development of Calvary Cemetery on Sunset Hill. A local company of six or seven men purchased the adjoining forty acres for a cemetery called Sunset Hill Cemetery. Amazing progress has already been made in the improvement of these two modern cemeteries.

The first interment in the new Calvary Cemetery was that of Patrick Nalty, who died in the performance of his duty as deputy sheriff. This first interment was on October 3, 1924. Father George H. Powell officiated.

Decoration Day, May 30, 1925, witnessed the dedication of the cemetery by Right Reverend James A. Griffin, D.D., Bishop of Springfield, Illinois. A large crowd of people motored to the beautiful cemetery to attend the Pontifical Field Mass and the ceremonies of dedication. The boys' choir of St. Boniface Church of Edwardsville, sang the Mass. A firing squad of soldiers was furnished for the occasion by the American Legion of Edwardsville. The Bishop was assisted at Mass by Reverend Charles O'Reilly, arch-priest; Fathers T. E. Cusack and L. G. Kipping, deacons of honor; Fathers Michael Costello and Timothy McKeough, deacon and sub-deacon of the Mass, and Father Daniel J. Ryan, master of ceremonies. Fathers D. L. Scully, William T. Sloan, P. H. Masterson, George M. Link, John B. Franz, E. J. Eckhard and George H. Powell also were present. A banquet was served in the sexton's house on the grounds by the ladies of St. Joseph Church. Reverend Juvenal Emmanual, O.F.M., regular chaplain during the war, delivered an eloquent address. Bishop Griffin also preached.

Thomas McCormick is the first sexton of Calvary Cemetery on Sunset Hill.

Few places possess all the desirable qualities of a model cemetery. Some tracts of land have one or other commendable feature, but seldom are all the endowments of nature found in one location. The new Calvary Cemetery on Sunset Hill meets all the most exacting requirements of an ideal resting place for the departed. It has high elevation and splendid natural drainage. It lies on the hard road between Granite City and Edwardsville. It is easily reached by automobile, and contemplated transportation should make it accessible by trolley in the very near future.

Calvary Cemetery was formerly part of the Slingerman farm. It is a plateau on the summit of Sunset Hill, with a commanding view of the surrounding territory. Its natural beauty, gently sloping hills and tranquil vales, will as time goes on be more and more enhanced by artistically arranged trees and walks and drives.

The main entrance road leads to a large mound on which is to be erected a large and beautiful Crucifixion group which will dominate the entire cemetery. The crucifix will be twenty-four feet high. The group will include besides the cross and corpus, the figures of the Blessed Virgin, St. John the Evangelist, St. Mary Magdalen and two angels with trumpets. On the mound will also be a regulation altar at which the public offices and ceremonies of the Church can be carried out in detail. The approach to the Crucifix will be a concrete walk, and the steps and sanctuary will be ornamented concrete. On the mound on either side of the walk lots are provided for the burial place of priests. It is estimated that the mound and all its features will cost about $5,000.00.

Another prominent feature of Calvary Cemetery is the perpetual care fund, which will assure the individual owners of lots that care for their lots will be for all time.

With its advantages of location, natural beauty and high class improvements and management, together with the perpetual care feature, the new Calvary Cemetery on Sunset Hill cannot help but become a favorite burial place, one of the finest in the State.

Memorial Altar . . . Granite City Cemetery.

CHAPTER XII

THE DIOCESAN CLERGY

This Chapter is devoted to practically mere mention of the priests who have labored in the Diocese of Quincy-Alton-Springfield, living and dead.

In another Chapter, the precursors of the pastors have been sketched, and these distinguished missionaries should be considered along with those sketched in this Chapter.

While it is a matter of sincere regret that the sketches necessarily must be brief, it is, nevertheless, of much satisfaction that we have been able to compile this memorial to the gallant priesthood that gave their labor and their lives in the Diocese. So far as we are aware, no history heretofore published has presented any account of its clergy like that contained in this Chapter.

Out of respect for the dear departed, the names of the deceased clergy appear first, and are regarded as soldiers of the Church Triumphant, as distinguished from those remaining who hold rank in the Church Militant.

With respect to the deceased, the clergy, the Diocese, the public in general, and especially the compilers and editors of this work, are under heavy obligations to two diligent priests who labored in the Diocese, namely, Father John Lamar, and Father Anthony Zurbonsen. These hard working clergymen took the time from their very busy lives to chronicle the life and labors of their fellow workers during long years of their activity. The matter of all the life sketches of deceased priests, as published in this Chapter, with a very few exceptions, is taken from little unpretentious publications by these two priests.

For the sketches of the priests who have died since 1918, we are indebted to Monsignor Martin J. Foley, editor of the *Western Catholic,* of Quincy, Illinois.

The facts contained in the sketches of the living clergy were furnished by the priests themselves, and recite nothing but bare realities. It is believed, however, that considerable value attaches to these sketches, and as published here, they are intended as a tribute to the noble men who have devoted their lives to God and humanity.

Every effort has been exerted to make this category complete, and if there be any omissions, it is not by intent, and would be most sincerely regretted by everyone connected with this endeavor.

It was considered most practical to arrange these sketches in alphabetical order, and that has accordingly been done.

If for the future records similar to those contained in this Chapter, shall be kept in the chancery office, as Right Reverend Bishop Griffin desires it shall be, it will simplify the preparation of the centennial history of the Diocese, and be of great advantage and convenience to large numbers of properly interested investigators.

1. WITH THE CHURCH TRIUMPHANT

Reverend Henry Ader

Father Ader was born at Borken in Westphalia, on February 18, 1853, and ordained to the priesthood at Malines, in Belgium, on June 7, 1879. Shortly after his ordination he set out for America, arriving at diocesan headquarters and was assigned as an assistant to the Cathedral pastor, a position which temporarily so many young priests had to fill—the writer (Father Anthony Zurbonsen) not excepted—in order to first thoroughly acquaint themselves with the contents of the Bishop's "blue book," namely with the laws, rules, regulations and requirements which governed the diocese.

Father Ader emerged from the inquisitorial rooms *magna cum laude,* and received the appointment as assistant to St. Peter and Paul parish of Springfield. Later the pastorate of Assumption having become vacant, Father Ader became its pastor for a number of years, 1888-95, but was finally assigned to St. Alexius, of Beardstown, 1895-99, as successor to Reverend William Weigand. From Beardstown he was transferred to Carlinville, succeeding Reverend Clement Sommers, whose impaired health had enforced a resignation of the charge of St. Joseph's. A stately parochial residence which was here constructed under his management evidences the active and zealous life of our decedent.

Father Ader was a man of fine scholarly attainments, distinguishing himself especially in biblical researches and Hebrew language. His voluminous and valuable library was second to none in the diocese.

Father Adar died March 5, 1909. His earthly remains were deposited by the side of one of his illustrious predecessors, Reverend Francis Osrop, in the Catholic cemetery of Carlinville.

Reverend Bernard Ahne

Reverend Bernard Ahne was born in Amsterdam, Holland, October 31, 1851. Having completed his ecclesiastical studies he was ordained priest on August 24, 1874.

He came to America one month after his ordination and was appointed Assistant to Reverend Gerard Leve, then pastor of SS. Peter and Paul church, Springfield, Illinois. Afterwards he acted as pastor in Pittsfield, Illinois.

During the latter years of the 80's he went East and was accepted by Right Reverend Bishop Wigger of Newark, who appointed him Chaplain of St. Mary Hospital at Hoboken, New Jersey. He died July 10, 1919, in St. Mary Hospital, Orange, New Jersey.

Reverend Paul Asmuth

In 1902 a newly ordained young priest was assigned as assistant to St. Mary of Alton. He had shortly before received Holy Orders at the Jesuit Seminary of Insbruck. It was Reverend Paul Asmuth, a native of Eppe, in Westphalia. He was an exemplary young priest, meriting his pastor's entire confidence because of his conscientious and punctual performance of duties. Pleasant and congenial, he soon grew into favor with the parishioners. Of a frail constitution, however, his health became undermined by consumption. Yearning for his home and dear ones in the Fatherland, Father Asmuth rallied his waning strength and returned to the scenes of his boyhood days in the fall of 1906. For five years he tried to throw off the dread disease. Not-

withstanding all the loving care and medical aid that was so generously bestowed upon him, he sank into death's embrace on October 10, 1911, at the parental home in his native land.

Reverend Bartholomew Bartels

A knotty, blunt and rugged character was old Father Bartels. Fearless and aggressive he hewed his way through life. Like all other priests of early pioneer days, he learned many a hard lesson in the school of adversity, disappointment and failure. But he brooded not over ineffectual attempts and futile efforts, but tried again and stubbornly forged ahead clearing his way of obstacles and impediments. He was especially known for his financial ability. Being a man of saving habits, Father Bartels accumulated in the course of years a competency which with prudent management and by safe investment he succeeded in multiplying, and practically all of which he devoted to the Church.

Reverend Bartholomew Bartels was born March 10, 1823, at Cleve on the Rhine. His studies were made partly in his home city and partly at Cologne, Bonn and Muenster. He was ordained in the latter place by Bishop Arnold Melchers, May 29, 1847. For eleven years, from the time of his ordination to the year 1858, the young priest worked in his own native diocese. He came to America at the instance of Bishop Juncker, of Alton, who assigned him as pastor to Teutopolis. From there he came for a few months to St. Boniface, of Quincy, then to St. Marie in Jasper County, Freeburg, 1869, Millstadt, 1862-65, and two and one-half years at Highland, after which he spent sixteen years as pastor of Germantown, at the end of which he retired to Quincy, purchasing a home near St. John Church, and lived the retired life for six years. Bartelso, however, where his main interests were located, lured him away from Quincy. He became pastor of that place, and after three years, May 4, 1894, peacefully slept away.

Reverend Henry Becker, D.D.

Reverend Henry Becker, D.D., was born July 1, 1856, at Salzkotten, Westphalia, came to America September 25, 1875, and entered the Grand Seminary of Montreal. His record there was a proud one. He made a thorough course in theology and passed a brilliant examination, being awarded the degree of Doctor of Divinity, the first conferred in the history of that great institution of learning.

On December 20, 1879, the young theologian reached the sublime heights of his youthful ambitions—the holy priesthood of Jesus Christ, being ordained on that day.

As a priest he labored well and zealously at Mound City, Kaskaskia, Saline, Hillsboro, Vandalia, Brighton, Brussels, Meppen, and Pierron.

Seldom have the words "Memento Mori" had a more terrible significance than in the death of Father Becker on Tuesday, September 11, 1917. Apparently he had been in his usual good health and spirits. Only two weeks previous he had joined his brother priests of the diocese in their spiritual retreat at Quincy College. During recreation hours his genial good nature was a source of pleasure to his companions. Little did he or they realize that the spiritual retreat which he and they were then making would prove to be the proximate preparation for his own death.

Such, in the plan of the All-Wise God, was the fact. Death awaited Father Becker at home in Pierron, but he was prepared to meet it unafraid because well prepared. His

death was in keeping with his life—that of a true priest of God.

Father Becker was a learned man, a sound theologian, a keen logician and analyst who commanded over a wide range of knowledge and information. He was specially noted as a mathematician and the perpetual almanac which he published some few years before his death elicited much praise from men competent to judge.

He was also an authority on astronomy, but what meant most to himself in time and eternity was his genuine spirit of humility.

Reverend Henry Beerhorst

Delbrueck, near Paderborn, in Westphalia, was the birth place of Reverend Henry Beerhorst. There he was born January 19, 1838, was admitted to Holy Orders March 12, 1864, and appointed the following December to St. Mary Church of Grand Rapids, at that time in the Detroit diocese. In 1869 Father Beerhorst was replaced by another priest, and discontinued his services in the Detroit diocese, and came to Alton, where he applied to the bishop for an appointment. He was received and sent to Quincy, there to become an assistant in St. Boniface parish. From March 5, 1870, to April 25, 1871, Father Beerhorst earnestly and successfully performed good service at St. Boniface. The people had become greatly attached to him and he proved a valuable asset to pastor and parish. On the latter date, however, the young priest strove to realize a long cherished ambition—he determined to embrace a monastic life, packed his few belongings and set out for the Carmelite Monastery of Scipio, Kansas, where soon after he was invested with the habit of that order.

Reverend Patrick M. Bourke

When on February 14, 1896, the late Reverend Patrick Bourke went to his eternal reward, a learned and eloquent man passed from earth. He was a well-known, familiar personage, throughout the diocese, beloved by clergy and laity alike, whole-souled and generous to a fault. During the early years of his priestly life, he taught at the College of Ruma, where his solid learning was combined with the gift of thoroughly imparting knowledge to the student body. Unstinted praise was given his ability by all who studied under him.

Father Bourke was a native of Tipperary, Ireland, where he was born, St. Patrick's Day, March 17, 1839. When still a child, both parents died. The orphaned boy was adopted by an aunt living in Limerick, where young Patrick was educated. From the primary school he was admitted to the Jesuit College and later attended the Monk's School (Trappists) of Mt. Melary. At All Hallows and the Grand Seminary of Montreal he studied philosophy and theology and was ordained to the priesthood by Bishop Baltes. When the Ruma College had closed its doors, Father Bourke worked in the capacity of both assistant and pastor at Grafton, Springfield, Decatur, Vandalia, 1888-1894, and Shipman, everywhere winning hosts of friends and well-wishers. Pursuant to his wishes his remains were interred at Springfield.

Reverend Hugh Brady

Father Hugh Brady was born June 18, 1883, at Cavan, Ireland, and at the time of his death was but 32 years and 11 months old.

He attended St. Patrick College of Carlow, and was ordained in June, 1908, for the diocese of Alton. Immediately after his ordination he sailed for America and was assigned as an assistant to St. Joseph parish of Springfield. He remained there for five years, winning the confidence

and love of the parishioners in an uncommon degree. After the lapse of this period the young priest was made a pastor and ordered to New Douglas, where soon he endeared himself to all. But alas! his usefulness was to be of but short duration.

With eyes fixed on eternity, and recalling to mind his work at St. Joseph Parish, Springfield, his dying request was that he be buried at Springfield.

Reverend Patrick Brady

County Cavan, Ireland, had given the diocese a prominent priest in the person of Reverend Patrick Brady. His postoral wisdom, prudence and caution were productive of good results. He ranked high in the esteem of his fellow priests because of his companionable disposition and his kindly benevolent ways. Born in 1833, the future candidate for Holy Orders made his studies at All Hallows; there he was ordained to the priesthood April 17, 1865. After acting as an assistant for a while at the Cathedral, the young priest was sent in similar capacity to Reverend L. A. Lambert (author of "Notes on Ingersoll") then pastor of St. Patrick Church of Cairo. Four years Father Brady spent there, three as assistant and the last as pastor, 1868-69. At this time the Bishop recalled him from the Egyptian Metropolis and made him pastor of the Immaculate Conception Church of Springfield. During Father Brady's administration the Church was remodeled and besides received an addition to it so as to extend its length; moreover, he built a large brick school house, an eloquent monument to his pastoral zeal and energy.

In 1889 Father Brady exchanged places with Father Timothy Hickey, of Jacksonville, who in the meantime had been made Vicar General by the new Bishop. With undiminished vim and vigor he continued his work at Jacksonville until May 14, 1892, when death called him away from the scenes of usefulness. His age was 59 years.

His remains were buried in the Jacksonville cemetery.

Reverend J. J. Brennan

In 1858 the coal mines in the neighborhood of Bethalto, in Madison county, had gathered there a large number of people, many of whom were Catholics. To minister to these became the duty in 1858, of Reverend J. J. Brennan, at the time an assistant at the Alton Cathedral. He had a frame Church built, which continued to be attended from the Cathedral until 1865. During the years from 1859-1861, Father Brennan was given charge of the parishes of Carlinville and Jacksonville, after which he was appointed pastor of Shawneetown. One year he stayed in this latter place when he was ordered to East St. Louis, with the injunction to assume the organization of St. Patrick parish and build a Church. Father Brennan accomplished both but soon after severed connection with the diocese.

Reverend Theodore Bruener

Father Bruener was born May 27, 1836, and was ordained to the priesthood September 3, 1859, at Muenster and acted as "schulvikar" at Wadersloh from the time of his ordination until he set out for America, late in 1867, at the invitation of Bishop Juncker of Alton. He was sent at once to Quincy to become the first pastor of St. Mary parish, January 1, 1868.

This congregation had been or-

ganized and the Church built under the supervision and by the efforts of good Father Reinhardt, who now by the advent of Father Bruener, reassumed his work at St. Boniface, to be sent soon after, to a different place. From 1874 to 1879 our former pastor remained at the head of the St. Francis institution from which at the instance of his diocesan Bishop he returned to become pastor of St. Boniface parish of Quincy. Here Father Bruener again labored until November 9, 1887. Foremost among his undertakings during this time was the publication by him of that important work on the "History of the Catholic Church in Quincy," a work which received unstinted praise even at Rome from such eminent men as Cardinal Simeoni, Cardinal Melchens and Monsignor DeWaal. Following a call from heaven the veteran worker bade farewell to his friends and former associates of the clergy and joined the Franciscan Order at Teutopolis, to be known from thence forth as P. Leo. What good he accomplished as an humble follower of the great Saint until the hour of his death, May 15, 1898, and his previous Godlike deeds are chronicled on the pages of the book of life. He died at San Francisco, California, where he found his last resting place.

Reverend F. H. Budde, R.D.

Reverend F. M. Budde, R.D., was born September 15, 1858, at Dusseldorf in the Rhineland. Having completed his theological studies, he was ordained priest on May 19, 1883 at Simplefeld, Holland. He came to the Alton diocese almost immediately and was appointed Assistant to the Reverend Theodore Bruener, pastor of St. Boniface Church, Quincy, Illinois.

He was transferred in 1884 to Olney, Illinois, and when in 1888 the Belleville Diocese was formed, he became a member of the newly created diocese. He was appointed pastor of the Belleville Cathedral parish and built the splendid High School for boys.

In 1895 he was appointed pastor of Mt. Carmel, where he died.

Father Budde was a man of strong character, a priest of vast zeal whose ceaseless activities meant much for the Catholic people among whom he labored.

Reverend Albert Busch

Father Busch was born at Neheim, near Hoexter, in Westphalia, February 26, 1844. After completing the high school studies in his native town, young Albert Busch came to America in 1866, entered St. Francis Seminary near Milwaukee shortly after, and was elevated to the priesthood by Bishop Henni, January 29, 1868, for the diocese of Alton. His first appointment was to St. Alexis of Beardstown, March 18, 1868. Here he built a front addition to the old Church, purchased the former parsonage and lots adjoining for the sum of $2,100.00, and erected a small school house. In 1873 he was assigned to Marine, where he stayed but one year, when the Bishop appointed him to Lively Grove. Here he worked successfully for five years, until March 18, 1879, on which date he was summoned to his eternal reward.

Reverend D. Byrne

In days long ago, as early as 1847, St. Mary parish of Mt. Sterling, had not only a Church but even a resident pastor. He was Father James Gallagher. Several priests had succeeded him after his departure from there in rapid succession until Father Byrne was appointed, who remained

at the head of the parish from 1856 to 1859, during which time he looked after the spiritual interests of St. Alexis parish of Beardstown. From Mt. Sterling he was appointed to Marshall and Paris, where he became the successor of old Father Thomas Ryan in 1860-61. Little is known of his subsequent history except that from September, 1870, he had charge for one-half year of St. Mary congregation of Edwardsville.

Reverend Thomas Carroll

Reverend Thomas Carroll was born in Charlyville County Cork, Ireland, in the year 1870. Having completed his primary and classical courses in Ireland, he entered the University of Louvain, Belgium, where he finished his clerical studies, and was ordained priest in June, 1896. He came to America immediately after his ordination and took charge at Farmersville, Illinois.

His health even then was poor so he went West and labored in the Denver Diocese for a number of years. On his return to this diocese, he was appointed Rector of Virden and labored there zealously for about ten years. From Virden he was promoted to St. Mary parish, Mt. Sterling, Illinois, where he labored zealously until death called him though he was handicapped by poor health.

He died on Wednesday morning, March 12, 1919, after having been fortified by the rites of Holy Mother Church. He had a hemorrhage of the lungs on Tuesday, sent for his neighbor, Reverend F. Niebling of St. Joseph Church, Mt. Sterling, who came, remained up all night with him and administered the last Sacraments.

Father Carroll was a noble priest and his life was an open book. His outstanding characteristics were courage and determination in the face of long-drawn-out sickness, that at times kept him in a state of great suffering. A brother priest who was his next door neighbor when he was in Virden, writes: "Father Carroll was a priest of very high character and of strong moral principles—a priest always and everywhere." That same priest concluded with these words: "I pray to Father Carroll sometimes."

Reverend James A. Cassidy

Among the large class presented for Holy Orders in the Seminary chapel of Montreal a few days before Christmas in 1882, was Reverend James A. Cassidy. Born in Canajoharie in New York state in 1854, he finished his preparatory studies in his native state, after which he pursued his theological course with the Sulpician Fathers of Montreal. Well does the writer of these lines (Reverend Anthony Zurbonsen) recall the days when Father Cassidy, together with the late Father Joseph Finnegan and Father James Gough (Belleville) was elevated to the priesthood. A jovial, genial, good-natured young man was Father Cassidy when a student of the Seminary, and these traits he retained during his subsequent priestly career. Wherever seen during recess hours, he was the center of an animated gathering. All enjoyed his company and friendship, and as priest he became equally popular and well liked by all who came in close contact with him. Hence his success in founding and developing St. Patrick congregation of Alton. Being for a short while an assistant at the Cathedral, he was ordered to inaugurate preliminary work for starting that parish. There were but eighty families to begin with, but young Father Cassidy was by no means discouraged in his undertakings. He succeeded admirably for he built church and parsonage in 1883, and three years later, in 1886, added a parochial school for his now flourishing

parish. In March, 1887, Father Cassidy was transferred from Alton to Murrayville, where four years later he died, February 4, 1890.

Reverend Bernard Claus

On the night of May 19, 1903, a terrible catastrophe occurred at the parochial residence of Columbia, Illinois, casting a pall of genuine mourning not over the parish alone, but over the entire diocese as well. On that fatal night, the pastor of Columbia parish, Reverend Bernard Claus, testing doors and windows ere retiring for the night as he usually did, was suddenly seized with an attack of dizziness, collapsed and expired. A heart stroke had snuffed out his life instanter. Whilst the stricken priest sank lifeless to the floor, the burning kerosene lamp which he carried exploded and flaming oil encircling the body partly incinerated it.

Father Claus was born April 3, 1842, at Niederovschel, in Saxony. He studied classics at Heiligenstadt, philosophy and part of his theology at Muenster and Bonn. He came to America in June, 1868, and finished his studies at Cincinnati, where Archbishop John B. Purcell ordained him to the presthood September 24, 1870. He was stationed as assistant at St. Boniface of Quincy, from December 6, 1870 to February 14, 1872, a few months at Edwardsville, with Staunton and New Douglas as out-missions; at Mt. Sterling, 1872-73; at Taylorville, 1873-77. During this period he erected a comfortable parochial residence at Morrisonville, and moving thither became the first resident pastor of St. Maurice congregation. From here he was assigned to parishes in the southern part of the state and hence became incorporated into the new diocese of Belleville when the latter was erected in 1888. There he was active at Madonnaville from December 5, 1872 to January, 1882; then at Paderhorn from January, 1882 to January, 1892, when he became pastor of Columbia and met his tragic death May 19, 1903. He was buried in the cemetery of that parish.

Reverend Michael Clifford

Father Clifford was ordained at All Hallows Seminary, Ireland, April 17, 1863. His first assignment after ordination was to the parish of Winchester from 1863 to 1866. Next we learn that he is directing the destinies of Virden's congregation, 1868-1869, whereupon Bunker Hill claimed his ministrations from 1869-1872. Mt. Sterling at this time needed a strong man to erect a residence, school building and a new church. The choice fell upon Father Clifford and he proved to be the right man. Twenty-four years of faithful, fruitful service characterized his stay at Mt. Sterling, when in 1896, he was entrusted with the pastorate of St. Joseph of Springfield, where he labored in his own quiet, unobtrusive way until early in 1907, when God called His pious, faithful servant from hence.

Reverend T. J. Clifford

Whilst pastor of Carrollton from 1865 to 1866, the cholera broke out in the community. During this ordeal good Father Clifford edified all by his courage and heroism, attending the sick and burying the dead. Finally, he himself became a victim of the dread disease and was prepared for death. However, he recovered for the time being, but died a few months afterward. He was buried at Alton.

Right Reverend John Henry Cluever, D.D.

A priest of eminent learning, prestige and subsequent unusual distinction was the one time pastor of Bunker Hill, Reverend J. H. Cluever, D.D. He was born March 8, 1845, in the Diocese of Paderborn, Germany, and came to this country in 1871. In that same year he was raised to the priesthood. He acted as pastor of the Bunker Hill parish from 1872-1874, after which the Doctor left for the East, affiliating with the Diocese of Albany, New York. He became pastor of St. Lawrence congregation of Troy, New York, and was chosen a member of the diocesan school board. His eminent services which he rendered the diocese caused him to be created a Monsignor. For many years, however, he had conceived the idea of ultimately embracing religious life. This long-harbored intention assumed tangible form in 1892, in whch year the Monsignor bid farewell to diocese, parish and friends, sailed for South Africa, and there joined the colony of Trappists.

Reverend Terrence Cowley

Reverend Terrence Cowley was born July 28, 1844, in Dublin, Ireland. Bishop Baltes adopted him for the Alton Diocese and ordained him priest in the Alton Cathedral on September 22, 1872.

The Bishop commissioned him to organize St. Joseph parish in Springfield, Illinois. He did so most successfully and also constructed a handsome church where his faithful people could worship God.

Father Cowley was for years the benevolent protector and friend of the Ursuline Community, known as the North End Convent of Springfield.

Feeling the weight of old age and its consequent infirmities, he resigned the pastorate of St. Joseph church to devote his declining days to the welfare of his beloved Sisters, whom he served as Chaplain and Spiritual Director.

He died full of years, rich in grace and merits on January 12, 1881. His remains were buried in the Convent Cemetery.

Reverend John W. Crowe

Sad and solemn was the tolling of the bells of Our Savior Church of Jacksonville, on the morning of March 10, 1916. They announced to a grief-stricken congregation that the last rites were about to be performed over the remains of their late pastor, Reverend John Crowe, who had departed this life a few days previous thereto, viz: on March 7, 1916. The obsequies gathered a vast concourse of people, irrespective of creed or nationality, within the sacred walls of the handsome church, all eager to pay a last tribute of love and respect to the popular priest and citizen, for Father Crowe was respected and admired by the whole city where he had labored faithfully and well since 1892, when he was appointed an irremovable rector by the Bishop of the diocese. Father Crowe died from the effects of an operation performed about two weeks before his death.

The sermon was preached by Very Reverend J. P. O'Mahoney, President of St. Viator College at Kankakee, Illinois, and was a splendid tribute to the life and labors of the dead priest. He drew a beautiful picture of the Catholic home in which the predestined youth drank in the inspiration and high ideals that later made him the champion of right, the expounder of truth, the enemy of vice and the admiration of all who knew him. The deceased attained

an age of 64 years. He was born at Oswego, New York. Father Crowe made his ecclesiastical studies at the Grand Seminary of Montreal, where he was ordained to the priesthood after a thorough training under the competent guidance of the Sulpician Fathers. His first charge was at Flora, where he remained but six weeks, when he was promoted to Mattoon. Here he worked with great devotion for fifteen years, and erected the present beautiful church. Realizing Father Crowe's worth and ability, the Bishop sent him as pastor to the important charge of Jacksonville, as successor to the Very Reverend Timothy Hickey, V.G., who had assumed the pastorate of the Immaculate Conception Parish of Springfield.

The history of the church under the rectorship of Father Crowe has been one of indefatigable labor on the rector's part and of a steady expansion on the part of the parish under his direction, in all lines of Catholic work, spiritual, financial and intellectual.

The Jacksonville Journal paid the following editorial tribute to Father Crowe:

The passing of Very Reverend Dean John W. Crowe removes from Jacksonville a very influential citizen. Father Crowe has been a resident of Jacksonville twenty-three years and his record has been such as to prove beyond question his ability as an organizer. Proof of this ability has appeared in various lines and during his pastorate the Church of Our Savior has developed in a material way. Father Crowe was especially interested in educational work and because of his leadership Routt College stands in Jacksonville today. Father Crowe was a man of wide learning and liberal education. A well known Jacksonville man and a non-Catholic, who accompanied him on a trip occupying several days, said recently that the deceased rector was one of the most delightful men he had ever known socially and in a conversational way. Father Crowe was not especially diplomatic in his manner or in his ways—in fact he was especially outspoken and had the habit of going directly after anything that he wanted. Opposition to him or disagreement with him did not mean offense, and he had an admiration for men and women with convictions and willing to fight for those convictions. During his years of residence here, Father Crowe became a large force in the community and while his parishioners and friends found much in him to admire, even those who disagreed with him had great respect for his knowledge and influence. His going marks the end of a very forceful life.

One brother, Father Donat Crowe, late pastor of Kewanee, died in Rome, Italy, in 1912.

Reverend John C. Daw

Reverend John C. Daw was born in Hopkington, Massachusetts, February 18, 1857. His parents, Patrick Daw and Bridget McPartland, were good, pious, God-fearing Catholics of the old school.

John C. Daw, one of seven children, went to the Parochial School for his primary grades and to Holy Cross College for his classical course. At home, or at school, or in college, young Daw reflected in his conduct the character of the Catholic home whence he came. By this we do not mean that young Daw was retiring or quiet or timorous boy. On the contrary he was full of life and full of play—a typical American boy who ate when it was time to eat, who prayed when it was time to pray; who studied or played when it was time to study or play.

Having graduated from Holy Cross College, he entered the Grand Seminary at Montreal, Canada, completed his studies there and was or-

dained priest for the Alton Diocese at Christmas in 1884.

The Bishop sent him to Edwardsville as pastor of old St. Mary Church on Main Street. This he disposed of and built the present St. Mary Church. From Edwardsville he was sent to New Douglas; from New Douglas he went to Winchester where he built the present beautiful Rectory. On May 1, 1919, the Bishop appointed him pastor of Vandalia where he labored until death called him hence. For some time he suffered from cancer of the throat and he died from a sudden hemorrhage from one of the main arteries, on September 13, 1922, in St. John Hospital, Springfield, Illinois. Though his death was sudden he was well prepared, for Father Daw was always and everywhere the true priest of God. He was one of the most scholarly priests of the diocese.

As a writer of prose and verse he wielded a facile pen as his contributions to the Western Catholic prove. He was a most genial and lovable character. He stood in such universal esteem that when he lay cold in death all Vandalia came, knelt in sorrow beside the humble casket that held all that was mortal of the Reverend John C. Daw.

Reverend Joseph De Chene

Reverend Joseph De Chene was born of good Catholic parents at Aix la Chapelle, on May 29, 1852. Having completed his primary and classical studies he entered the University of Paris where he studied medicine and won his degree. He practiced as a physician for several years in his home city and then he entered the American College at Louvain, Belgium where he made a brilliant course in philosophy and theology. He was regarded, and justly so, as a brilliant student and his record in Louvain is a proud one. He was ordained priest at Louvain by Bishop Antonius in the year 1878.

He came to the United States and arrived in the Alton Diocese in October, 1878. The Bishop sent him as pastor to the Church of the Assumption of the Blessed Virgin Mary, at Assumption, Illinois. There he labored very successfully until July, 1880, when the Bishop appointed him Chaplain of Saint John Hospital, Springfield, Illinois. After three years successful service as Chaplain, he was sent to St. Aloysius Church, Litchfield, Illinois, as pastor, in November, 1883. From Litchfield he was transferred to St. Joseph Church, Mt. Sterling, in July, 1889. He labored faithfully and well in St. Joseph parish for seven years, when he was again sent to Assumption, Illinois, on October 15, 1897. From October 15, 1897 to July 2, 1919, over twenty years, he gave himself heart and soul to the upbuilding of Assumption parish and the spiritual advancement of its people.

On July 2, 1919, he was made irremovable rector of St. Paul church, Highland, Illinois. Father De Chene's years in Highland were years of progress for St. Paul parish—intellectual and spiritual progress. Father De Chene's health had been poor for years, but in 1927 he was so poorly that he asked his Bishop to relieve him of his pastoral duties. Bishop Griffin kindly acceded to his wishes, accepted his resignation, and he retired to St. Joseph Hospital where he edified Sisters and patients by his cheerful, kindly disposition, his patience in suffering and his cheerful resignation to God's holy will in pain and in suffering.

Fortified with rites of Holy Church, he gave up his soul to his Creator on Tuesday afternoon, April 17, 1928, in St. Joseph Hospital, Highland, Illinois. His funeral was held in Highland on Friday, April 20, from St. Paul Church. Right Reverend James A. Griffin, D.D., pontificated at the solemn services, and preached the eulogy in which he paid a fine tribute to the scholarly, holy zealous Father

De Chene. The Church was filled with the laity and the sanctuary with the clergy.

On the occasion of his death the *Western Catholic* paid him the following tribute:

"A Priest of God.—Father De Chene, priestly, self-effacing Father De Chene of Highland, is dead. Of him his brother-priests will think today with feelings mostly of pride and gratitude. For he was an honor to the 'Cloth.'

"An eminent career lay at his feet in the field of medicine, having graduated with honors in one of the most famous medical schools in Europe. But the innate genius that was his was destined to be employed in relieving ills that are beyond the doctor's art. His call was to raise the dead to life as a physician of the souls of men. To him the humble cassock of the priest was far more alluring than the white jacket of the surgeon.

"A profound scholar, a skilled theologian, a facile writer, Father De Chene was the author that this man of God will be remembered today. His was not the spirit to call attention to his rare gifts. His most lasting works are not written on perishable vellum but on the immirtal souls of his flock.

"High ecclesiastical honors might have been his but he preferred the lowly charge of a country pastor with its intimate nearness to the heart of the poor, the simple, the toiler. Priest after God's own heart, your brother-priests, sorrowfully yet proudly, recall your Christlike life, Father De Chene. May the clay of Mother Earth rest lightly on your noble heart and may your Beloved Master receive your priestly soul into His keeping."

Reverend Patrick Dee

Father Dee was born in Ireland and ordained a priest at St. Francis Seminary, Milwaukee, December 21, 1872. His death occurred October 16, 1886.

Father Dee officiated for two years as pastor of the Alton Cathedral.

Reverend Francis Derwin

Father Derwin must be numbered with the oldest missionary priests of the state. As early as 1845 Bishop Rosatti of St. Louis, assigned him to New Dublin, near Galena, where he said Mass in a log house 16x24 and 7 logs high, which had been constructed in 1836. The only mention made of Father Derwin in this part of the state, the present Alton-Springfield diocese, is that in 1846 he was appointed pastor of St. Lawrence Church (now St. Peter), of Quincy. He succeeded the first pastor and founder, Father Hilary Tucker, and remained in charge of that parish from 1846 to December, 1849. His administration there was uneventful, the parish making but little progress during his incumbency. After his recall from Quincy, Father Derwin labored in the northern part of the state, and there he died.

Reverend J. Bernard Diepenbrock

Father Diepenbrock was born at Everswinkel near Muenster, Germany, August 18, 1852. Having finished his classical studies in his native country, he went to the Grand Seminary at Montreal, Canada, and to St. Francis Seminary, Milwaukee, Wisconsin, where he made his philosophical and theological studies. He was ordained priest on June 24, 1875, by Bishop Baltes in the Cathedral at Alton.

He labored zealously as pastor at Arcola, Charleston and Tuscola. He

served as Chaplain of the Ursuline Academy, Springfield, also at St. John Hospital, Springfield. His next appointment was that of pastor of St. Joseph Church, Cairo, Illinois, and finally he was made pastor and Dean of Carlisle, Illinois.

When the Belleville Diocese was created, Carlisle became a part of the new diocese and Dean Diepenbrock became a priest of that diocese. He was often referred to as "The Oil King of Egypt" from the fact that oil was struck on a piece of land which he owned near Carlisle. Oil was found in such a quantity that the monthly royalty which he received netted him a handsome income.

But the little waifs, the orphans of the diocese, looked to him as to a father, and he did not fail them. Father Diepenbrock was their most generous benefactor. He also spent much of oil money in beautifying the house of God. He died April 2, 1919.

Reverend John Dietrich

Reverend John Dietrich was born in Belleville, Illinois, September 10, 1859. Having completed his classical course at Ruma, he entered St. Francis Seminary, Milwaukee, Wisconsin, where he made a brilliant course in his theological studies. We say "brilliant" and correctly so because among his fellow students he was considered *primus inter pares.*

In matters liturgical and dogmatic he had few superiors, in fact Father Dietrich was a man of great scholarly attainments, an eloquent speaker and a most amiable companion. He was ordained priest by Bishop Baltes in the Cathedral at Alton, on June 24, 1883. His first charge was Assistant to the Reverend Timothy Hickey, then pastor of Jacksonville, Illinois.

He did splendid work at Jacksonville, and the Bishop appointed him pastor of Raymond with Staunton as an out-mission. In 1887 he was made pastor of Bloomfield, Illinois, and later he was sent to Mitchell with Bethalto as an out-mission. While pastor of Mitchell he conceived the idea of withdrawing from the world and consecrating himself to God in religion. He entered the Trappist Order where his superiors soon realized his intellectual abilities. He was appointed professor at Gethsemani and filled the chair of Dogmatic Theology with honor to his Order and profit to his students. His health failed, but in the face of most excruciating sufferings he was calm, patient, resigned, spiritual.

Cancer caused his death. Worn out, exhausted and ready to go home to his Master, the throbbing heart ceased, the burning pulse stood still, and his soul amid the prayers of the religious, wafted its flight towards its Creator. He died on April 10, 1922, and his remains rest in consecrated ground at Gethsemani, Kentucky.

In religion Father John Dietrich was known as Father Francis, O.C.R. He is survived by two Sisters—Sister Theresa, O.S.F., Pharmacist of St. John Hospital, Springfield, Illinois, and Miss Louise, housekeeper at the Belleville Cathedral rectory.

Reverend Patrick R. Ducey

On December 17, 1908, there expired at Boerne, Texas, whither he had gone for the recuperation of impaired health, Reverend Patrick R. Ducey, pastor of St. Mary congregation of Marshall, Illinois. Funeral services were held the following Tuesday at Marshall. A large concourse of people was present to attest their respect for him who had labored so earnestly and incessantly among them for eight years in the cause which he represented. This outpouring of the people manifested

the high regard in which he was held by the community, whether Catholic or Protestant. Following the Solemn Requiem services the body was conveyed to Springfield for interment. Forty of his confreres were present at these services. He was lowered to his last resting place in Calvary cemetery amongst members of the Immaculate Conception Church. He looked upon that congregation as a second home, for there he had spent the first years of his young priestly life as an assistant to its venerable pastor.

Father Ducey, the only son of his parents, was born at Lowell, Massachusetts, in 1862, attended the local St. Patrick parochial school and then entered upon the courses of Classics, Philosophy and Theology at St. Bonaventure College of Allegheny, Pennsylvania, where on June 20, 1889, on the Feast of Corpus Christi he was ordained to the priesthood by Bishop Stephen Ryan of Buffalo.

Reverend James Joseph Dunne

Reverend James Joseph Dunne was born in Thurles, Tipperary, Ireland, in the year 1887. His parents were good pious Catholics and the ambition of their lives was to see their boy, James, called by Almighty God to serve Him in His Sanctuary.

He made his primary studies in the National School of his native town, and, being a bright boy, his parents sent him to College. He was ordained a priest in St. Patrick College Chapel, Thurles, Ireland, in 1912, for the Diocese of Alton, United States of America.

He immediately came to America, reached Alton in September, 1912, and immediately upon arrival was appointed an Assistant to Father Higgins, pastor of Immaculate Conception Church, Mattoon, Illinois. On February 8, 1913, he applied for his American Citizenship papers, and on March 6, 1918, his final hearing was held in presence of Judge McNutt in the Mattoon City Court.

Towards the end of the war he volunteered to act as a Knights of Columbus Chaplain. His intentions were to go to France as a Chaplain under the auspices of the Knights of Columbus. But the Armistice was signed November 11, 1918, and in December that same year Father Dunne fell a victim to the dreaded Flu.

While on a mission of mercy at the beds of stricken ones, he himself was struck down and he died a victim to Influenza-pneumonia on December 7, 1918. His funeral services were held in Mattoon and were largely attended by the clergy and laity. Over forty priests were present at his funeral.

Reverend Henry Eggenstein

Father Eggenstein was born July 10, 1843, at Drensteinfurt, Germany. He studied in the local schools, thence attended the gymnasium of Muenster, after which he entered as alumnus the American College of St. Maurice (suburb of Muenster). There he was raised to the priesthood on May 8, 1869. In autumn of the same year, October 2, he landed on the American shores, setting out at once for Alton to report "ready for duty" to Bishop Baltes. He was sent to Springfield as assistant to the pastor of St. Peter and Paul. His stay here, however, was to be of but short duration, as he was after a few months appointed assistant priest to Father Schaefermeyer at St. Boniface Church of Quincy. A vacancy occurring at St. Joseph Church of Carlinville, Father Eggenstein became pastor of that congregation a few months later, working hard for its material and spiritual uplift September, 1876, when he received his

ultimate appointment to St. Elizabeth parish of Marine, where he remained until forced by age and infirmities to seek the asylum of St. Vincent Hospital at Taylorville, in the fall of 1913.

St. Elizabeth parish in its completeness, church, school and residence is, with exception of the latter, the result of Father Eggenstein's efforts, it is a gem among the country parishes of the diocese, proclaiming eloquently the priestly spirit of the deceased which wrought these telling results. He likewise built the priest's residence at Saline.

Reverend Joseph Eiler

Born at Metz, France, (now Germany), he came over to America in 1857, was ordained in 1869 and appointed an assistant at the Alton Cathedral. He remained, however, but a few months in Alton when he left for the Cleveland diocese. There he was assigned in a similar capacity to the Church of the Assumption, in Cleveland. Further particulars are lacking.

Reverend John Nepomucen Enzelberger

A trenchant and forceful writer, who fearlessly championed the cause of the church, was Reverend John N. Enzelberger. For many years his weekly glossaries on religio-political topics appeared in the "Herold des Glaubens" of St. Louis. His name became widely known and his sayings extensively quoted by the press. He was an avowed and outspoken antagonist of all modernistic tendencies and other outgrowth which threatened damage to the Church. He was honest and sincere in his denunciations although probably not always prudent in expressing them. The greatest service, however, which forever will redound to his merit is the compilation of the third catalogue of the Catholic German clergy and of the German parishes of the United States, known as "Schematismus der Katholischen Geistlichkeit deutscher Zunge in den Vereinigten Staaten Amerikas" in 1892. This work is a valuable addition to the history of the Catholic Church in the United States for the use of present and future generations and its great value has received universal recognition and unstinted praise. Father Enzelberger would deserve to be paralleled with that well-known German writer, Alban Stolz. He served the diocese at Vandalia from July 12, 1875 to March 22, 1876.

Reverend John Nepomucen Enzelberger was born March 30, 1852, at Weizenkirchen, in Upper Austria; studied at Linz, Austria, and at St. Francis, Wisconsin; was ordained by Right Reverend Peter Joseph Baltes, March 19, 1875; substituted at St. Joseph parish, Cairo, April 10 to June 23, 1875; substituted at DuQuoin from June 29 to July 12, 1875; was rector of Vandalia until March 22, 1876; then rector of Piopolis until February, 1902; after which he acted as rector of Germantown until his death, November 2, 1907. He is buried at Germantown.

Reverend Patrick Fallon

Reverend Patrick Fallon, son of Martin Fallon and Margaret Nichols Fallon, was born in Montreal, Canada, August 27, 1859. He received his primary and college education from the Christian Brothers. Having graduated from the Christian Brothers College, he entered the Grand Seminary of Montreal where he completed his philosophical and theological course with credit to himself and to his teachers. He was or-

dained priest by Archbishop Fabre of Montreal in December, 1884.

His first assignment was that of Assistant to Reverend Timothy Hickey, pastor of Our Saviour Church, Jacksonville, Illinois. In the year 1888, Bishop Ryan promoted him to the Rectorship of St. Bartholomew parish, Murrayville, Illinois, where he served faithfully for two years. He was then promoted to the pastorate of St. Patrick Church in Alton, where he labored faithfully and well for five years.

During that time Malaria had so affected and undermined his health that a rest was imperative so he took a two year leave of absence with the approbation of his Bishop. He returned to his Canadian home where kindly treatment, restful leisure and the smiles of friendly faces worked wonders for his health. On his return to the diocese he was appointed pastor of St. Xavier Church, Jerseyville, Illinois, where he labored zealously for three years.

In 1904 Bishop Ryan appointed him pastor of St. Mary Church, Paris, Illinois, where he worked for God's honor and the salvation of his people to the best of his ability until his death, which occurred October 6, 1921. His death was unexpected and so sudden that it came like a bolt from the blue and caused universal grief among the people of Paris irrespective of religious affiliations.

Reverend Joseph Finnegan

Born in 1857 at Providence, Rhode Island, young Finnegan was sent in early youth to Montreal, there to study Classics, Philosophy and Theology, under the direction of the Sulpician Fathers. And nobly he acquitted himself, bearing away several college prizes at the annual commencement exercises. He was very popular among his fellow students and the Sulpician Fathers in college and seminary had high regard for his talents, manliness and high sense of honor. And yet, as college student, he was full of harmless mischief and law breaking propensities. Had some little prank occurred whose source the good Father Rector could not at once fathom, young Finnegan was looked upon as the culprit, and with threatening finger of indulgent reprimand he would be addressed: "Ah, Monsieur Finnigan, c'est vous le coupable." And sure enough, Father Finnegan had usually been at the bottom of it.

After a brilliant course of studies, Father Finnegan was ordained to the priesthood a few days before Christmas, 1882, in the Grand Seminary chapel by Archbishop Edward Fabre of Montreal. After reporting ready for duty to Bishop Baltes, he was sent as pastor to Cahokia, after which he successfully filled positions at Virden, Auburn, Charleston, Grafton, 1895-1898, Jacksonville, Springfield and Dalton City. Whilst in the latter place he was stricken with that dreadful malady, cancer of the throat, which consigned him to an early grave. He bore his sickness with heroic fortitude and great Christian resignation and expired February 9, 1908.

Reverend Joseph Foerster

Reverend Joseph Foerster, later known as Father Paschalis, O.F.M., was born at Auenhausen, September 5, 1859. As a boy and a young man he aspired to the priesthood, but in his twenty-first year he was conscripted into the German Army. He laid his plans well and managing to escape from home, country and Army —he landed at Venice, Illinois, where good Father Kaenders received him with open arms.

Father Kaenders kindly taught the young German Latin, thus preparing him for the Seminary. He then entered St. Meinrad Seminary in Indiana, where he made a record as a diligent student. He was ordained for the Alton Diocese, at Oldenburg, Indiana, March 15, 1891.

The Bishop appointed him Assistant at St. Mary in Alton; later an Assistant at St. James in Decatur and finally at St. Boniface in Quincy. His heart yearned for a visit to his aged mother, and the Bishop kindly gave the necessary permission. In company with Father Tiklenburg, pastor of Mt. Vernon, in the Belleville Diocese, he returned to his home in 1895, to visit his dear old mother. In passing it should be stated here that Father Foerster had educated Father Tiklenburg at his own expense, for the priesthood.

In 1900 Father Foerster joined the Franciscan Fathers at Teutopolis under the name of Father Paschalis.

He was a good, a noble, a zealous priest of God. After the war he was most generous in aiding the starving German people.

Reverend Joseph H. Fortmann

An early Catholic center in the diocese of Alton, is Highland. The first settlers from 1831 to 1842 were nearly all Catholics, at least in name, though without strong affiliations to the Church. The years 1840 and 1841 brought more than one hundred from the Grand Duchy of Baden, besides a number of Swiss and a few Bavarian Catholics. Occasionally, probably twice a year, a priest was sent to them from St. Louis. More frequent became the visits since Shoal Creek (Germantown) had a resident priest in the person of Reverend Joseph H. Fortmann, ordained at the Barrens, November 1, 1837, and since then pastor of Apple Creek, Missouri. He did his best to persuade the Catholics to build a church and in this he succeeded. The cornerstone was placed in 1844 on the first day of May. The first Mass was celebrated in this church of Highland in 1846 by Reverend Joseph Kuenster, pastor of Teutopolis. Father Fortmann was recalled from Shoal Creek by Bishop Rosatti in 1847 and sent as pastor to St. Joseph Church of Grosse Point (Wilmette, near Chicago), where he stayed from 1847 to 1853. During his stay at Grosse Point he erected St. Peter Church at Niles Center. Next we find him busily engaged at St. Mary of the Woods at Highland Park (near Chicago), after which he was appointed pastor of St. Peter Church at Teutopolis. Here he worked against many odds and difficulties from August 5, 1857 to January, 1858. He had made arrangements for the construction of a new parochial residence, for which purpose he had collected the sum of $723.00. Before he witnessed the realization of hs plans, however, he was sent to Peoria to assume charge of St. Joseph Church of that city. Three weeks after his arrival in Peoria, Father Fortmann died.

Reverend Thomas Frauenhofer

A great worker was Reverend Thomas Frauenhofer, Teutopolis, Green Creek and Effingham must forever be grateful for his untiring efforts in their behalf. Early in 1857, February 12, he was appointed pastor of St. Peter congregation of Teutopolis. After residing there for some months, he moved to Green Creek, becoming its first resident pastor. How faithfully he discharged his sacred duties may be judged from his diary and publication books which are extant in that parish. They are, in composition, very neat, though rather exhaustive. Whilst pastor of

Green Creek, Father Frauenhofer looked after the spiritual needs of the Catholic people in and around Effingham, where in 1856 a log church had been built. To this little log shanty he journeyed every second Sunday to say Holy Mass for the few scattered Catholic people, thereby laying the foundation for the present strong parish. At times he visited Decatur to minster to the German Catholics there.

When in 1858, the Franciscan Fathers assumed charge of Teutopolis and subsequently of Green Creek he took charge of Johnsburg parish, (Rockford) from Decatur, 1858, to December, 1860. After this Father Frauenhofer became stationed at Lourdes (now Peoria diocese), and later left for the Dubuque diocese. In 1867 he was in charge of Sherrilsmount, Iowa, and after that at Petersburg.

Reverend Thomas Frauenhofer was a native of Bavaria, born December 6, 1817, at Pfeffenhausen, in the Diocese of Regensburg. On July 1, 1844, he was ordained to the priesthood and exercised his sacerdotal functions for eight years in his native diocese until May 19, 1852, when he came to America to affiliate with the diocese of Chicago. Rumor has it that Father Frauenhofer died at the Trappist monastery near Dubuque, in the year 1870 or 1871.

Reverend J. Freimuth

The first resident pastor of Kampsville, in Calhoun county, was Father Freimuth. He was appointed to that parish which was still in a formative state, and remained there until 1879. During his two years stay he built a small frame church and dedicated it to St. Anselm. On the 24th day of April, 1879, it was duly blessed and given over to divine worship. After holding several minor charges in the Southern part of the diocese, Father Freimuth joined the Franciscan Order at Teutopolis in 1887, and was known from that time as P. Firmatus, O.F.M. As such he became an assistant at St. Joseph Church of Cleveland in 1892. Being a man of extreme nervousness and delicate health, P. Firmatus was much confined to indoor life. His death occurred at Superior, Wisconsin, November 23, 1909, being in his 71st year, the 25th of his solemn profession and the 33rd of his priesthood.

Father Freimuth was born April 10, 1838, at Remscheidt, in the Archdiocese of Cologne, was ordained a priest at Malina in Belgium, May 26, 1877, and came to this country the following October. His solemn profession as member of the Franciscan Order was made on March 8, 1888.

Reverend Henry Frederick Frohboese

This humble and pious priest was born June 7, 1823, in Ringelheim, Hanover, was ordained December 8, 1853, and arrived in the States July 26, 1858. With the exception of the last five years, the deceased spent his priestly life in parishes of the present Belleville diocese, at Mascoutah, Germantown, Prairie du Rocher, and Fayetteville. Broken in health, after serious trials and labors, Father Frohboese retired in August, 1884, to become a chaplain in the St. Vincent Home of Quincy. Blindness prevented him from saying Mass after December 24, 1888. Peacefully he slept away January 9th, 1889. His remains were interred in St. Boniface Cemetery of Quincy.

Reverend William Futterer

Like a bolt from a clear noonday sky came the startling announcement of Father William Futterer's death, on Monday, August 21, 1910. It was

cabled to his sister, Mrs. L. Ritter, of Mattoon, Illinois, from Munich, in Bavaria, whither decedent had gone to recover lost health. Most of his confreres were even unaware of his ailing condition, and but few knew of his departure for Europe.

Reverend William Futterer was an only son of Charles and Mary Futterer of Mattoon, Illinois. He attained the age of forty-seven years and six months, having been born August 21, 1863.

Father Futterer spent his boyhood days and early manhood in Mattoon, where he received his schoooling at the parochial schools conducted by the Dominican Sisters. After leaving the Mattoon schools he entered St. Joseph College at Teutopolis, from which he graduated with high honors. In compliance with the wishes of the late Bishop Baltes he went to the Grand Seminary of Montreal, there to study Philosophy and Theology and was ordained to the priesthood by Most Reverend Archbishop Edouard Fabre, D.D., during the week preceding Christmas, 1887.

The first charge which the young priest enjoyed was at Grant Fork (Saline) where he succeeded Reverend Anthony Zurbonsen, who was sent as first resident pastor to Staunton, January 12, 1888. From here he was sent by his Bishop to near-by Pierron, where owing to his energetic and generous initiative he was instrumental in starting a parish, erecting a fine church and rectory, purchasing a cemetery site and performing numerous other duties which will forever redound to his honor and credit.

At this time Father Futterer became the Bishop's choice as diocesan representative at the Catholic University of Washington. Whilst prosecuting his studies at that seat of learning, he was placed in temporary charge of the St. Mary German Catholic Church, the only church in the National Capital where the German language is spoken. After remaining for about two years in Washington where he became the personal friend, admirer and defender of the late Monsignor Dr. Joseph Schroeder, dogmatic professor at the University, he was recalled by the Bishop and appointed pastor of the parish at Petersburg, where he did excellent work, but contracted a malady which eventually resulted in his untoward death. The remains were forwarded after considerable delay to this country, the following October. Solemn obsequies at which almost the entire diocesan clergy assisted, were had in his native town and parish church of Mattoon, after which he was buried in the local Catholic cemetery.

Reverend Charles George Geier

A fine young priest, amiable and of winning disposition, was Father George Geier, a former college student of Teutopolis and Seminarian of St. Francis, Milwaukee, who was raised to the holy ministry in the Alton Cathedral by Bishop Baltes, October 31, 1880.

Deceased was a native of St. Louis, son of Mr. and Mrs. Anthony Geier (Anna, nee Wollenschlager), born April 26, 1857. Whilst a student of college and seminary he spent the annual summer vacations with the late Father Stick, of Mattoon, a profitable pastime and enjoyment with such a versatile man and talented pastor of wide experience.

Father Geier was assigned to the Vandalia parish where he worked faithfully and successfully from 1881 to 1885. Owing to feeble health which gradually developed into consumption he was forced after four years to discontinue active service. Death claimed the genial young priest January 11, 1886.

Reverend Herman Gesenhues

Deceased was born in St. Louis, December 13, 1858. Shortly afterward his parents removed to Germantown, where young Herman attended the parochial school and later entered St. Joseph College of Teutopolis. His classical course finished, he was sent by the Bishop to Milwaukee, there to study philosophy and theology.

Herman Gesenhues acquitted himself both at Teutopolis and at Milwaukee, splendidly for he was a gifted and talented young man who suffered not to be outdone by his class-mates.

Bishop Baltes raised the young theologian to the priesthood at Alton, October 23, 1881. Bloomfield, Hillsboro, with Raymond and Gillespie, Altamont, Beardstown and Shelbyville, were successively parishes where Father Gesenhues performed excellent service and where his name will remain in benediction. Many times after coming from Hillsboro to Gillespie on a late evening train and not wishing to discommode anyone, he went to his little church and there spent the night on the hard planks of a church pew. His modesty forbade the mention of these and other incidents but they eloquently portray his humility and unselfishness.

Father Gesenhues died of heart failure at Shelbyville on September 13, 1913. His mortal remains were taken to his old home in Germantown, and there, after solemn services, interred in the Catholic cemetery.

Reverend John W. Gifford

Father Gifford was a native of Scotland, and ordained in Ireland. He succeeded Reverend George A. Hamilton in 1851 in the administration of the affairs of the young Immaculate Conception Church of Springfield. There had been a vacancy after its first resident pastor, Father Hamilton, had relinquished it in 1845. Father Gifford remained its pastor for two years. He died in the fall of 1853 at O'Hara Settlement (Now Ruma) in Randolph county. Father Gifford arrived in Chicago from Ireland in May, 1850, and was at once accepted by Bishop Van de Velde. He worked mostly in the northern part of the state. Governor John Reynolds, in his History of Illinois, describes Father Gifford as a great orator and devout priest.

Reverend Charles Gonant

Numbered with the brave band of French priests, who, at the solicitation of Bishop Juncker left the sunny hillsides of beautiful France in the latter part of the fifties in order to devote their future lives in the young diocese of Alton, was Reverend Charles Gonant. He was a native of Nancy, where he received Holy Orders in 1858. On arriving in the United States in the fall of that year, his first assignment was to the parish of Assumption, which was then greatly peopled by French-speaking Catholics. He became their first resident pastor. Here Father Gonant remained three years, from 1858-61, attending during these years the spiritual needs of the Catholics of Pana.

From Assumption he was ordered to Litchfield to succeed Reverend Michael Colton as pastor of that young congregation. Father Colton had assumed charge of that parish a few years previous and had caused the first brick church to be built there in 1859. For ten years Father Gonant remained at Litchfield. A considerable debt on the church was liquidated and shortly after the congrega-

tion succeeded in building a becoming parochial residence. From Litchfield he regularly attended Hillsboro.

Leaving Litchfield in June, 1871, he moved to Arcola, where, however, his stay was but a short one, for he left this charge in September of the same year. At this juncture Father Gonant went to the Peoria diocese to become a subject of Bishop Spalding. Chebanse had become a separate parish and awaited a pastor. Father Gonant was sent thither in 1875 and continued to direct the destinies of that congregation for eleven years, until 1886. He died a priest of that diocese.

Reverend Augustine Gorris

Father Gorris was born in Amsterdam on Christmas day, 1861. Being desirous of studying for the priesthood, but without sufficient means to complete the prescribed course of studies, he set out to learn the joiners' trade. This he followed for a number of years, husbanding in the meantime, every penny for the accomplishment of his proposed purpose. And he succeeded, though by hard work and great sacrifice.

At the American College of Louvain we find the young man pouring over his books, determined to win, as he did, and was ordained there on February 25, 1893. In the fall of that year he came to this country to be appointed as assistant at St. Boniface church, Quincy, on November 13, 1893. For three years he worked faithfully at St. Boniface, when on November 5, 1896, he was transferred to St. John Church of that city, there to lighten the burdens of Father Still, the pastor. Here the young priest likewise performed good and valiant service. Recognizing his merits and persistent endeavors his Bishop made him pastor of St. Ubaldus parish of New Douglas, July 11, 1899. Here the enduring qualities of the man were put to a severe test. A poor priest, he landed in a poor congregation. St. Ubaldus was not what it had been in the eighties. The Catholic population had dwindled away, causing the parish to struggle for an existence. After a hard struggle for two years his health gave way. A sincere welcome awaited him with the good Sisters of St. Vincents Home of Quincy, whose chaplain he had already been whilst stationed as assistant at St. John. Nine months he struggled against disease but had to yield to the inevitable on November 16, 1901, tuberculosis claiming him as a victim.

After solemn funeral services, his remains were buried in St. Boniface cemetery, Quincy.

Reverend Francis J. Harbe

Father Harbe's life was one replete with adventures, it reads like a romance in all its phases and features. Born May 2, 1876, at Cleveland, Ohio, he became in infancy orphaned through the death of his mother. The father took the child to far-off Arizona and placed him in the care of the Sisters of St. Joseph. Mother Monica, one of the sisters, thereupon confided little Francis to an orphanage in St. Louis, Missouri, where he grew up to boyhood. Being endowed with a bright intellect, the boy was sent to St. Francis College, Quincy, where he remained until 1896, making splendid progress in all his studies, especially in music. We next hear of him as music teacher in St. Louis and organist at St. Patrick church of that city. When the Spanish-American war broke out, young Harbe joined the Missouri volunteers and saw service in Cuba. In 1900 he decided to again take up his studies and to prepare for the priesthood. He entered the American College at Louvain, in Belgium, where, after the completion of

his theological course he was ordained July 12, 1903, by Bishop James F. Van der Stappen.

His first appointment was to Oconee from where he was transferred to Greenville. His health gave way, whereupon in 1910 he sought the more salubrious climate of Oklahoma. There he had charge for one year of the parish of Coal Gate, but not seeing any improvement in his broken health, he entered in 1911 the Sanitarium at Boerne, Texas. The result here was no better than in Oklahoma. On the contrary, Father Harbe felt his life slowly ebbing away. From Boerne he journeyed to the Santa Maria Infirmary of San Antonio, where he passed away June 17, 1913.

Reverend James Harty

The decedent was born at Old Parish, County Waterford, Ireland, on December 6, 1836. He made his classical studies at the school kept by the Trappist Fathers at Mt. Mellary, and entered All Hallows College in 1859. He left the land of his birth, however, and setting the prow of his future career westward, came to America, arriving at Alton, in 1862. The theological department having just been opened at Teutopolis it was thither that Bishop Juncker directed the young aspirant to proceed, where in 1863 he was ordained to the priesthood. His first appointment was to Olney, whence he was transferred to become the Cathedral Rector of Alton. Shortly after his advent to Alton, St. Francis Xavier parish of Jerseyville was founded. The church building was under construction. The committee in charge, however, had encountered financial difficulties and the servces of a prudent and experienced leader were required to cope with the difficulties and carry the unfinished church to completion. Father Harty was the man of the hour. He assumed the task. With what signal success he labored at St. Xavier for thirty-one long years, is well known to all. Church, residence, Sisters' dwelling, and above all the fine parochial school, the pride of the parish, eloquently proclaim—better than words can tell—Father Harty's untiring efforts in behalf of parish and people. To say that he was endeared to all who knew him is only to express their faith and trust in his unblemished conduct and priestly life. Father Harty died in July, 1899, and was buried in the Catholic cemetery at Jerseyville.

Reverend B. Hasse

The cradle of Father Hasse stood on the banks of the river Ems at Warendorf in Wesphalia, where he was born February 12, 1848. There in the primary schools of his native city he received his first marked honor and distinction. In 1870 he entered as a young cleric the above mentioned institution. After four years of strenuous application to philosophical and theological studies, he was elevated to the priesthood in the Cathedral Church of St. Ludger of Muenster, by Bishop John Barnar Brinkmann, May 30, 1874. In company with the late Fathers Augustine Wenker, of Naperville, Emmerich Weber, of Chicago, and John Storp, of Green Creek, he set out for America the same summer, arriving in New York, September 19, 1874, and a few days later, in Alton. From the day of his coming until the day of exit, Father Hasse proved himself a conscientious, faithful and earnest priest in the discharge of his holy office. In a quiet, unobtrusive way he went about doing good. Being of a quiet disposition he seldom appeared in public for he eschewed all notoriety and ostentation. He lived for his parishioners. His best friends were his books on the library shelf, for Father

Hasse was solid in his studies. The parishes in which he faithfully labored, Paris, Grant Fork, Fayetteville, Raymond, Petersburg and Mt. Sterling, will continue to keep his memory sacred. Months prior to his death, he became afflicted with heart trouble—angina pectoris—for the relief of which he sought a quiet retreat in St. Mary Hospital of Quincy. This, however, proved of but little avail. The doctors suggested the Southern climate of Hot Springs, Arkansas. He went thither but soon returned to Illinois. The ailment had grown in intensity and assumed alarming proportions. He entered St. John Hospital of Springfield, for feeling the nearness of death the good priest wanted to die among his friends of the diocese. On May 4, 1911, death relieved him of his sufferings. The funeral sermon was preached by Reverend Anthony Zurbonsen of St. Mary, Quincy, and the burial took place in Quincy.

Reverend William J. Healy

Reverend William J. Healy was born at Scranton, Pennsylvania, August 1, 1868. After graduating from the elementary schools of his native city, he entered St. Michael College of Toronto, Canada, where he pursued his classical course. From there he was sent to "Our Lady of Angels" Seminary of Niagara for philosophy and theology, and was ordained to the priesthood by Bishop S. V. Ryan of Buffalo, December 23, 1894.

Immediately after the ordination the young priest was assigned as assistant at the Cathedral of Alton. Here he remained for almost six years being transferred in March, 1900, in similar capacity to the Church of Jacksonville. In September of that same year, Father Healy was appointed pastor of the Sacred Heart congregation of Effingham, succeeding Father Ducey, who was transferred to the parish of Marshall. After several years of devout faithful service at Effingham, Father Healy was again called upon to succeed his former predecessor and move on to Marshall, where Father Ducey's ministrations had been interrupted by death.

Here it was that Father Healy began to ail, steadily getting worse and worse as time passed. Thinking that a change to a smaller rural parish might improve his condition, the Bishop appointed him to Murrayville, made vacant by the death of Father McGuire, but all to no avail. The deadly germs had developed rapidly and on June 2, 1915, Father Healy sank into the arms of death. After solemn funeral services his remains were buried in the cemetery of the parish.

Reverend William J. Healy, in addition to discharging his priestly functions in an eminently satisfactory manner, took a very active part in promoting organizations of Catholic men, and especially, the Knights of Columbus. He was responsible for the organization of Effingham Council, one of the very early councils of the state, and immediately after its installation, was appointed State Chaplain, an office which he held with great distinction for seven years.

Reverend William Heffernan

Reverend William Heffernan was born in Blackstone, Massachusetts, May 24, 1869. After finishing his high school education in his native town, young Heffernan decided to study for the priesthood. To this end he entered the Grand Seminary of Montreal for the study of philosophy and after a two years' course there went to the American College of Louvain, where, after four more years, he was elevated to the priest-

hood in 1896. After his ordination he served as assistant at St. Mary Church of Springfield, remaining there three years, and winning a distinguished reputation for his theological sermons and public addresses. From there he was transferred to Shelbyville as pastor, later appointed pastor of the congregation of Arcola, from which place he came to Mt. Sterling, July 1, 1907.

The want of a Catholic high school at this place, a center of Catholic population and energy, had been long and keenly felt. It was reserved for Father Heffernan to accomplish what others had not dared undertake. St. Mary Academy, with almost 200 pupils, stands today a permanent monument of his untiring labor and deep devotion to the cause of education and religion. His memory will live in the hearts of many grateful people whom he benefited by his many deeds of kindness and priestly ministrations.

Father Heffernan, at the age of 43 years, died on November 2, 1912, at the parish rectory of Mt. Sterling. His mortal remains were forwarded to his home town, Woonsocket, Rhode Island, where his aged mother then resided, and there they rest within the shadow of the cross in the pretty Catholic cemetery.

Reverend Roderick Heimerling

Reverend Roderick Heimerling was born February 20, 1825, in Waldfausten, a small town in Bavaria. His parents were persons of social standing and wealth, the father holding an important government position. Young Roderick being the issue of a mixed marriage, his father a Protestant and the mother a Catholic, was raised a Protestant. However, early in life he embraced the religion of his mother. This was contrary to the law of the land which prohibited the son of a Protestant father from becoming a Catholic under a certain age. The violation of this law compelled him to flee from home. He went to Switzerland, but was pursued, brought back and sent to a Military Academy. Whilst here he was wounded by a shot which caused a slight but permanent lameness. When he had partly recovered from his wound, he fled again to Switzerland, and from there to Rome. By the intercession of the Bavarian Court he was admitted to the College of the Propaganda, where he studied for the next seven years.

After completing his course of studies and being unable under the laws of his native land to return home, he was sent by the Prefect of the Propaganda to the United States, a sub-deacon. Chicago was selected as the field of his future services. Shortly after landing, Bishop Van de Velde ordained him a priest, September 9, 1850.

From that day until his death he was in active service. His first appointment was at Galena, and after that in various places of Illinois. In 1856 and part of 1857, he had charge of St. Marie, Jasper County. October 26, 1859, we find him in charge of St. Alexis at Beardstown. At this place he established a school in a rented building and purchased land for a graveyard. Here he remained for almost seven years, and here it was this great and generous man died, March 20, 1866. The story of his last hours is a sad one. In making a sick call during the night previous to his death, he waded a stream, contracted a severe cold, and instead of returning home at once and caring for himself, went on to Rushville, Schuyler county—one of his missions—paying with his life the excess of his zeal. Feeling the nearness of death, he sent for Father Stick, then pastor of Mt. Sterling, but alas! had to die without the consolations of his Church, the priest being unable to reach him in time. After solemn funeral services con-

Very Reverend Monsignor Timothy Hickey (*Dec'd*)
Pastor Immaculate Conception Church
for Thirty-five Years
1841—1926

ducted by Fathers Clifford, Stick and Busch, his remains were interred in the Catholic cemetery of Beardstown.

Among his schoolmates in Rome he counted Cardinal Cullen, Archbishop Spalding, Bishop Rosecrans and Dr. Cummings, of New York.

Reverend Henry Aloys Hellhake

Born at Quincy, Illinois, February 9, 1849, Father Hellhake was raised to the priesthood in his native city, April 21, 1872. He was an assistant at St. Boniface, Quincy, from May to August, 1872, and then served as pastor of St. Alexis parish of Beardstown from 1873 to August, 1875, after which he joined the Fort Wayne diocese, where he became pastor of St. John Church of Remington, in Kasper County. He died August 11, 1909, at Sheldon, Indiana, where he was pastor of the local St. Aloysius Church.

Reverend John Herlitz

Among the number of Neo-Presbyters who, as graduates from the American College of Louvain, had been ordained in the summer of 1877, was Reverend John Herlitz. Father Herlitz arrived in the Alton Diocese in the fall of that year and from the very start displayed great interest in his work. In 1885 he took charge of Mitchell, attending at the same time Bethalto. The first years of his priesthood were spent in the southern part of the Diocese. He had charge for several years of the parish of Anna. Before studying for the ministry at all, he had been a member of a religious community of brothers and had taught school several years in England.

Father Herlitz died November 5, 1889, at the rectory of Mitchell, and found his last resting place in the small Catholic cemetery near that town.

Reverend Edward Hermann

A priest of migratory propensities was Reverend Joseph Edward Hermann. He was a native of Silesia, born at Steinau, in the Diocese of Breslau. Having almost completed his studies in the old country, he came to the States November 18, 1859, and was ordained priest by Bishop Juncker at Quincy, July 2, 1860. Among other places which he occupied in the diocese was that of St. Mary, Edwardsville, in 1866, succeeding Reverend G. Tuerk. On May 29, 1867, he left the diocese and entered upon the duties as pastor of St. Joseph church at Mendota, Illinois, was transferred to Lincoln, thereupon was made pastor of Matamora in 1871, and in 1872 was a chaplain in St. John Hospital at Port Townsend in the diocese of Nesqually, Washington. The date of Father Hermann's death could not be ascertained.

Very Reverend Monsignor Timothy Hickey.
Born November 20, 1841—Died October 20, 1926.

Father Hickey, one of the best and most widely known members of the Catholic priesthood in Illinois, was born at Millstreet, County Cork, Ireland, November 20, 1841.

In his native community he spent

his boyhood and began his school days. He attended the national schools of Ireland, and made his classical studies at St. Brendan seminary in Killarney. In 1864, having determined to devote his life to the Catholic ministry, he entered All Hallows Missionary college, a famous theological school in Dublin, where he spent four years in the study of theology.

Ordained Priest In 1868

He was ordained a priest at All Hallows college in 1868, and came immediately to the United States, assigned to the Diocese of Alton, Illinois, which then included all of the state from Springfield, south. He landed in New York and came at once to Springfield, early in that year.

His first appointment was as assistant to Reverend John O'Sullivan, pastor of the Immaculate Conception parish, of which Father Hickey was afterwards so long the beloved pastor. At that time Springfield was a little country town, and this church served the only Catholic parish.

After serving three years as assistant to Father O'Sullivan, Father Hickey was in 1871 appointed pastor at Virden, in charge of the Sugar Creek congregation, now St. Bernard church near Glenarm, the Butler church at South Fork a few miles southeast of Pawnee, and the congregation at the Brown settlement, about five miles east of what is now Farmersville. He remained in charge of these congregations for another three years of his service.

Moved To Decatur

From Virden he was sent in 1874 to Pittsfield, in Pike county, but was there only three months when Bishop Baltes, appreciating the zeal and worth of the young priest, placed him in charge of St. Patrick church at Decatur where he served three years.

From Decatur he went in 1877 to Jacksonville as pastor of Our Savior parish and remained in that city until 1889, when he was appointed irremovable pastor of the Immaculate Conception parish, Springfield, and made vicar general of the diocese.

For Father Hickey this was a return home. He had given his first service to the Springfield parish, and it was his last charge. He held the pastorate for thirty-five years, until his retirement because of failing health and the infirmities of age, in March, 1924.

For a quarter of a century he served this parish. His long service was due in a large measure to his love for his own people. He was frequently offered larger fields but at his own request was allowed to remain in Springfield. He extended the limits of his church until many of the communities were coming a great distance to Masses, and to take care of these he built St. Patrick church, now a large parish in Springfield.

Served Under Four Bishops

Father Hickey gave fifty-six years of his life to the service of the priesthood. Thirty-eight years of that long service were given to Springfield. In 1918 he observed in this city the fiftieth anniversary of his ordination. Congratulations and good wishes poured in from many parts of the country, but Father Hickey observed the great event quietly, saying Mass in his church as usual.

During his long service he served under four bishops, the only four the diocese had known up to his retirement in 1924, and was vicar general of the diocese for thirty-six years. He was one of the oldest active clergymen in the United States both in point of age and years of service.

Father Hickey was imbued not only with the spirit of service to his own people but to all people. His was an active mind, a broad human sympathy, a tolerance that extended to all. He was keenly interested in everything that went on, national, state, or local, and even international. No civic undertaking in Springfield but that he lent his support. No public function but that his presence graced it.

He was the friend of rich and poor. He had the respect of everybody who knew him, Catholic and non-Catholic alike, and the affection of all who came close enough to him to realize the sincerity and the bigness and the warmth of his great heart.

Friend To Young People

One of his distinguishing characteristics throughout his life was his love of children and young people, and he frequently attributed his good health and his long service to his interest in young people.

The young people of his parish were all his friends, and he defended them and other youth of the day against accusations that modern youth is degenerating. In a statement made on his eighty-second birthday anniversary he said:

"The young people of today are as good if not better than they were when I was young. I do not think they are disrespectful to their parents. They are more frank, but I do not call that disrespectful."

During his long service in Springfield he performed many marriages and his advice to young men and women was "marry young." Many prominent people have been married by Father Hickey, among them a daughter of a governor of Illinois and a Spanish count.

Loss Of Sight Great Blow

When his age and physical inability to read more than one Mass on Sunday forced him to turn over all but one of the Sunday services to his assistants, toward the close of his pastorate, he chose the children's 9 o'clock Mass for his own and for years appeared unfailingly every Sunday morning to conduct the services for his young charges.

Father Hickey's sight began to fail a few years before his retirement, and while at first physicians believed an operation might bring relief, they later found that the trouble was permanent. It continued to grow worse and finally resulted in total blindness.

The loss of his sight was a great blow to Father Hickey, as he was an indefatigable reader, had an extremely active mind, and was greatly interested in public affairs as indeed in all affairs generally. His inability to read was partly compensated for by his friends who read to him daily. This loving service for him was kept up until the last days of his life.

Before old age left its imprint on him, Father Hickey was endowed with a wonderfully clear, resonant voice, but that, too, deserted him and for the last few years of his life he could talk but little above a whisper. His hearing also became impaired. But in spite of everything he remained cheerful and was never heard to complain.

Liberal Giver to Poor

As a priest, Father Hickey was meticulously careful about the performance of his duties, but as a man he was disposed sometimes to be a bit careless of his personal appearance. Sometimes his friends complained that he wore his clothes until they suggested hard times. Father Hickey was a liberal giver to the poor, and because of this finances may have been a little close for him now and then.

As an illustration of his unfailing generosity, his thoughtfulness of service and an indication of his charitable nature, an instance which occurred at the celebration of his silver jubilee is cited. His parishioners presented him with a silver purse commemorating his years of ardent work. Father Hickey accepted the gift with thanks, but turned it over immediately to the Catholic orphanage in Alton.

On another occasion, when Father Hickey was planning a visit to his old home in Ireland, a purse was made up for him among his parishioners and prominent people in Springfield, and presented to him.

Asks Funds Be Returned

Father Hickey appeared deeply thoughtful for a while, then said:

"I thank everyone who had a hand in this, but you will please me by returning this money to those who gave it. My wants are few."

Father Hickey enjoyed good health and an excellent physique until the last few years of his life. His daily walk was a pleasure to him which he never forebore, whatever the weather. Rain or snow, sunshine or bitter cold, he could be seen striding along, wielding a big stick or heavy cane, his head uncovered. Even when the cane became a support he continued to walk.

But if his head were bare, he always wore gloves.

Although his health was rapidly failing, Father Hickey continued in charge of the Immaculate Conception parish until after the installation of Bishop James A. Griffin as bishop of the newly created Diocese of Springfield.

He then tendered his resignation to the bishop and retired to St. John Hospital. There he remained until the final summons came from the Master he had loved so well and served so long, on October 20, 1926.

Upon the resignation of Father Hickey, and in view of the fact that the Church of the Immaculate Conception had been made a cathedral with the creation of the bishopric, the pope removed the irremovable rectorship which Father Hickey had held for twenty-five years.

Sermons Were Direct

That Springfield was approved by the pope as the diocesan see was conceded to be due in great part to the valiant and effective service of Father Hickey through his years in this parish.

Father Hickey was in many respects an ideal priest. He had merged his life in his ministry. He made everything else subordinate to his priesthood.

As a preacher he made no pretense at oratory in the ordinary sense of the term. In his sermons he always had a specific purpose in mind, some particular virtue to commend, some particular vice to denounce, and he left no doubts in the minds of his hearers as to what that purpose was.

He was never afraid to point out and attack the weakness of people and in so doing he was apt to call a spade by its right name.

Advocate of Temperance

While he made no pretense at oratory, Father Hickey could be truly effective. There is the recollection of his sermon on the Sunday following the death of President McKinley, whom he greatly admired. In the selection of the material and the treatment of it, in diction and delivery, it was considered a masterpiece, a classic.

Father Hickey was a constant and consistent advocate of temperance. He dealt with the subject from every angle and in a most practical way. In illustrating its evil effect economically he told a story during a temperance lecture of a farmer who had squandered his property in dissipation. When everything was gone the farmer visited the village doctor and told him that his throat had been causing him a lot of trouble and he wanted the doctor to look into it and see what he could find.

The doctor said he was unable to find anything unusual. The farmer said he thought that strange, for two fine teams of mules, two wagons and forty acres of good corn had gone down it in the past year.

Father Hickey was possessed of a very quaint but practical Irish wit. He was called upon once to baptize a child with the name Hazel. On the following Sunday he called the attention of the congregation to the ineptness of such a choice name. He said, "With all the saints' names there are in the calendar, why should any mother want to call her child after a nut?"

That really was the original version of what became afterward a well known joke.

Charity Prominent in Character

When he performed a marriage ceremony he invariably gave the young couple some salutary advice, rarely failing to add: "Now you will get angry with one another sometimes. That's human nature. But don't both of you get angry at once, and above all, don't both of you ever try to talk at once when you're angry."

Father Hickey's words of charity were well known, but many a charitable act was performed by him of which no knowledge ever existed. Charity was a virtue strong in his makeup.

When Springfield first attempted organized charity, a public meeting was held in the old Second Presbyterian church at the northwest corner of Fourth and Monroe streets. Father Hickey was the first speaker at the meeting.

He merely quoted the famous charity sermon of Dean Swift: "Giving to the poor is lending to the Lord. If you like the security, come down with the cash," and like the great dean, he sat down amid uproarious applause.

Gave Away Own Turkey

An incident occurred one Christmas eve which well illustrates his nature. A poor widow with several children but without means to get even a moderate dinner for Christmas Day, visited the parish house to tell Father Hickey her sad story. As a matter of course she was aided in a financial way. Then as she was about to depart, Father Hickey's eye happened to rest on a fat turkey, all trussed and ready for the oven. He got a newspaper, grabbed the turkey, wrapped it up in the paper and handed it to the woman, telling her to cook it for her Christmas dinner and for the children.

The housekeeper noticed the proceedings and protested vigorously, saying that was all the meat they had for their Christmas dinner, and that it was now too late to get another.

"Oh, well, now," Father Hickey said to her, "You can get some steak, and that's good enough for anybody."

Father Hickey loved children, and children loved him. He was never happier and never appeared to better advantage than when instructing and catechizing the little ones on Sunday morning at the children's Mass. With Father Hickey they had no restraint, and their quaint and original answers to some of his questions often gave him a hearty laugh.

From the time of his appointment to the Jacksonville church until his retirement he was the spiritual and temporal director of the Dominican Sisters of the Sacred Heart. He was largely instrumental in the removal of the mother house of this order from Jacksonville to Springfield, and he never ceased to take a lively interest in the order.

Funeral Services

From the altar of the Immaculate Conception cathedral before which he had preached for many years and in the hearts of thousands of his friends, Catholic and Protestant, Gentile and Jew, tribute was paid on October 26, 1926 to Very Reverend Monsignor Timothy J. Hickey, Springfield's beloved priest.

At the close of these last services, conducted by Right Reverend James A. Griffin, bishop of Springfield, one of the longest funeral cavalcades which ever wended a way through the streets of Springfield followed the body of the veteran priest to the heart shaped plot in Calvary cemetery where it was laid to rest.

In the impressive funeral Mass, the masterly funeral sermon by Bishop Griffin, and the evidence of mourning by the thousands of people gathered in and about the cathedral and massed about the grave, the beautiful story of Father Hickey's service of a half century was told.

Priest Loved By Children

The funeral Mass conducted at the cathedral at 11 o'clock, followed by the rites at the grave, brought to a close continuous services which have

been held for Father Hickey since his death on October 20, 1926, after which his body lay in state in the church of which he had so long been the ministering pastor. It was preceded by a children's Mass Monday morning during which many thousands of boys and girls of the Catholic schools and churches of the city paid their tribute. As Bishop Griffin said in his sermon, "Father Hickey loved children, and children loved him."

Pontifical Requiem Mass for Father Hickey was celebrated at the Cathedral services by Bishop Griffin, assisted by a score of priests of Springfield and other cities, while the responses were chanted by a hundred other priests. Twenty-five men and women who have sung in the choirs of Father Hickey's church in the last fifteen years sang for him the requiem Mass.

Two thousand people filled the cathedral for the final services, while more than a thousand waited outside the church to pass in at the close of the services for a final sight of the venerable priest, who had served them so long, and hundreds waited at the burial lot in Calvary cemetery.

One of City's Largest Funerals

It was one of the largest funerals ever held in Springfield. People stood outside the cathedral for two hours before the time set for the services. The doors of the church were opened at 10:30 o'clock and closed when the church was filled. Those unable to get within waited outside during the services and while the cortege left the church. City police and firemen aided with the entry of the crowds into the church and ushers conducted the people to seats.

Before the altar from which he had preached many sermons, before which he had conducted many Masses, the body of Father Hickey lay in a bronze casket, with six lighted candles burning above it, during the impressive final services for him.

Fifty Boys Lead Procession

The entry of the bishop and his acolytes, the officers of the Mass and the hundred and three priests was very impressive. Fifty altar boys led the procession into the church, followed by the priests. Bishop Griffin and the officers of the Mass came next, in their vestments, and mounted immediately into the sanctuary. The priests were seated in the front rows of pews.

Immediately behind the rows of priests were seated relatives of Father Hickey. The active and honorary pallbearers had seats behind them. One long section was occupied by sisters. The remainder of the church was filled with friends.

The Priests opened the services chanting the lauds of the office of the dead. Reverend Amos E. Giusti, vice chancellor of the diocese, and Reverend Anton M. Jeschke, chaplain of St. Joseph Home for the Aged, were the chanters.

Priests of Diocese Assist

The Pontifical Requiem Mass was then celebrated by Bishop Griffin, with Very Reverend Dean Murphy of St. Patrick church, Decatur, nephew of Father Hickey, as assisting priest. Reverend L. W. Lammert, dean of the Effingham deanery, and Very Reverend P. F. Carroll, dean of the Litchfield deanery, were deacons to Bishop Griffin. Very Reverend William Costello of New Berlin, president of Routt college, was deacon of the Mass, and Reverend J. J. Connolly, pastor of St. Charles Borromeo church, Charleston, and a former assistant pastor of the Immaculate Conception church, was subdeacon of the Mass. Very Reverend M. A. Tarrant, chancellor of the Springfield diocese, and pastor of the Blessed Sacrament church, was master of ceremonies.

Candles were distributed among the priests and were lighted during the two gospels and the offertory of the Mass. The priests chanted the responses of the Mass.

Reverend John Joseph Higgins

Reverend John Joseph Higgins, son of Patrick Higgins and Julia Dolling Higgins, was born March 15, 1859 in Cohoes, New York. He was one of a family of thirteen children.

Having graduated in the grade school of his native city, he spent two years in St. Michael College, Toronto, Canada. He next went to Niagara University where he spent two more years in study. Finally he entered St. Vincent Seminary at Beatty, Pennsylvania, where he completed his philosophical and theological studies. He was ordained a priest on August 13, 1885 in St. John Pro-Cathedral, St. Louis, Missouri, by the Most Reverend Archbishop Richard Kenrick, D.D.

His first assignment was to Vandalia, where he spent only six weeks. He was appointed pastor of Riverton where he labored zealously for three years. In January of 1888, his church at Riverton was destroyed by fire, but he rebuilt it in spite of hard times caused by the struggling coal miners of the locality. On October 1st, 1888, he was promoted to the pastorate of Taylorville, and its out mission, Stonington. During his term of office the church at Stonington was destroyed by a cyclone, but Father Higgins rebuilt it. During the erection of that church, at which he himself labored, he injured his foot and that injury affected him all through life afterwards.

On July 15, 1898, he was promoted to the important pastorate of the Immaculate Conception Church, Mattoon, Illinois. There he built one of the finest and up-to-date Convent Homes for the teaching Sisters of the parish children that you can find anywhere in the country. He practically rebuilt the church, frescoed the interior, electrified the altars, installed beautiful group Stations of the Cross, new Altars, Communion Rail—all works of Art. He also bought and installed one of the finest pipe organs in this part of Illinois.

He was a trained musician and a friend to all budding musicians. He visited his parish school daily, was an ardent friend of higher education, and he did everything in his power to encourage Catholic young men and women to pursue a course at College and University. He loved children and they always felt at home with him. After twenty-seven years of faithful work at Mattoon he was obliged to retire to St. Anthony Hospital, at Effingham. He died in St. Anthony's Hospital, Effingham, on November 9, 1925, after having been fortified by the Sacraments of Holy Church. His funeral services were held in Effingham, but his remains were shipped to Albany, New York, and interred in the family plot of the beautiful St. Agnes Cemetery. This was all done in compliance with his own request. Father Higgins was a good able priest. His death was a big loss to the diocese.

Reverend Louis Hinssen

Father Hinssen was born at Sonsbeck, Germany, December 29th, 1834. In this little town he spent his early years and received his elementary education. After completing the rigid course of studies at the Gymnasium of Cleve, he entered the Seminary at Muenster, Westphalia, to prepare for ordination to the priesthood.

Shortly after his arrival in this country he was ordained by Right Reverend Bishop Juncker, in the Cathedral, Alton, September 21, 1859, and within a few months was assigned to his first mission, the parish of Edwardsville, Illinois. His work here was the difficult and arduous work of all the Catholic priests of southern Illinois in the early part of

the latter half of the last century. He continued working in the smaller parishes of the diocese until the beginning of the year 1870, when the newly consecrated Bishop Baltes appointed him his successor at St. Peter Church, Belleville, Illinois. In this congregation he labored indefatigably for thirteen years, doing at times the work of three priests. At the end of this time he made a journey to Rome. After a sojourn of fourteen months at Rome, he returned and took charge of a parish in Cairo, Illinois, where he remained until the close of the year 1886, when he began his successful work as Superior of the Franciscan Sisters' Community and Director of St. John Hospital.

Father Hinssen not only understood well the necessity of keeping in touch with modern progress, but he also with a mind fit to appreciate modern improvements, so managed the hospital and directed the Sisters that today St. John Hospital can without fear of contradiction be said to be among the foremost hospitals in the State.

During a long life of labor, vivified by zeal for the honor of God and the good of his fellow men, Father Hinssen has erected for himself many a monument that will make his name live long in the memory of those for whom he worked. But foremost among these monuments is St. John Hospital, for it will proclaim his praise to coming generations, a praise that will find its echo in the benedictions, especially of all those who have and will have the good fortune to share the kind care and scientific treatment of the hospital Sisters.

Reverend Cornelius Hoffman

Reverend Cornelius Hoffman was born February 15, 1846, at Breyel on the Rhine. His studies were made at Gaesdonk and Muenster and were finished at St. Francis Seminary, Milwaukee, where he was ordained March 13, 1869, by Bishop Martin Henni, of Milwaukee. He became an assistant at St. Peter Church, Belleville, from March, 1869 to June 25, 1869; rector of Mt. Sterling from June, 1870 to June, 1871 rector of St. Joseph, Cairo, which church he built, from June, 1871 to October, 1873; rector of St. Wendel and Newton, from October, 1873 to October, 1876; assistant at St. Boniface, Quincy, from August, 1878 to November, 1885; rector of Fayetteville, from November, 1885, at Bartelso from September, 1889, until his death, November 28, 1891. He was buried at Bartelso. Solemn obsequies were performed by Bishop Janssen whilst the late Monsignor Abbelin, of Milwaukee, a former schoolmate and lifelong friend of deceased, preached a touching funeral sermon.

Reverend Simon P. Hoffman

Reverend Simon P. Hoffman was born in Quincy, Illinois, June 26, 1867. After having gone through the parochial school and Quincy College he went to Rome there to pursue his theological studies. He arrived in the Eternal City on March 30, 1899.

Having studied in the North American College, Rome, for two years, he contracted the Roman fever and was compelled to leave Rome so he went to the Insbruck University where he completed his studies.

He was ordained to the holy priesthood July 26, 1904, but with permission of his Superiors he remained a whole year in Europe in order to pursue a special course in sociology at Muenich Gladbach, Germany. In the summer of 1905, he returned to his native country and celebrated his

first Mass in the United States in St. Francis Church, Quincy, Illinois, August 15, 1905. For several years he was assistant pastor in Effingham, Illinois, where he did very efficient work for God and for immortal souls.

He was made pastor of Greenville where he labored for two years until ill health forced him to resign. He went to Milwaukee, Wisconsin, and acted as Chaplain of Sacred Heart Sanitarium there for some time. Returning to Effingham, he again acted as assistant in St. Anthony parish until his health finally failed. He retired to St. Anthony Hospital, Effingham, and acted as Chaplain there for ten years.

He always took an absorbing interest in social questions and he conceived the idea that the Catholic women of our day and country could and should play an important part in the world along social lines. Through his influence largely was brought about the establishment of the Women's Section of the Central Verein, of which he became the Spiritual Director until his death.

Just when in his prime and in the midst of his labors, God called him home to receive the crown prepared for the faithful, zealous priest. He died February 22, 1923.

Reverend Thomas Hogan

Born at Oak Creek, now South Milwaukee, Wisconsin, he lost his parents when yet a tender child. The Aemilianum, an orphanage, located near St. Francis Seminary, became his home, the devoted Sisters his trusted and loving friends and benefactors, who at all times watched over his growing years with zealous motherly care and solicitude. At the proper time in the fall of 1870, he entered as a student St. Francis Seminary to prepare for the priesthood, and proved an excellent student. On June 29, 1879, he was ordained priest by Bishop Baltes at Alton and at once appointed to the pastoral charge of Petersburg and its two dependencies, Greenview and Ashland. With characteristic zeal the young priest entered upon his work, earning in a short time the good wishes of everyone. The present handsome St. Augustine Church of Ashland owes its construction to the indefatigable Father Hogan. With vigor he prosecuted his holy vocation, until a severe malady disabled him. Medical aid was unavailing and the young priest, not yet five years in the ministry, died January 12, 1884.

Reverend Henry Joseph Hoven

Father Hoven was born at Kirspenich, in the Diocese of Cologne, June 8, 1835, arrived in the States in June, 1861, and received Holy Orders at Alton, November 24, 1861, from Bishop Juncker. From the day of his ordination to that of his death, he was always and everywhere faithful and exact in his duties. His first mission was Ste. Marie, from whence he was sent to Marshall, where he laid the foundation for the present handsome church. From Marshall he attended Paris, North Arm and Charleston, a territory embracing three counties. From this laborious mission he was transferred to Jerseyville on March 26, 1865, where his health began to fail under the constant strain. At this time he absented himself from the diocese for awhile. On his return he was appointed to Carlinville with instructions to rebuild the church which had been destroyed by a storm and also to erect a new church for the German Catholics of the place—St. Joseph. His next appointment was Pittsfield, 1878-1880, then Pana and Shelbyville. From the latter place he was transferred to Carrollton, 1892-1903. Finally he was sent

back to Carlinville where he spent two years as pastor of St. Mary, and two years and three months as pastor of St. Joseph Church. When by the death of Father Schlegel a vacancy occurred in the parish of Highland, Father Hoven was designated his successor but declined the offer; instead he became pastor of Morrisonville and later for a short time pastor of Raymond. His "Golden Jubilee" was celebrated October 17, 1911. During the latter years of his life his health had gradually failed and during two seasons he sought quiet retreat in St. Mary Hospital, Quincy.

Old years, rich in merit, loved by his brother priests and respected by the laity, he obeyed the final call of the Master Whom he had ever served faithfully, on June 9, 1914.

Reverend Lawrence Hoye

Brown's Settlement in Christian county had the honor and privilege of harboring from 1889 to 1898 a conspicuous, though humble and unassuming pastor in the person of Reverend Lawrence Hoye. A ripe scholar of brilliant attainments, one who had distinguished himself for many years of his priestly career, and an eminent instructor who had occupied a professor's chair in various seats of learning. He who for years associated with men of great worth and prominence who came to seek the quiet and reposeful environments of St. Isidore, there to spend the declining years of his priestly life preparatory to the last summons. Physical infirmities together with old age demanded an absolute relinquishment of further strenuous efforts or new undertakings.

His was golden hearted, at all times kind, gentle and courteous. Serene and happy amid rural surroundings, highly esteemed by his confreres and possessing the unqualified love and veneration of this sturdy community, the aged rector appeared to be the personification of contentment.

Sincerely mourned by all, Father Hoyne peacefully passed away on February 20, 1898, at St. Isidore rectory, Farmersville, Illinois.

The funeral took place from St. Agnes Church, Springfield (Reverend James J. Howard, D.D., pastor), from which he wished to be buried. Right Reverend James Ryan pontificated at the solemn obsequies and Reverend Ferdinand Stick, then pastor of Morrisonville, preached the funeral oration. His body rests in the Springfield Catholic cemetery.

Reverend Francis H. Hussey

On November 18, 1914, a young diocesan priest breathed his last in Providence, Rhode Island. It was Father Francis H. Hussey. After his ordination in Buffalo, February 29, 1896, he acted as assistant at St. Peter Church, Quincy, after which he was made pastor of the parish of Bloomfield in 1898, to be transferred the next year to Virden. The latter place he relinquished after a few years incumbency for that of New Douglas. Failing in health, Father Hussey went to Beresford, South Dakota. In August, 1914, he returned to his former home in Central Falls, Rhode Island, hoping that a rest would enable him to regain his lost health. He died from cerebral hemorrhage at his sister's house in Providence. His funeral took place from Holy Trinity Church, Central Falls, Rhode Island, November 21, 1914.

Father Hussey was the son of John and Catherine (McDermott) Hussey, and was born in Albion, Rhode Island, October 2, 1869.

Reverend Adolphus Jacques

Reverend John Adolphus Jacques was born in 1836 at Buriville, diocese of Nancy, France. He made his classical course at the Seminary of Pona Mousson and his philisophical and theological studies at the Great Seminary of Nancy, leading his class in both establishments. After spending a few months at All Hallows College in Ireland, he came over to America with Bishop Juncker and was ordained by him on the 3rd of May, 1859.

After assisting for a while at St. Mary, Springfield, he was sent successively to Shawneetown, Kaskaskia, Paris, Virginia, Beardstown, 1867 to 1868, and then to Assumption where he did very good work. Two years before his coming there a general subscription had been taken up for the building of a new church, but nothing was accomplished until he came. In the fall of 1869 the corner stone of the new building was laid by the Administrator, Peter Joseph Baltes; Reverend D. S. Phelan, the late well known editor of the Western Watchman, of St. Louis, preaching the English, and Reverend F. H. Zabel, D.D., the French sermon . Fairs and subscriptions supplied the means. It took until the year 1872 to have the building under roof.

In 1874 Father Jacques left and went to Shelbyville, though still attending Assumption.

When Father Jacques left Shelbyville he was sent to Cahokia, at the same time attending Centerville Station. In the heated term of July, 1878, he was compelled to travel from Centerville to Cahokia in an open wagon under the mid-day broiling sun to attend the funeral of a child. As he reached home, he felt prostrated, had no one to help him in his sad condition, and expired unattended, being found two days afterwards, July 17, 1878, dead—a martyr to priestly duty. His body, swollen beyond measure, was buried in the village graveyard by Reverend P. J. O'Halloran and Reverend Christopher Koenig, both of East St. Louis.

Father Jacques was a refined scholar, a writer of unusual merit, as honorable as he was eccentric. His delight was to impart religious instruction to the rising generation, thus planting the seeds for future harvest.

Very Reverend John Janssen, V.G.

Very Reverend John Janssen, V.G., (late Bishop of Belleville) was born March 3, 1835, at Keppeln, Rhineland. He received his early education in the parochial schools of his native town and pursued the higher studies, classics and theology, partly at Gaesdonck, partly at Muenster. When he had almost finished the theological course, the young ecclesiastic decided to come to America. On November 19, 1858, Bishop Juncker conferred Holy Orders upon him in the Cathedral Church of Alton. The young priest was first assigned to old St. John Church of Springfield. (This has since ceased to exist and in its place the present St. Peter and Paul Church and parish was built). Besides being pastor of the Springfield congregation, he likewise extended his pastoral care over the parish of New Berlin. Next we find him in the chancellor's office and a few years later he is made Vicar General of the diocese, which position he retained until elevated to the episcopacy. From September 1st, 1877 to December 31st, 1879, Father Janssen acted as pastor of St. Boniface parish of Quincy, after which he was appointed rector of the Cathedral parish of Alton. At the death of Bishop Baltes, which occurred February 18, 1886, Archbishop Feehan of Chicago made him administrator of the diocese (*sede vacante*), and after its division on January 7, 1887, also administra-

tor of the new See of Belleville. On the 28th day of February he was chosen by Rome to become the first Bishop of the newly created southern diocese and received the episcopal consecration at St. Peter Cathedral of Belleville, on April 25, of the same year.

Father Janssen was a man of gentle and amiable disposition. His priestly career as pastor was rather uneventful; as chancellor and Bishop's secretary, he was known to be very prompt and accurate; as Vicar General and Administrator, wise and prudent.

He died July 2, 1913. His remains were sepulchred in a vault beneath the sanctuary in St. Peter Cathedral of Belleville.

Reverend Joseph Jele

Reverend Joseph Jele was born in Alpine Tyrol, September 4, 1850. In the early days of his young manhood he joined the Capuchin Friars, who are particularly numerous in his native land, and was ordained to the priesthood during Eastertide, 1876. As professed religious he was known by the name of Father Angelus, O.M., Cap. As such he taught for a number of years at the St. Lawrence Capuchin College of Mt. Calvary, Fond du Lac County, Wisconsin, where he enjoyed the universal esteem and love of the college boys. When in 1884 he applied for permission to join the secular clergy and having obtained the permit from the Superior General of the Capuchins at Rome, Bishop Baltes assigned him as assistant to Father Meckel of St. Paul Church, Highland, there to look after the interests of the various out-missions then connected with Highland, viz: Pocahontas, St. Jacob, Troy and Black Jack. He was of a rather impetuous and impulsive zealousness in the performance of his labors.

In September, 1888, Father Jele was transferred to Springfield, there to assist Reverend A. J. Pennartz in the work at St. Peter and Paul parish, where he was likewise successfully active. In less than two years, however, he was stricken with illness which within a few days terminated fatally. He died April 27, 1890, and was buried on Tuesday, April 29.

Reverend Herman Joseph Francis Jungmann

Father Jungmann was born October 1, 1846, at Ochtrup, in Westphalia, of a pious family, which gave to the church three priests, two of whom distinguished themselves as professors and authors, both graduates of the Roman College, one a jesuit, professor of sacred eloquence in the Insbruck University, and the other professor of Church History at Louvain University. After previous studies made in Westphalia, Father Jungmann repaired to the American College of Louvain, where he studied for the diocese of Alton. Ordained to the priesthood December 23, 1871, at Malines, he started for the future field of his labors the following September. Wherever he was he edified all by his sincere piety and zeal, especially in the training of the young —the hope of the Church.

Father Jungmann was called to his reward on April 6, 1895, and slumbers in the shadow of the cross in St. Anthony cemetery, Effingham, Illinois.

Reverend Peter Kaenders

Reverend Peter Kaenders was born September 28, 1856, in Veert, near Geldern, Rheinprovince, Germany.

He received his primary and classical education in his native country. He started his Seminary course in the University of Louvain, Belgium, but completed it at St. Francis Seminary,

Right Reverend John Janssen, D.D. (*Dec'd*)
First Bishop of Belleville Diocese
1888—1913

St. Francis, Wisconsin. He was ordained to the holy priesthood by Right Reverend Peter Joseph Baltes, D.D., in SS. Peter and Paul Cathedral, Alton, Illinois, June 29, 1880. He celebrated his first holy Mass in that Cathedral.

The Bishop appointed him Assistant in the Cathedral parish where he did very effective work until his promotion to the Rectorship of St. Martin parish at Bethalto, with Mitchell as an outmission. In the latter place he built the present rectory which, when finished, he used as his residence until 1885.

The Bishop instructed him to organize a parish and build a church at Venice, Illinois. In 1881 he assumed charge of Venice, and with his usual ardor worked so well that success soon smiled upon his labors. He moved from Mitchell to Venice in 1885, and immediately started work on a new church, St. Mark. His next work was a commodious two-story frame residence, and shortly afterwards a parochial school. But high waters periodically played havoc with church and school. So high and so menacing did the floods become, that the Sisters had to flee to the roof for safety and Father had to have a skiff tied to the second story window sill, so that he might get out and bring groceries for himself and for the Sisters.

Finally Father decided to erect a new school building on higher ground which he did on the Edwardsville Plank Road, at a cost of $10,000.00. The new school was dedicated by Bishop Ryan on Sunday, August 13, 1893. Father Kaenders was a big man—big physically and intellectually. His dignified bearing, his flowing beard and his kindly disposition made him known as the "Patriarch of Venice."

When Father Kaenders was received by Pope Pius X, then Patriarch of Venice, he introduced himself as the "Patriarch of Venice," but added sotto voce "Venice in Illinois." The future Pope was highly pleased with Father Kaenders' naivete and greatly admiring his well-kept whiskers he pulled them gently, saying—"Ah, *barba benete portal.*"

Father Kaenders was talented and a literary genius. He translated Calderon's works into perfect English and adapted them to the American stage. With his troupe of well-drilled young actors he appeared repeatedly on the St. Louis stage and received great applause. Father Kaenders was a remarkable man in many ways, and he was a good priest. He was the founder of St. Mark, and the "Patriarch of Venice."

He died a poor man—poor in worldly sense, but rich in a spiritual sense. He died in St. Elizabeth Hospital, Granite City, Illinois, September 21, 1921, an institution which he, after years of financial sacrifice and worry, was finally able to purchase and turn over to the Sisters of Divine Providence.

His funeral was held from St. Mark, Venice, and his remains rest in St. Mark cemetery. His funeral was well attended both by clergy and laity. All Venice seemed in mourning over the death of its "Patriarch."

Reverend Manasses Kane

Reverend Manasses Kane was born in Banagher, Diocese of Derry, Ireland, in January, 1836, and was raised to the priesthood at Montreal, December 17, 1870. He was called here from Macon, where he had resided from 1874 to 1875, and served in the capacity of Cathedral pastor during 1875 and 1876. At this time steps were contemplated for the founding of a new parish in Springfield. The Ursuline Academy there had for years been in a flourishing condition, the city had developed with leaps and bounds in that direction so that a need was felt for a new parish. It was to be named St. Joseph, and Father Kane became its founder and

first pastor. The good man performed laudable work and built a fine church. During his pastorate of St. Joseph, the energetic priest likewise attended to the interests of the Church of St. Mary of Illiopolis, where he enlarged the little frame church by building an addition to it so as to accommodate the seventy-five families forming the parish. Father Kane remained at the head of St. Joseph of Springfield from its inception in 1876 until his retirement in 1881. After relinquishing St. Joseph, Father Kane went West, subsequently became a Trappist and died in 1914 at Long Point, near Montreal.

Before deceased took up studies for the priesthood, he had been a Brother of the Holy Cross Community, a teaching order connected with the great educational institution of Notre Dame, Indiana.

Reverend Patrick Kearney

All that is known of Father Kearney is that in 1865 and 1866, he was pastor of St. Mary, at Pittsfield; from 1866 to 1869, pastor at Winchester, and from 1869 to 1870, at Mt. Sterling. Whence he came and whither he went are questions not answered by available records.

Reverend Ignatius Kerchewitch

Reverend Ignatius Kerchewitch, a native of Scranton, Pennsylvania, came to Springfield in the capacity of a coal miner, worked hard and faithfully, saved his earnings to pay his way through college and Seminary. He studied in St. Meinrad's, Indiana, where he made a splendid record, completed his theological studies and was ordained priest in the summer of 1909. A few days later he had the supreme happiness of celebrating his first Holy Mass in the Immaculate Conception Church, Springfield, Illinois.

The Bishop assigned him to Livingston, Illinois, and the present handsome church there stands as a monument to his priestly zeal and courage.

Bishop Ryan soon recognized his abilities and zeal and promoted him to St. Vincent de Paul parish, Springfield, Illinois. His zeal had full sway in that parish and his strenuous efforts for the spiritual welfare of his people were about to bear abundant fruit when he was stricken with an illness which demanded a surgical operation. He was taken to St. John Hospital, Springfield, where he was operated upon, but the operation proved fatal and he died November 28, 1924, after having been fortified with the rites of Holy Mother Church.

His funeral services were held in St. Vincent de Paul Church, the scene of his priestly labors, at which Right Reverend James A. Griffin, D.D., and seventy priests attended. The Bishop Pontificated and also preached a most touching sermon which was in effect a well deserved tribute to the life and labors of the noble Father Kerchewitch. The remains were shipped to Scranton, Pennsylvania, the home of his boyhood days.

Father Kerchewitch was a noble priest and his death was a great loss to the diocese. His was the first death among the clergy since Bishop Griffin's coming to the diocese.

Reverend John Patrick Kerr

Reverend John P. Kerr was born December 29, 1843, at Enniskillen, Ireland. At the age of 24 he came to America and was raised to the priesthood March 19, 1875, by Right Reverend Peter Joseph Baltes, D.D., second Bishop of Alton. Among the various parishes which he successfully presided over were Bloomfield, in Adams county, Brown's Settle-

ment, in Montgomery county, Carlinville, and finally St. Peter, in Quincy, to which latter position he was appointed upon the death of his predecessor, Reverend Patrick McGirr, in 1893. On the death of Reverend Michael Weis, which occurred November 9, 1909, Father Kerr succeeded him as Dean of the Quincy Deanery. For many years he had been in poor, feeble health; various trips to Ireland, his native country, and to sunny Florida, for the sake of recuperation, were in vain. A complication of diseases developed which hastened his death which occurred on March 2, 1914. Among other legacies and charitable bequests the thoughtful priest willed the sum of $10,000.00 to St. Peter's parish.

Reverend Anton Kersting

Coming to this country and diocese in 1881 from Germany, Reverend Anton Kersting was assigned to assist the pastor of St. Paul Church of Highland. Possessed of fervor and enthusiasm for his holy calling, the young assistant priest gathered before long the nucleus of a promising future congregation at Troy. Divine Service was temporarily held in a small rented hall until 1883, when a modest little frame church took its place. In Black Jack, another mission connected with Highland at the time, the young priest succeeded in building a neat brick church. His continuance in Highland, however, was soon to terminate. Father Kersting asked for and was given an indefinite leave of absence. He repaired to his native country from whence he failed to return. His death there was chronicled in recent years.

Reverend John Peter Klein

Father Klein claimed Saargemuend, in Lorraine, as his birthplace. There he was born May 17, 1822. Having duly prepared himself for his lofty vocation in the schools and Seminary of Metz, he received Holy Orders June 6, 1846, and arrived in the States September 20, 1853. Previous to his departure from his native land the young priest had been stationed as teacher in various colleges. He was appointed April 4, 1867, to the parish of Carrollton. He found a heavy church debt to contend with but by constant exertions succeeded in paying it off. His subsequent appointment was to the pastorate of French Village, where he worked faithfully from August 17, 1871, to November, 1890. Partially paralyzed, he returned to St. Mary Hospital of East St. Louis, where he died August 9, 1896. His remains were interred in Holy Cross cemetery.

Very Reverend P. Mauritius Klostermann, O.F.M.

The greatest and noblest of all diocesan Franciscan priests, one who most earnestly worked for and gladly spent his energies both physical and mental in the upbuilding of his diocese, was unquestionably, dear Father Mauritius Klostermann, O.F.M. The mere mention of his name evokes with all who had the good fortune and privilege of knowing him more intimately many happy memories of by-gone days, especially with those over whose training and education he presided. The former college boys of Teutopolis, now men of mature age, are foremost in gratefully treasuring his name and memory and in giving unstinted praise and appreciation of this good man's efforts in their behalf. He was the heart and soul of that institution.

Adolph Klostermann was born at Lippborg in Westphalia, August 30, 1820, of a family which, as records

show, had furnished teachers of this place continuously since 1851, and perhaps earlier. Like his father, Adolph chose the vocation of teacher. His primary education he received from his father, and after attending the Seminary at Bueren, from August, 1838 to 1840, he graduated with honors, being declared "eligible for a position as teacher and well qualified for the position of organist, having practiced well on the piano and organ." After teaching school for fourteen years, the unexpected death of a dear friend, and encouraged by a Franciscan brother, he entered the Order at Warendorf as lay brother, October 12, 1854. But his superiors, noticing his talent for teaching, advised him to study for the priesthood. He volunteered for the American Missions. In 1859 he came to Teutopolis, and in February, 1860, to Quincy, where he was ordained July 2, 1860, in St. Boniface Church, by Bishop Juncker. He became the first pastor of St. Anthony in Melrose, near Quincy, the first organist of St. Francis, and its first parochial school teacher. From 1864 to 1882, Father Mauritius acted as rector of St. Joseph College at Teutopolis, and for ten years, 1869 to 1879, filled the office of Commissary to the Provincial. In 1882 the veteran college rector resigned his position owing to failing eye-sight and was elected guardian of the Quincy Monastery. In July, 1885, Father Mauritius was elected Provincial of the newly established Province of the Sacred Heart, which had become independent of the old German "Saxonia" Province. His term of office over, he went to Indianapolis, and thence soon after to Teutopolis, where on April 28, 1890, he returned his beautiful, spotless soul into the hands of his Maker.

His mortal remains were interred in the Franciscan crypt at Teutopolis.

Reverend Peter Kolopp

The deceased was born in 1834 at Nancy, France; ordained to the priesthood, July 14, 1858, and acted as assistant priest to Father Schaefermeyer at St. Boniface Church, Quincy, from September 17, 1863, to April 19, 1864. He went to the Cleveland diocese, where in June, 1866, he was appointed to St. Peter parish of Doylestown, in Wayne county. He died a subject of that diocese.

Reverend William Kuchenbuch

Among the twenty-five theological students who pursued their higher studies at St. Joseph College of Teutopolis from 1862 to 1865, was Reverend William Kuchenbuch, a native of Hundshagen, Westphalia, where he was born August 15, 1836. At the age of fourteen he came to America, July 28, 1850, took up the regular course of classical studies, entered the above mentioned Seminary, and was ordained by Bishop Juncker, December 6, 1863, in the college chapel of Teutopolis. From the time of his ordination in 1863, until the year 1875, young Father Kuchenbuch worked well in various parishes of the Alton diocese, such as Edwardsville, where in 1867, he purchased a plot of land, 500x300, to be used for church purposes, especially for a new church for the German Catholics of Edwardsville. At the same time he caused a brick yard to be started to supply the necessary brick for the contemplated building. From Edwardsville he was sent to Quincy as assistant to Reverend Schaefermeyer of St. Boniface, after which we meet him as pastor of St. Mary parish of Mt. Sterling. Father Kuchenbuch severed connection with the Alton diocese and joined that of Peoria, where he served the parishes of Danville, Brimfield, Hennepin and Peterstown (Troy Grove). To this last

named place he was sent in 1892, and continued there until February 17, 1906, on which date after a short illness he died and was buried in the small Catholic cemetery of Peterstown.

Reverend Charles Kuhlman

Reverend Charles Kuhlman was born in Albersloh, Germany, on January 18, 1850. He studied in the American College at Muenster and was ordained priest May 22, 1875. He came to America and arrived in Alton, on September 9, 1875. He served in the following places: Marshall, Mitchell, East St. Louis, Paterborn and Columbia, Illinois. He died as pastor of Columbia in the Belleville Diocese, on June 5, 1923.

In his younger years he devoted himself to the all-important work of building up a strong Catholic Press for the defense of Catholic rights in these United States. He realized its need, he had the ability and being encouraged by several brother priests, he founded and published the *Church Progress,* a wide-awake Catholic Weekly, which he still published, but in St. Louis.

Father Kuhlman was a noble priest, a man far ahead of his time.

Very Reverend P. Nicholas Leonard, O.F.M.

In August, 1900, on the streets of Omaha, Nebraska, whilst alighting from a street car and in the act of crossing the street, Father Leonard was run down by a car coming from an opposite direction. He was knocked down by the fender, the wheels passing over his right leg, crushing and mangling it so that amputation of the injured member was at once declared imperative in order that the crippled man's life at least be saved. This awful misfortune overtook Father Nicholas, the rector of St. Francis Solanus College of Quincy, who had arrived in the Western city that morning for the purpose of giving the annual Retreat to a community of Sisters. Father Nicholas had been rector at the Quincy College since 1892. During the eight years of his administration the institution signally grew and expanded in influence and importance. New life seemed to have pulsated through its halls and class rooms whilst the number of students increased from year to year. New buildings and additions to old ones were built, renovations in various departments made, so that St. Francis had become a keen competitor with then any institution of the State.

Father Nicholas was an unusually scholarly and bright man of rare talents and attainments, a splendid college professor and amiable companion to his confreres. No one received a heartier welcome by the secular clergy than he, hence his misfortune and subsequent death elicited universal sorrow and sympathy.

Very Reverend Nicholas Leonard, O.F.M., was a native of Alsace, born in the town of Kerprich, April 23, 1853, attended St. Joseph College of Teutopolis, entered the Order of Friars Minor, June 13, 1870, and was raised to the priesthood February 1, 1877, at St. Louis. His life was consecrated to the education of young men in which he achieved great results, both at St. Joseph College of Teutopolis, and at St. Francis Solanus of Quincy.

Reverend Gerard Leve

Reverend Gerard Leve was born in Warendorf, Westfalia, April 4, 1833. Having completed his studies—primary, classical, philosophical and theological, he was ordained a priest in 1858, and labored for some years

in his native country. He came to America and to the Alton Diocese in 1867.

He was a most lovable character, kindly, hospitable, generous to a fault. He was tall and of slender build, ascetic looking with the snows of many winters resting on his locks and venerable beard. His brother priests fondly styled him "Uncle Leve." His home was always open, and sweet charity functioned there without reserve and without stint.

Father Leve served as pastor in East St. Louis, Illinois; Mascoutah, Illinois, and at SS. Peter and Paul, Springfield, Illinois. Bear in mind that the Belleville Diocese was not established until January 7, 1887, therefore, in those days East St. Louis, Mascautah, etc., were in the Alton diocese.

It was at the suggestion of Father Leve that Bishop Baltes invited the Hospital Sisters of St. John Hospital in 1875, to emigrate from Muenster in Westphalia to America and to establish themselves in the Alton Diocese. How wonderful they have succeeded and how abundantly God has blessed them in the diocese and outside is just cause for jubilation among the clergy and the laity of the diocese. Father Leve was their Spiritual Director from 1875 to 1882.

In 1882 he returned to his native diocese, Muenster, and was immediately appointed pastor of Boesenell, where he labored most successfully until 1906. Having attained the proverbial Biblican age and being afflicted with its infirmities, he retired to the Aged Priests' Home at Bozen in the Tyrol, there to spend his declining years in preparation for Heaven. He had been there but a short time when a cry of distress reached him from far away Norway. The Sisters of St. Joseph there had no Chaplain and were without Mass and Holy Communion. They begged him to come and be their Chaplain.

Unmindful of self and bodily comforts the venerable septuagenarian set out at once for Bygdo, near Christiana, and acted as Chaplain for those good Sisters from 1907 to 1911. When the Sisters transferred their Novitiate to Glanerbrueck, Holland, Father Leve accompanied them there and in 1918, he had the supreme pleasure of celebrating the Sixtieth Anniversary of his holy priesthood. He was then 85 years old.

The noble warrior's strength gradually failed, but though feeble and even tottering, he still maintained his life-long practice of offering Holy Mass every morning until the morning before his peaceful, happy death which came to him as an angel's visit to a tired, weary child. When death summoned, it was a weary worn pilgrim who answered: "Lord I come." He died on March 23, 1923.

Reverend Hermann Liermann

But few details are known of the life and personality of Reverend Hermann Liermann, and what is known of him may be summarized in a few lines. He c ame from the diocese of Osnabrueck in the former Kingdom of Hanover. Coming to this country, he affiliated with the diocese of Chicago, and was appointed in 1851 pastor of Centerville, and from thence sent to Teutopolis, where he stayed during 1856 and 1857, becoming successor to Father Frauenhofer, who had in the meantime taken up his domicile in Green Creek. From 1857 to 1860, Father Liermann was pastor of St. Peter church, Chicago, one of the two oldest German parishes of that city. From 1861 to 1865, he was pastor of McHenry, and from 1865 to 1879, pastor of St. Nicholas parish of Aurora. His last charge was Rock Island, where he was given the pastorate of St. Mary congregation in 1880, exchanging places with Father Schnuekel. Eight years of faithful service marks his life at Rock Island, where in 1888 he died.

Reverend Paul Limacher

Reverend Paul Limacher was born June 26, 1826, at Fluehelen, in the Canton Luzern, Switzerland. He studied at Luzern four years, at Solothurn two years, and thereafter four years at the University of St. Mary of the Lake, Chicago. He had come to this country May 1, 1847. On July 3, 1851, he was ordained to the priesthood by the second Bishop of Chicago, Right Reverend James Oliver Vandevelde at Florissant, Missouri. He was at once assigned to the parish of Highland to succeed the Reverend Charles Joseph Count von Morogna, then pastor of Shoal Creek (now Germantown) who had looked after the spiritual interests of that parish since 1849. He became the first resident pastor of St. Paul of Highland.

A man of forceful character, a wise and prudent pastor, was Father Limacher of St. Peter and Paul parish of Waterloo. He enjoyed the unlimited confidence of his people, while the public at large paid homage to his rare qualities of mind and heart. Success attended his every undertaking though often beset by serious difficulties and outspoken opposition as is frequently the case when attempts at reformation are inaugurated and the judgment of the pastor is to prevail. He ripened in the school of such varied experiences whilst pastor of seditious Highland from August, 1851 to September, 1861. After the latter date his transfer to the prominent parish of Waterloo took place, where his unselfish labors were properly appreciated by an ever grateful congregation and where his memory will forever be held in benediction. For 39 years Father Limacher acted the zealous pastor of his Waterloo flock until June 11, 1899, when the weary soul of this venerable priest went to rest with his Maker. His remains were buried at Waterloo.

Reverend Joseph Locher

Reverend Joseph Locher was a native of Wuertenberg, born January 22nd, 1851, at Aulendorf, near Rottenburg, the oldest son in the family of three children. After finishing his classical studies at Ellwangen he entered upon a university course at Insbruck, and later at Munich, graduating therefrom with honors and distinction in 1872. Deciding to study for the priesthood and to devote and consecrate his life to the foreign missions, he came to America in September, 1873, and entered Mt. St. Mary College, Cincinnati, Ohio. In September of the following year he was raised to the priesthood at Alton, Illinois, by the Bishop of the diocese, Right Reverend Peter Joseph Baltes.

His untimely demise occurred December 10th, 1904. He was buried in St. Boniface cemetery, Alton, Illinois.

Reverend Frederick Lohmann

A meritorious veteran priest went to his eternal reward February 10, 1917. He had performed hard and laborious work from 1869 to 1876 at Hillsboro, Taylorville, Morrissonville, Raymond, Staunton, New Douglas and Pana. It was the Reverend Frederick Lohmann, since 1876 until the day of his death, pastor of Aviston, Illinois, (Belleville). Father Lohmann was born at Drensteinfurt, Westphalia, April 24, 1842, studied theology at the Collegium American in Muenster, and was ordained to the priesthood May 8, 1869, (together with Fathers Joseph Meckel and H. Eggenstein).

His funeral occurred at Aviston, Illinois, February 15, 1917, attended by a vast concourse of sympathizing fellow priests and sorrowing parishioners.

Reverend Gerard Lueken

Reverend Gerard Lueken was born at Ladbergen, Oldenburg, Germany, in the diocese of Muenster, in the year of 1834. At the age of thirty years he was ordained priest on November 22, 1864. He came to America and was appointed Assistant in St. Boniface parish, Quincy, Illinois. Three years later, on August 18, 1867, he was appointed Rector of SS. Peter and Paul parish, Springfield, Illinois.

He built the present brick residence, embellished the church and improved the property. He was pastor in SS. Peter and Paul church from 1867 to October, 1875. He went East and died, most likely at Bridgeport, Connecticut.

Reverend Patrick Lyons

Reverend Patrick Lyons, son of Mr. and Mrs. John Lyons, was born at Carrollton, Illinois, February 18, 1865. His philosophical and theological studies were made at St. Francis Seminary, Milwaukee, Wisconsin.

He was ordained priest in St. Francis Seminary Chapel on June 22, 1890, by the Archbishop of Milwaukee. He was immediately made pastor of Sacred Heart Church, Franklin, Illinois. Having labored there zealously for about two years, he was appointed pastor of Saint Stanislaus Church, Macon, Illinois.

His next pastorate was at St. Louis Church at Nokomis, Illinois, where he labored with success until his promotion to the pastorate of St. Mary Church, Paris, Illinois, where he succeeded the late lamented Reverend Patrick Fallon.

The Master's call came to him after a protracted and painful illness which was diagnosed as cancer of the stomach. He died on Monday, January 5, 1925, in Mercy Hospital, Chicago, Illinois.

The funeral services were held January 9, 1925 in his former church of St. Mary in Paris. Bishop Griffin conducted the services and preached the Eulogy in the presence of a large congregation.

Father Lyons had a sunny disposition which attracted friends everywhere among the clergy and laity. Wherever he labored, he labored with telling effect for God's honor and the salvation of souls.

Reverend Samuel Macke, O.F.M.

Reverend Samuel Macke, O.F.M., was born in Germany, December 20, 1851. He entered the Franciscan Order at Teutopolis in 1872, and was ordained priest in St. Louis, on June 22, 1879. Thirty-five of his forty-six years in the priesthood were spent as a Professor in the Franciscan College at Quincy and Teutopolis, Illinois, both institutions being in the Springfield diocese.

He served also as Rector of both institutions, besides acting as Guardian of both Monasteries at different times.

His gifts as a priest, as a religious, as a teacher, as a Rector, were such that he was universally admired and esteemed. His Golden Jubilee celebrated in Quincy, November 29, 1922, was indeed a tribute of love from hosts of admiring friends.

He was twice elected Provincial, serving from 1915 to 1921. His administration was very able and remarkable for several important movements. The Santa Barbara Province was established during his administration; the Franciscan Herald was moved from Teutopolis to Chicago; the Missions among the Indians of Arizona and New Mexico were more generously supported. He kindly secured permission for Friars of foreign birth to visit their old homes and relatives. He attended the General Chapter at Assisi in 1921. He was Canonical Visitor of the Santa Barbara Province in 1922, and Guardian

of the Teutopolis Monastery in that same year.

He died in St. Joseph College, Teutopolis, December 18, 1925.

Reverend Peter Joseph Mackin

Reverend Peter Joseph Mackin was born in 1847 in Newton, Hamilton County, Armagh, Ireland. When about 16 years old he began the study for the ministry at All Hallows College, Dublin. During his college life he distinguished himself in his studies, standing at the head of his classes and carrying off many of the first prizes. When twenty-three years of age he was ordained to the priesthood, June 25, 1870, by Right Reverend Bishop Woodlock, who sent him to the Alton diocese with encouraging words as to the success of his ministry. His first work was assistant to Father Walsh, but he was sent after a short time as pastor to Carrollton, where he remained two years. Next Father Mackin was appointed to Our Saviour parish of Jacksonville, where he worked well for six years, going from thence to Edwardsville. On October 31 he was installed in St. Patrick parish, Decatur, succeeding Father Timothy Hickey. Here he was made an irremovable rector and a dean of the district. The good he has accomplished in Decatur and elsewhere need not be detailed here. In summing up Father Mackin's activity in Decatur, the "Review" of that city said of him: "The Catholics of Decatur and all good citizens have reason to be thankful to him."

When Henry Ward Beecher was in Decatur one Sunday, he attended Father Mackin's church. On his return to Brooklyn at the first sermon to his congregation he spoke of the sermon of Father Mackin and eulogized him highly.

When approaching death threw its shadows over the life of Father Mackin, he was attended by his brother, the late Father M. T. Mackin, of St. Brendan church, Chicago, and Father Alois Teppe, of Decatur. He was conscious to the last and his passing away was peaceful. He died in his arm chair fully prepared to meet his Lord and God, on March 26th, 1898.

Reverend Charles Manuel

Reverend Charles Manuel was born at Etteln, in the Diocese of Paderborn, Germany, where his father held the position of Burgomaster, on May 25th, 1853; studied classics at Paderborn, philosophy in the American College at Louvain, Belgium, and theology in the Grand Seminary at Montreal, under the Sulpician Fathers. On December 23rd, 1877, Father Manuel was raised to the priesthood at Alton by Bishop Baltes, who assigned the neo-presbyter at once as pastor of St. Mary Church, Illiopolis, Illinois.

The life of Father Manuel was consumed in the exercise of his holy ministry. Nothing was nearer and dearer to his heart than his St. Mary parish of Illiopolis, together with its two affiliated parishes of Niantic and Buffalo. For the welfare of these he lived, and—we may add—for them he died, for he fell a victim of his assiduous labors which his position entailed.

Father Manuel died at Colorado Springs, September 25th, 1901, and was buried at Illiopois.

Reverend John A. Mark

Father Mark came from Wuerzburg, in Bavaria, where he was born April 3, 1827, was ordained there August 6, 1859, and came to this country the following year. He served this diocese at Brussels, in Cal-

houn county, from 1865 to 1867; at Marshall from April, 1867 to October, 1872; at Beardstown, from 1875 to 1876, and then a short while at Edwardsville, succeeding Father Rustige, first at St. Mary, then at St. Boniface, where he was succeeded by Father Charles Kuhlmann. After his removal from St. Boniface it seems that Father Mark joined the Fort Wayne diocese, where he was appointed to the parish of Hammond, Indiana. Here he built a frame church in spite of the advice of wiser men, on a lot undermined by a coal mine. The ground settled, the church was wrecked, the debts remained. He then was removed to Hessen Cassel, near Fort Wayne, where he died in 1897.

Reverend J. V. Martin

The parishes of Shipman, Neoga, Arcola, Shelbyville and Bethany will for many years to come remember the ministrations of Father J. V. Martin. He served them in succession from the time of his ordination until called by his Heavenly Master. With earnest endeavor he tried to shepherd them into the ways of godliness, himself setting a good example.

Father Martin was a man of studious habits, a ripe scholar, modest and unobtrusive. The welfare of his various parishes constituted his chief concern, and success attended his efforts. Wherever he labored, there he left imprints of his unselfish endeavors, hence his death appeared all too untimely. He was taken away when in the zenith of usefulness and virile strength, both intellectual and physical.

Father Martin was the son of John Martin and Mary Kelly, born at Champlain, Minnesota, November 27, 1857, and ordained by Archbishop Edward Fabre in the Grand Seminary chapel at Montreal, December 18, 1886.

His remains were buried at Bethany.

Reverend Joseph Masquelet

One of the oldest parishes of the diocese, next to Quincy, and Ste. Marie, is Teutopolis. Its history dates back to 1833. An organized body of Catholic Cincinnatians, who had been prospecting out west, had started a colony there in 1837. They purchased a tract of land comprising 10,000 acres at $1.25 per acre. With the first settlers came a priest, Reverend Joseph Masquelet, a native of Elsace. The first Divine Service was held in this new settlement towards the end of November, 1839. The following year, 1840, a small log church was built, 32x28, and dedicated to St. Peter. Friction and dissension, however, soon broke forth which induced the pastor to build a second log church at a distance of one and a half miles from the former. It was built on his own land, "Masquelet Place." The internal parish dissensions were, however, not allayed. On the contrary, they continued to grow for many a year, causing much discomfiture and annoyance to the various pastors, and making the parish rather notorious for its stubborn opposition to the efforts of the clergy. Father Masquelet, tired of the ill-feeling and opposition manifested toward him, left Teutopolis in 1842 for New Orleans. There he was assigned a parish and built a fine church. Twice he returned on a visit to Teutopolis, in November, 1855, and again in the seventies, when he donated a set of costly vestments to the parish. After his last visit he returned to his native land, where he soon died.

Reverend Thomas Masterson

Reverend Thomas Masterson was born February 2, 1850, in County Longford, Ireland. He received his primary education in the National School of his native city.

Having completed his humanities he went to All Hallows College, Dublin, for his philosophical and theological courses. He was ordained to the holy priesthood on June 24, 1874.

He arrived in America early in September, and was immediately appointed to St. Mary Church, Mound City, Illinois, where he served from 1874 to 1879. In 1879 he was promoted to St. Patrick parish, Cairo, Illinois, where he served until 1882. He served in St. Mary parish, Paris, Illinois, 1882-1885. From 1885 until 1892, he labored in St. Patrick, Grafton, and from 1892 to 1895 at St. Mark, Winchester; from 1895 to 1899, in St. Mary, Carlinville; from 1899 to 1921, in St. Agnes, Hillsboro, and from 1921 to 1927, in Holy Trinity parish, Stonington, Illinois.

He celebrated the Golden Jubilee of his holy priesthood January 24, 1924, and on that occasion the Bishop of the diocese and his brother priests, as well as his parishioners, proved how highly he stood in the estimation of all who knew him.

God called him home on Thursday, November 17, 1927, at 6:00 P.M., as the Angelus rang out its soul-inspiring message to humanity. He died in St. John Sanitarium, Riverton, Illinois. His funeral was well attended, both by the clergy and laity. Bishop Griffin Pontificated and preached a sermon that was a fit tribute to the departed priest.

Reverend Joseph Mauer

Reverend Joseph Maurer was born at Rauenberg in the Archdiocese of Freiburg, Baden, February 12, 1858, studied at the American College of Louvain, and was ordained to the priesthood at Utrecht, Holland, August 15, 1880. He landed on the American shores, October 16, 1880, and at once entered upon his priestly duties, first as assistant at St. Peter Church, Belleville, and then for a short time as pastor of St. Francisville. For upwards of 24 years he presided as pastor over St. Stanislaus parish of Macon, with Oconee and Moweaqua as out-missions attached, which positions he reluctantly relinquished when ordered to the rectorship of St. Mary, of Quincy, January 1, 1905, where he served until May, 1906. Owing to impaired health, Father Maurer was successively assigned to the parishes of Brussels, Brighton, Lillyville and Marine. He died on March 20, 1916.

Solemn obsequies were held March 23, 1916, at St. Anthony Church, of Effingham, after which his remains were escorted to St. Anthony Cemetery, followed by forty of his confreres and a great concourse of sympathizing, sorrowing friends and former parishioners.

Reverend James J. McCarthy

Reverend James J. McCarthy was born at Youghal, County Cork, Ireland, July 11, 1884; was educated and ordained in Waterford, Ireland. His first and only assignment was as assistant pastor in St. Mary Church, Paris, Illinois. In September, 1915, Father McCarthy, in company with a parishioner, attempted to cross the railroad tracks near Paris, Illinois, in an enclosed automobile, which collided with a speeding railway train, and both occupants were killed. A shock of horror seized all when the news of this terrible double accident became known.

When the day of the funeral arrived, Friday, September 17, St.

Mary Church, of Paris, Illinois, was unable to accommodate the thousands of Catholic and non-Catholic laity who sought admission to the obsequies. All felt that in the death of Father McCarthy, they had lost a distinguished young priest who had endeared himself to them by his kind and amiable qualities. Men, women and children gathered sadly around his bier and offered fervent prayers for their stricken priest and friend who was ever ready with a helping hand in the face of trials and difficulties. Not the least conspicuous among the mourners were his sacerdotal friends and fellow students of college days at Waterford, Ireland.

Reverend Peter McGirr

Reverend Peter McGirr was born June 29, 1833, in Fantona, diocese of Clogher, Ireland. In 1848 he and his brothers emigrated to America, settling in Massachusetts. Having determined to study for the priesthood, the future Quincy pastor entered Holy Cross College for the classical course of studies and later the Grand Seminary of Montreal. Bishop Juncker ordained Father McGirr to the priesthood on April 22, 1862. Pittsfield, in Pike county, was his first charge, but here he stayed but a few months until the following October, when he was appointed to the pastorate of St. Lawrence Church, of Quincy. The original St. Lawrence Church was changed to St. Peter when Father McGirr had the present structure erected. His first care was to open a school in a room rented for this purpose. Afterwards a new two story brick building was constructed, adjacent to and south of the church. Sisters of Notre Dame from St. Mary Academy were engaged as teachers. The parochial school at once grew into prominence for within a few years after its opening there were as many as 250 children enrolled as pupils. The next step he took was to purchase a house for a parochial residence, after which came the greatest of all his undertakings, a new church. In this he encountered, however, much opposition from his people. The pastor thought the building too old and dilapidated to serve its purpose much longer, hence to end the heated controversy he ordered the old church to be torn down on Easter Monday, 1868. The new structure to be erected—a $70,000.00 one—is the present St. Peter. As the people were neither numerous nor rich, it is much to the credit of Father McGirr that in spite of vehement opposition he succeeded in building and paying for such a beautiful building. This shows the man's great influence with the congregation, his determination and indomitable will power.

Father McGirr passed away in March, 1893. For many years he had been a sufferer from acute rheumatic afflictions occasioned by the constant dampness of his residence. As soon as the financial conditions of the parish permitted, he built a new and elegant rectorate which he did not live long to enjoy. His remains were interred at Bloomfield, where many of his friends and relatives were then resting.

Reverend Edward McGowan

Father McGowan was born at Ballinascreen, County Derry, Ireland, March 9, 1842, and was ordained at All Hallows, June 24, 1872. His first mission, where he displayed his industriousness and resourcefulness was that of St. Patrick, at Grafton. To this charge he was appointed when first coming from Ireland. He worked for his Grafton people from October 18, 1872, to November 18, 1875, when the Ordinary recognizing his merit and ability, assigned him to St. Stan-

islaus, of Macon, where he labored equally well from 1875 to 1883. A new congregation was to be started at that time at Dalton City, and Father McGowan was chosen for the task. How success crowned his efforts is manifested by the pretty church and rectory which, during the nine years of his incumbency, he erected there (1883-1892). When this new parish had been placed on solid footing and become prosperous and self-sustaining Father McGowan was transferred to the neighboring congregation of Bethany, where his stay lasted from 1892 to 1897. Here he was not less active than in previous places, for St. Columkill Church, of Sullivan, was built and Father McGowan ministered to the little flock on alternative Sundays. Next he was made pastor of Pittsfield, which he soon exchanged, however, for the parish of Murrayville, January 1, 1900. How well this zealous pastor acquitted himself of the various duties which he performed to the very last is known to everyone. When death claimed him at Our Saviour Hospital, of Jacksonville, the fruits of his active and industrious life were ripe. Peacefully he slept away June 26, 1905. His bier was surrounded by Bishop, priests and people, all sorrowing over the passage of God's good and faithful steward. He was buried at Murrayville, June 29, 1905.

Reverend William McGuire

Germantown, Pennsylvania, a part of greater Philadelphia, was the birthplace of Reverend William McGuire, whose loss in 1914, the diocese, Bishop and priests, greatly deplored. Deceased was born in 1858 and had completed his studies at Niagara and Allegheny. On the feast of Corpus Christi, June 20, 1889, he was raised to the priesthood in the Franciscan Seminary chapel of Allegheny for the diocese of Alton and at once assumed charge of his appointment as assistant to Reverend Peter J. Mackin of St. Patrick Church, Decatur. Two years he was at Decatur, and thence was transferred for a year to Virden. In 1892 Father McGuire acted as assistant to Reverend Peter McGirr of St. Peter congregation, Quincy, whence in 1894, he assumed charge of St. Augustine of Ashland. Sickness and misfortune—the burning of the parochial residence—overtook him here. Having sufficiently recuperated after some months vacation which he spent in Eastern watering places, decedent was appointed to the Parish of Franklin in 1898, where after years of fruitful labor he passed away in 1914. His remains were interred in the Catholic cemetery of Franklin.

Reverend Francis McVeigh

Father McVeigh was an ex-religious who had spent the greater part of his priestly life in the Chinese missions. He came to the diocese in 1899, and was assigned to Bloomfield with St. Joseph on Columbus road and St. Edward of Mendon, as outmissions. Shortly after he changed his habitat from Bloomfield to St. Joseph, erecting there a neat and comfortable residence. Serious sickness overtook him in the summer of 1906; he entered St. Elizabeth Hospital, Chicago, where he died in the fall of that year.

Reverend Joseph Clement Meckel

Reverend Joseph Clement Meckel was born November 10, 1843, in the city of Muenster, Westphalia, Germany, of good Catholic parents, whom he lost in his early childhood. Their legacy to him was *a mens sana in*

corpore sano, a bright intellect, a determined will and a limitless trust in Divine Goodness.

Charitable people took the little orphan boy in charge, raised him in the village of Fuechtorf, far removed from the dangers of a large city.

The altar of God and serving Mass in the sanctuary were the light of his eyes and the joy of his soul. At first he was given private lessons by kind tutors, then he entered the Gymnasium Paulinum in Muenster where he finished his classical studies. Later he attended philosophical and theological lectures at the Royal Academy of Muenster. During all this time he lived in the American College, Muenster, having decided to follow the call of God to the service of His Church in far-off America.

He was ordained priest in the Muenster Cathedral on May 8, 1869. He landed in America on October 2, 1869, and he was received into the Diocese of Alton by Right Reverend Peter Joseph Baltes, D.D.

His first appointment was at St. Joseph, Olney, Richland County, Illinois. From Olney he attended the mission at Bridgeport, Laurence County, there he built the Church of the Immaculate Conception. He also attended the people of Stonington, Richland County, and Assumption in Christian County. In fact his labors extended as far as Wendelin in Clay County, Illinois. All these missions now belong to the Belleville Diocese.

He was promoted to the pastorate of the Asumption of the Blesed Virgin Church at Litchfield in 1874, where he labored faithfully and well for almost two years. In 1876 he was sent to St. Paul parish, Highland, where he labored zealously for twenty years. One of his many works in Highland was the erection of the St. Joseph Hospital, which he placed in charge of Sisters from St. John Hospital, Springfield. He erected a new rectory at Highland, organized parishes at Pierron, Troy and St. Jacob. At the last named place he also erected a suitable church building.

In 1885 he and his friend, Right Reverend Monsignor W. Cluse, made a tour of Europe, visited the famous shrines of the Old World, and had an audience with Pope Leo XIII.

Amid his many activities as pastor he organized Quarterly Conferences for the clergy of neighboring parishes long before the Baltimore Council of 1884 made such obligatory in the United States. His translation of the Baltimore Catechism into German was accepted by his Bishop, Right Reverend James Ryan, D.D.

The lamented death of Reverend Peter Peters, pastor of St. Mary, Alton, led Bishop Ryan to promote Father Meckel to the pastorate of the Alton congregation, and Father Meckel arrived in Alton, July 15, 1896.

Father Meckel's record at St. Mary was in keeping wtih his splendid record wherever he labored. We can speak only of the more important events in his life in a confined sketch like this. In 1903 he began a new parochial residence and completed it in 1904. Father Meckel's love for his Eucharistic Lord was a household word with the clergy and laity who knew him. The Bishop appointed him Diocesan Director of the Priests' Eucharistic Conference, a position which he filled with zeal until he retired from the pastorate of St. Mary. His love for the aged poor was as the breath of his life, therefore, he invited fifteen Sisters of the Precious Blood from Bosnia to come to Alton in 1906 to open their Mother House and a Home for the aged. The Sisters arrived in Alton, June 23, 1907, and in the following September a house was bought and arranged as a Home for the Aged, which at the end of a year housed eleven inmates. This was the beginning of what was known as Nazareth Home for several years, and which flourished before God and man as a haven of salvation for the aged poor.

After Father Meckel's resignation these Sisters left the diocese for Columbia, Pennsylvania. The Sisters of St. Francis are now conducting this institution and it is known as St. Anthony Infirmary.

Father Meckel resigned his pastorate of St. Mary in June, 1924. In July of that same year he sailed for Germany and remained in the Fatherland until August, 1925. He returned to Alton for a few months, then went to Columbia, Pennsylvania, where he made his home with the Sisters of the Precious Blood, whom he formerly had received into the Alton Diocese.

He died in St. Joseph Convent, Gethsemane, close to Columbia, Pennsylvania, on December 27, 1926, in the 83rd year of his life. He was buried in Alton, Illinois, from St. Mary Church, January 6, 1927. St. Mary Church, the scene of his priestly labors for thirty-five years, was too small to hold the immense crowds that came to honor his life even in death. Two Bishops, several Monsignori and over one hundred priests assembled at the funeral services. Right Reverend James A. Griffin, D.D., Pontificated, assisted by Right Reverend Monsignor E. L. Spalding, V.G.; Very Reverend L. W. Lammert, R.D., and Very Reverend H. Degenhardt, R.D., deacon of honor; Fathers Peter Engle and L. Hufker, deacon and subdeacon of the Mass. Very Reverend M. A. Tarrent, Master of Ceremonies. Bishop Griffin in his masterly sermon paid a splendid tribute to Father Meckel, showing how hope and confidence were ever the guiding stars of his priestly life, lighting him ever onward and upward in his efforts to pattern his life after that of his Lord and Master, Jesus Christ, the model High Priest.

Reverend G. Meittinger

When on February 1, 1866, the priests of St. John church of Springfield had discontinued to attend the parish at New Berlin, it received its first resident pastor in the person of Reverend Gustavus Meittinger. He stayed at New Berlin until July 18, 1867, when he was relieved of his charge by Reverend Francis Schreiber. Little is known of this priest beyond the fact that he died as pastor of St. Ann parish at Holstein, Calumet County, Wisconsin.

Reverend Joseph Menge

When Reverend Henry Damian Juncker, of Dayton, Ohio, was chosen by the Holy See first Bishop of the new diocese of Alton, in 1857, he selected Reverend John Joseph Menge, a priest of Cincinnati, to act as first Cathedral rector and chancellor of the diocese. The latter accompanied the former on his advent to Alton. Father Menge filled the office of pastor and chancellor until October 2, 1862, with great credit and ability. Whilst thus employed he still found time to look after the spiritual needs of the German Catholics in and around Alton, who then numbered some twenty-five families. He organized them into a parish, started a Ladies' Altar Society, and said Holy Mass for them on Sunday in a small rented house. These few families formed the nucleus of the present strong St. Mary congregation of Alton. Their first resident pastor was Father Ostrop in 1858. Father Menge was recalled by his Ordinary in October, 1862, back to Cincinnati, to become pastor of St. Francis de Sales parish of that city, whilst the office of chancellor was conferred upon Reverend John Janssen, who subsequently became the first Bishop of Belleville, and Reverend Thomas F. Mangan was made rector of the Cathedral.

Reverend John Joseph Menge was

born at Osnabrueck, Hanover, July 12, 1829, ordained to the priesthood October 18, 1854, and died in the early seventies in Cincinnati.

Reverend Frederick Metzger, D.D.

Reverend Frederick Metzger was born at Waldmohn, Rheinpfalz, Bavaria, September 22, 1843. From early boyhood days he longed to dedicate himself to God's service, to become a priest and work for the spiritual good of mankind. Since, however, young Metzger displayed great aptitude for mechanical skill his parents placed him at an early date in a cabinet factory, where at the age of sixteen he had already advanced to the position of foreman. He couldn't be idle. To make, build or construct something was his delight; this trait accompanied him into the priesthood. The profession which his parents seemed to have chosen for him did not satisfy his yearning, he aspired to become one of God's anointed. To attain this end he set out for America. At the St. Francis Seminary, near Milwaukee, the future Dean of Effingham completed his classical course and likewise took up the study of philosophy and theology. His fondest desire nurtured since childhood days was realized when on December 23, 1872, Bishop Baltes raised him to the priesthood.

At Mishawaka, Indiana, the young neo-presbyter celebrated his first Holy Mass two days later, namely on Christmas morning, 1872. Now he was ready for work, however arduous it might be. Accordingly the Bishop appointed him to Kaskaskia in "Egypt," the oldest Catholic settlement in the entire Mississippi valley. Here he remained eight years doing such noble service that even today his name need only be mentioned and it awakens grateful and loving sentiments in the hearts of the Kaskaskians.

On December 9, 1880, Father Metzger was transferred to Pittsfield. Fifteen years of strenuous work and worry broke down his former robust constitution and caused chronic heart trouble. He was sent abroad, traveled from place to place, consulted the famous Father Kneipp at Woerishofen, rested among the peaceful surroundings of his home, and early boyhood scenes, received the most kind and tender care of his nearest relatives—and yet all this proved ultimately of little or no avail. At the home of a clerical friend at Reifenberg, where he happened to be a chance visitor, Father Metzger breathed forth his spirit in peace on October 25, 1895.

Reverend Francis Albert Meyers

Reverend Francis Albert Meyers, son of John L. and Mary A. Meyers, was born in the city of Leavenworth, Kansas, August 29, 1871. He was one of five children, three boys and two girls. His father served as a Trustee of the Cathedral parish and filled some very important positions in the life of his city. One of Father Meyers' brothers is at this writing Manager of one of the largest concerns in Leavenworth. The father, John L. Meyers, died when only 55 years of age, but the mother, a wonderful Catholic, stepped into his place and saw to it that the five children received the greatest of all legacies, a good Catholic education. She still lives and is held in high regard by all who know her. In spite of her advanced years, she may still be seen morning after morning wending her way to the Cathedral there to assist at Mass and to receive her Eucharistic God in Holy Communion.

Needless to state here, all the Meyers children attended the Cathedral school and Francis Albert was one of the reliable altar-boys. After he was graduated from the Cathedral school he was sent to the Benedictine College at Atchinson, Kansas, to

study for the priesthood. From Atchinson he went to St. Meinrad Seminary at St. Meinrad, Indiana, to complete his ecclesiastical studies. While there he applied to the late lamented Right Reverend James Ryan, D.D., for adoption into the Alton diocese. Bishop Ryan gladly accepted the promising young levite.

Having completed his theological studies with honor, he was ordained a priest on June 4, 1894. He celebrated his first Holy Mass in his home parish church, the Cathedral of Leavenworth. It was a day of joy and jubilation for himself and for the whole family, especially for his dear mother. His first assignment was to SS. Peter and Paul Cathedral, Alton, Illinois, as Assistant where he served faithfully for two years. His next appointment was as pastor of Saint Elizabeth Church, Mitchell, Illinois, where he did very effective work which resulted in the spiritual progress of the parish.

Then came a break in his health and he almost completely lost his eyesight. He obtained a leave of absence from his parish and from the diocese in hopes of recuperating. Having regained his health and recovered his eyesight he reported to the Bishop for duty. The Bishop appointed him Chaplain of the Infirmary Sainte Marie, conducted by the Sisters from St. John Hospital in Springfield. The Infirmary was a branch of St. John and was used as a Sanitorium for tubercular patients. While Chaplain there he also assisted Reverend Peter J. Virnich, the pastor of Assumption parish, Sainte Marie.

After four years of splendid work as Chaplain and as assistant pastor at St. Marie, he was promoted to the pastorate of St. Valentine church at Bend, Oblong, P. O. Illinois. On June 4, 1923, he had the great happiness to celebrate the Silver Jubilee of his priesthood. A large number of his brother priests joined him in the celebration and his parishioners did all they could to make the day a success. His former pastor, the Reverend Peter J. Virnich, was the Jubilee orator and well he acquitted himself on that festive occasion.

Again his health began to decline, and about March 1, 1926, he was sent to St. Anthony Hospital, Effingham, Illinois. With characteristic faith, fortitude and hope he bore his sufferings most patiently. Feeling the end was near he made his proximate preparation for death by receiving the Sacraments of Holy Church with the same faith and devotion that characterized him as an altar boy in Leavenworth Cathedral years ago. He peacefully and hopefully surrendered his oul to his God on Friday morning, May 21, 1926, in St. Anthony Hospital, Effingham, Illinois.

The funeral services were held in St. Anthony church, Effingham, so as to make it easier for the clergy and laity to attend, Bend being an out-of-the-way place and hard to reach. Bishop Griffin Pontificated at the Solemn Services and preached a sermon worthy of the departed priest. A brother of the deceased was present at the funeral services in Effingham, and accompanied by Reverend Oscar J. W. Wernet, pastor of Dieterich, Illinois, a most devoted friend of Father Meyers, brought the remains back to Leavenworth. On May 25, the remains were borne in solemn procession to Leavenworth Cathedral where Solemn High Requiem Mass was celebrated, and at which Father Wernet was sub-deacon. The Cathedral was filled with friends and relatives and the sanctuary was filled with priests. The preacher of the occasion paid a beautiful tribute to the memory of dear Father Meyers. His friend and admirer, Father Wernet of Dieterich, had charge of the services at the grave in Calvary Cemetery where rest the remains of Father Meyers.

Reverend Gerard Mirbach

Reverend Gerard Mirbach was born September 8th, 1832, at Gerderhahn, near Aachen; he finished his higher classical studies in 1856, at Neus, and then for three years went to the University of Bonn to prepare himself by the study of philosophy and theology for his chosen vocation, the priesthood. On September 3rd, 1860, he was ordained by the Auxiliary Bishop of Cologne, Monsignor Baudri, and in October of that year sent as Vicar to Raeren, where he stayed until he emigrated to America, May 8th, 1869. Arrived at Alton, where he presented himself to Bishop Baltes, he was at once assigned to the parish of Fayetteville, Illinois. In 1874, Reverend Theodore Bruener, then pastor of St. Mary parish, accepted the position as Rector of the Pio Nono College, a normal school for the training of Catholic teachers and organists, situated at St. Francis, Wisconsin, near Milwaukee. St. Mary, therefore, became vacant. The right man for the position was found when the Bishop's choice fell on Father Mirbach. For and with St. Mary's people, he worked with singular devotion for 21 years, from 1874 to 1895, when on April 2, 1895, he was summoned by the Master whom he had served so faithfully and so well throughout the years of his exemplary life.

Reverend Leopold Moczygemba, O.M.C.

In the latter part of the sixties, a member of the Order of the Conventual Franciscans, Father Moczygemba, a native of Selesia, came to the diocese and was given charge of the parish of Carrollton. He had been for some time an English Confessor at St. Peter's, Rome. From Carrollton, Father Leopold was assigned to St. Mary, Litchfield, where he remained about four years. This was in 1869.

When Father Leopold came to Litchfield, he lost no time in opening a school. On one side of the old rectory he added school rooms, on the other he built spacious apartments for a convent and academy for the use of the Ursuline Sisters coming from the Motherhouse of Alton. His zeal and successful labors, which he displayed in Litchfield, are still vividly remembered and often spoken of by the older members of the parish. The diocese of Chicago holding out probably better prospects to the secularized Franciscan Father, he moved to that city in 1873, where on April 15, 1892, he died.

Reverend John F. Mohr

Reverend John Francis Mohr, a dean of the Springfield deanery, was born at Minster, Ohio, on February 2, 1839. At the age of 24 years he was raised to the priesthood in the Alton Cathedral by the first Bishop of the diocese, Right Reverend Damian Juncker, D.D. After filling minor charges, Father Mohr was appointed in 1870, pastor of the Cathedral parish. He acted successfully as such for nearly three years, when the Bishop saw fit to place him at the head of the Diocesan College of Ruma, Illinois, now the convent home of the "Sisters of the Precious Blood." After the short incumbency at Ruma, he was assigned to St. Mary Church of New Berlin, Illinois, in January, 1873. His death occurred at St. John Hospital, Springfield, on Holy Thursday, April 16, 1908. The solemn obsequies were had the following Tuesday. The Right Reverend Ordinary of the diocese, together with 64 members of the clergy were there to pay their last tribute of love and respect to him whose memory will continue to live and be enshrined in the hearts of all who knew him.

Reverend John Molitor

In the cemetery of quiet and peaceful Brussels in Calhoun county, we come upon a small weather-beaten headstone which bears the inscription: "Sacred to the Memory of Reverend John Molitor." He who sleeps beneath the grassy plot and whose name is recalled by the humble monument was the first resident priest of that parish. A fellow-student of the late Bishop Baltes, he was raised to the priesthood with him at Grand Seminary of Montreal on May 21, 1853. He was at once appointed to St. Mary congregation of Brussels. Father Molitor was a native of Belgium and in memory of him the Village was named Brussels. His time of labor, however, was very short, for after some three months it was rudely ended by death. He died at a lone farm house after a very brief illness.

Reverend John Molitor, D.D.

Forty years pastor of one and the same parish is indeed a remarkable record and seldom equalled in this Diocese. Such extraordinary record stands to the credit of Reverend John Molitor, late pastor of Newton, and Dean of the Effingham Deanery. Quiet and unostentatious in the daily discharge of his duties, during all these years he earned the respect and well wishes of all, both of the clergy and laity. The high regard with which his Ordinary looked upon his systematic and fruitful labors caused his appointment as District Dean, and well did Father Molitor merit such distinction. Everyone heartily seconded the unsought promotion. True to his God, he was at all times equally true to his Bishop and confreres. Zeal and devotedness characterized his long pastorate. The parishioners clung to him as children to their father. His dictum was decisive, his words conveyed authority. Keen, therefore, was the pain and deep the wound caused by his death which occurred January 17, 1917. A great out-pouring of sorrowful people on the day of funeral attested the universal love and esteem the departed enjoyed at Newton and surroundings.

Father John Molitor was born at Germantown, Illinois, December 6, 1845, and was ordained to the priesthood March 25, 1874, by Bishop Baltes. His was the distinction of being the first native diocesan priest ordained for the diocese of Alton.

Very Reverend David J. Moroney

Very Reverend David J. Moroney, son of John and Catherine Moroney, was born in Jacksonville, Illinois, February 24, 1859.

Having completed his primary grades and classical course, he entered St. Francis Seminary, Milwaukee, Wisconsin, and there made a brilliant course in philosophical and theological studies. Young Moroney was only twenty years of age when he had completed his full course of studies for the priesthood. This very rare fact sheds a flood of light upon the intellectual ability and attainments of this young man. He was too young in years to be admitted to ordination so he was obliged to wait patiently until December 27, 1881, when young Moroney was 22 years, 10 months and three days old. He was ordained to the holy priesthood by Right Reverend Peter J. Baltes, D.D., in SS. Peter and Paul Cathedral, Alton, Illinois, on December 27, 1881. It was a day of supreme happiness and joy for the young priest to have reached the blessed goal which his ardent soul, keen mind and generous heart had longed so intensely for.

While awaiting an appointment by the Bishop, Father Moroney taught

Belles Lettres in St. Joseph College, Teutopolis, Illinois, and later took up a post-graduate course in St. Francis Seminary at Milwaukee, Wisconsin. Had Father Moroney the opportunities that young priests of today have, how his thirsty soul would have rejoiced.

The Bishop was short of priests so he appointed Father Moroney as Assistant at the Cathedral in Alton, where Very Reverend J. Zwigler was Rector at the time.

From the Cathedral he was sent to Charleston as first resident pastor. From Charleston he went to Arcola; from Arcola to Marshall; from Marshall to Carrollton. While pastor of Carrollton, Bishop Ryan appointed him Dean of the Jacksonville Deanery.

Wherever Father Moroney labored he was loved, respected and revered. He died on March 11, 1921, in Green Cove, Florida, his winter home. His remains rest in the family plot in Our Saviour Cemetery, Jacksonville, Illinois.

Father Dave Moroney's priestly brother, Reverend John Moroney, is pastor of St. Patrick Church, Pana, Illinois.

Very Reverend Anselm Mueller, O.F.M.

Father Mueller, the Grand old Man of the Franciscan Order, was born at Bonn, Germany, on November 22, 1838. He was educated in his native town and joined the Franciscan Fathers April 5, 1857. He came to America and was sent to Teutopolis in May 1862, and was ordained priest December 19th of that same year by the Bishop of Alton.

About that time the Franciscans were seriously considering the advisability of abandoning St. Francis College, Quincy, now known as Quincy College. In that critical year, 1863, Father Anselm only in his 25th year, only one year in America, and a little over half a year a priest, was appointed rector of St. Francis College. When he arrived things looked dark, but in 1865 the tide began to turn.

On September 4, 1870, the cornerstone of the new college was laid and on September 10, 1871, Bishop Baltes dedicated it. In 1885 the Silver Jubilee of the college foundation was celebrated, and in 1887 Father Anselm celebrated his Sacerdotal Silver Jubilee.

In 1892, after thirty years of faithful service in Quincy, he humbly submitted to his Superior's will and left for other fields of labor. Father Nicholas resigned as Rector in 1901, and Father Anselm returned to his old post. He celebrated the Golden Jubilee of his reception into the Order April 17-19, 1906, and his 70th birthday November 22, 1908.

During his second incumbency he paid off the debt and maintained a high standard of excellency at the college.

In 1908 Father Anselm was superseded by Father Macke and he went to Cleveland where he spent some years; then he went to Joliet where he acted as Spiritual Director of the Franciscan Sisters.

He died at Joliet, Illinois, in the Spring of 1924. Father Anselm was a holy priest, a man of God, and an educator *par excellence*. Intellectually and morally his equals are rare. He was the real founder of Quincy College.

Reverend Joseph Patrick Munday, D.D.

Reverend Joseph Patrick Munday, D.D., son of Charles and Bride Munday, was born in Litchfield, Illinois, December 19, 1886.

His primary grades were made in St. Mary's Parochial School, Litchfield. He then went to St. Francis College at Quincy where he made a brilliant course. From Quincy he went to St. Viator College, Kankakee,

Illinois, where he made an equally brilliant record. From Kankakee he went to the Catholic University at Washington, D. C., and there too he won high honors as a student.

The late lamented Right Reverend James Ryan, D.D., then Bishop of the Alton diocese, received a letter from the Rector of the Catholic University, in which he wrote these significant words: "Father Munday is one of the very best students in the University."

He was ordained priest by the Right Reverend D. J. O'Connell, D.D., Rector of the University, Washington, D. C., on October 16, 1908. He sang his first Mass in St. Mary Church, Litchfield, Illinois, on October 25, 1908.

The following year he entered the American College in Rome and after a brilliant two-year course won his D.D. His thesis which won him his degree was highly praised by those to whom it was submitted for examination and comment. He was appointed pastor of Newton, successor to the late lamented Father Molitor who died January 17, 1917.

When his country entered the World War and a call was issued for Catholic Chaplains, Doctor Munday's ardent young soul was on fire to do his bit for his fellow Catholics on the firing line so he offered his services to his country. He was accepted in 1918 and sent to Fort Sheridan, near Chicago, where he served with fidelity and distinctive honor during that dreadful epidemic of the Flu, until finally he himself fell a victim to the dread disease. He died a martyr to his God and to his country by sacrificing himself to the spiritual welfare of the Catholic heroes who faced death that their country might live. He died February 1, 1919, and he was buried with military honors from St. Ambrose Church, Chicago. His remains lie in Calvary cemetery near Chicago awaiting the General Resurrection.

The writer of these lines knew Father Munday well and got him to preach the Forty Hours Devotions in Pittsfield, Illinois.

Never shall we forget the burning eloquence of his sermon at the closing of the Forty Hours. His words still echo in our ears and warm our heart. He was a noble priest. His death was a sad loss to the diocese.

Reverend William Murphy

Reverend William Murphy was born April 7, 1865, in London, England. As a boy he attended the local school at Berkley and later in Providence, Rhode Island. Having graduated from the Grade School, he entered the Christian Brothers College where he made his classical course. He made his Theological studies in the Grand Seminary at Montreal, Canada, and in Mount St. Mary Seminary, Cincinnati, Ohio. He was ordained priest in the Boston Cathedral by Most Reverend John Joseph Williams, D.D., on December 21, 1894.

His first assignment was that of Assistant at St. Joseph Church, Springfield, Illinois. After having done efficient work in St. Joseph parish he was made pastor of Neoga with Edgewood, Trowbridge and Sullivan as Missions. Later he was made pastor of St. Joseph church, Granite City, which in those days meant all of Granite City, as St. Joseph was the only Catholic church there. Father Murphy did good work in Granite City and succeeded in building the combination church and school there. From Granite City he was sent to St. Augustine parish at Ashland, Illinois.

For the last two years of his life he was sorely afflicted in health. The trouble started when he had an attack of influenza. He sought relief in Southern Texas, but all in vain. Tuberculosis wrought such havoc in his system that he gradually grew weaker and on July 19, 1920, he surrendered

his soul to his Creator after having been fortified with the rights of Holy Church in St. Augustine rectory, Ashland, Illinois.

Reverend James Murray

Reverend James Murray, son of James Murray and Elizabeth Jane Fitzgerald Murray was born July 6, 1884, in Springfield, Illinois.

Having graduated from St. Joseph School, that city, his parents sent him to St. Mary, Kansas, where he studied under the care of the Jesuit Fathers. He next went to Quincy College for his Philosophical course, then to the Grand Seminary of Montreal, Canada, and finally to Mt. St. Mary Seminary of the West, Cincinnati, Ohio, for his Theological course, Sacred Scriptures and Rhetoric. There he was ordained to the Holy Priesthood June 19, 1908.

His first appointment was as an assistant at the Cathedral in Alton, where he labored for a year. From Alton he was sent to Mt. Sterling to act as assistant at St. Mary Church. He labored there for two years.

From Mt. Sterling he was sent to Carrollton to be assistant to Reverend David Moroney for one year. From Carrollton he went to Ashland, Illinois, where he labored for two years as assistant in St. Augustine parish. From Ashland he was sent to Springfield to become assistant to Reverend P. J. O'Reilly, pastor of St. Joseph Church.

He labored in St. Joseph parish for four years, or until his death, October 22, 1918. His funeral which was held from St. Joseph Church was well attended both by the clergy and the laity. His bereaved parents were present and had the heartfelt sympathy of every man, woman and child in their great sorrow. His remains rest in Calvary Cemetery, Springfield, Illinois.

Reverend Vincent Nagler

Whilst his predecessor's tenure of office lasted but from September, 1872, to May, 1873, Father Nagler served St. Mary parish of Alton likewise, but one year, from May, 1873, to May 15, 1874, the date of his death. Father Nagler was of frail body and poor health and unable to perform his manifold duties, although over-anxious to comply with them. Dropsy caused his death. He lies buried at Alton.

Reverend William Neu

In exchange for Reverend Theodore Bruener, who on leaving St. Mary Parish of Quincy, in 1874, had accepted the rectorship of the Pio Nono Normal School of St. Francis, Wisconsin, the Archbishop of Milwaukee permitted Reverend William Neu to come to the diocese. He was appointed to Bunker Hill in May, 1874. The new pastor was a born pedagogue and his best exertions were used in that direction. This was evidenced by the flourishing parochial school which at once he opened. He also embellished the church and reformed the choir according to the Cecilian idea.

In 1878 Reverend William Neu undertook the building of a small church at Gillespie large enough to accommodate the small congregation. To raise the means sufficient to carry out his plan, the gifted priest delivered a series of lectures in neighboring places. In 1879 Father Neu returned to Wisconsin to relieve Father Bruener of his duties at the Normal. In 1889 Father Neu became a Religious. He joined the Benedictine Order at Atchison, Kansas, and was henceforth

known to the world as P. Longinus, O.S.B.

As such he acted as assistant at the Abbey church until 1891, was pastor of St. Peter church at Council Bluffs, Iowa, July, 1892 to 1897. From January, 1898 to 1899, Father Longinus presided as pastor over the Abbey church of Atchison. On the 3rd day of March, 1899, good Father Neu died at St. Vincent Hospital, Birmingham, Alabama, and was buried in the Abbey cemetery at Atchison, March 7, 1899. He was born at Bocholt, in the Diocese of Muenster, July 23, 1846, emigrated with his parents to America in December, 1860, and was ordained to the priesthood by Bishop Henni of Milwaukee, at St. Francis Seminary, December 21, 1871.

Reverend John Neuhaus

Practically the whole priestly career of Father Neuhaus was spent in the southern part of the State, now the Belleville Diocese, with the exception of four months, when he acted as pastor of St. Boniface congregation of Edwardsville, and attended St. Michael parish of Staunton, which was then affiliated to St. Boniface of Edwardsville.

Reverend John Neuhaus was born February 13, 1844, at Coesfeld in Westphalia; studied in his native city and at Muenster, and was ordained a priest by the Auxiliary Bishop of Muenster, Right Reverend John Bossman on June 21, 1870. He was stationed at Red Bud, October 29, 1870 to August 14, 1871; at Belle Prairie from August 15, 1871 to March 17, 1875, and attended the missions of McLeansboro, Mt. Vernon, Enfield, Carmi and Flora. At Edwardsville from March 19, 1875 to July 6, 1875, after which he was ordered to act as chaplain of the Sisters of the Precious Blood of Ruma, and attended from there Glasgow City, now Renault. This young Sisterhood is greatly indebted to his prudent management for its spiritual and material advancement.

Father John Neuhaus died at Ruma, February 22, 1905, and lies buried in the parish cemetery.

Reverend Wimar Oberdoerster

In the fall of 1888 a talented and promising young priest, Father Oberdoerster, arrived in the diocese from Germany. But shortly previous thereto he had been ordained to the priesthood at the American College of Louvain, in Belgium. Reverend Wimar Oberdoerster was born March 17, 1860, at Lenhof, near Seelscheidt, in the Archdiocese of Cologne. He finished his classical studies in the schools of his native place, whilst for the completion of the Seminary course, philosophy and theology, he was directed to the American College of Louvain, because of his decision to spend his future priestly life in the American missions. When the time for ordination drew near, he applied for admission into the Alton diocese, where he was readily accepted. On June 24, 1888, the class of young clerics to which Father Oberdoerster belonged, was raised to the priesthood. A few weeks later the Alton diocese extended a hearty welcome to the genial young man, who was introduced as the newly appointed assistant at St. Paul of Highland. During the lengthy absence of the pastor, Reverend Joseph Meckel, on a European journey which was to include a trip to the Holy Land, the young assistant was given charge of the parish affairs. How well he carried out his responsible obligations is attested by the fact that immediately upon the return of the pastor to Highland the young man was appointed to the parishes of Troy and Black Jack. Here he performed good work and won the love and esteem of every one in a

marked degree. After several years of fruitful labor the Ordinary saw fit to transfer Father Oberdoerster to the prospering young parish of Pierron. Here he completed and embellished what his predecessor had to leave in a rather unfinished condition, church, house and cemetery. Hence the Pierron parish under his prudent management signally developed, both materially and spiritually. It grew in numbers and waxed strong, so that in a few years it compared favorably with the best rural congregations of the diocese, thanks to the good men who successively guided its destiny. Sickness, however, dread pneumonia, overtook him and ended the precious life and valued services suddenly, on Friday, July 30, 1897, at St. Louis hospital.

He was buried August 1, in the Catholic cemetery of Pierron, followed thither by a vast concourse of people from his own as well as neighboring parishes and many of his devoted friends and admirers of the clergy.

Reverend Charles Oberprantacher

Reverend Charles Oberprantacher, after the transfer of Reverend P. Peters to St. Mary, Alton, was appointed to succeed him as pastor of St. Paul. Prior to this he had been pastor of the parish at Millstadt, from August, 1866, to August, 1868, where he succeeded in erecting a $4,000 school house; from 1868 to 1873, pastor at Freeburg, and from November, 1873, to August, 1874, at Edwardsville. At the time when this change of pastors was made, Highland was not a desirable place for any priest to covet. Father Oberprantacher was eminently a man of peace, and with his coming an era of peace seemed to have dawned upon that parish. At once the new incumbent proceeded to make some necessary repairs and purchased two lots adjoining the church property. New spiritual life began to awaken in the parishioners and the schools soon flourished. All this, however, was to be of short duration, for within less than two years Father Oberprantacher sent his resignation as pastor of Highland and asked the Bishop that he not only be relieved of his charge but be permitted to return to his native land, mountainous, beautiful Tyrol. At the end of May, 1876, he left Highland and sailed for Europe, never to return.

Reverend Charles Oberprantacher was born March 19, 1829, at Biffian, in the Tyrolean Alps. He was ordained at Brixen, July 15, 1855, and came to America in July, 1866. After his return to Europe, he was assigned a large parish in his native country. We are not in position to state when and where our former diocesan priest died, nor where he was buried.

Reverend Joseph H. O'Connor

Reverend Joseph H. O'Connor was born at Listowel, County Kerry, Ireland, on November 19, 1873. He made his preparatory studies in the National School of his native town, and in St. Michael College in that same town. When fourteen years of age he won a three year scholarship for St. Brendan Seminary, Killarney, County Kerry, Ireland. At the end of those three years he entered a competitive examination and won a six year scholarship at the Irish College in Paris, France. Right Reverend James Ryan, D.D., adopted him for the Alton diocese and ordained him a priest in the Alton Cathedral in December, 1894.

His first assignment was that of Assistant to Father Timothy Hickey at the Immaculate Conception Church, Springfield, Illinois, where he served for five years. He was then appointed pastor of St. Benedict

Church, Auburn, Illinois, with Glenarm, Divernon, Pawnee and South Fork as out-missions.

This zealous young priest built the church at Pawnee and rebuilt the church at Auburn. He also built the parochial residence, and had planned to build in Divernon when his health failed.

This brave, strenuous, zealous young priest went to Colorado in hopes of building up his shattered health, but alas, death claimed him in Colorado. He died January 1, 1905, at the age of 31 years. His remains were shipped to Auburn for funeral services, but interment was in Calvary Cemetery, Springfield. His death was a serious loss to the diocese. He was a profound and brilliant scholar, a student and lover of music, a patriotic American, a fearless defender of the Church, an enthusiastic member of the Ancient Order of Hibernians and Knights of Columbus.

Very Reverend Patrick J. O'Halloran, Vicar General

This popular priest, for more than 25 years pastor of St. Patrick, of East St. Louis, was one of the most prominent clergymen of the state. He was born August 15, 1830, in Bruff, County Limerick, Ireland. At the age of 10 years he was brought to this country by his parents, who settled in Cincinnati, Ohio. He received his education at Bardstown Seminary, Kentucky, and was finally graduated from Mount St. Mary, Cincinnati, and raised to the priesthood in 1862. Father O'Halloran held successively the pastorate of Jacksonville, Bunker Hill and Cairo, in each of the places building a church. During his incumbency at Bunker Hill he erected also St. Michael church of Staunton, in 1873, and greatly distinguished himself for his financial ability in church matters and was made Vicar General of the diocese. He built a parochial residence and the convent at East St. Louis and moreover purchased the present Mount Carmel cemetery for $12,000. Furthermore Father O'Halloran organized a building and loan association that has built seventy-two homes for its members. He died, greatly regretted, December 29, 1898, and was buried in Mt. Carmel cemetery, East St. Louis.

Reverend Joseph O'Rourke

Reverend Joseph O'Rourke, son of Joseph O'Rourke and Catherine O'Riley O'Rourke, was born in County Longford, Ireland, June 18, 1864. His people were farmers whose Irish ancestry extends back for generations.

Father O'Rourke was one of twelve children. The O'Rourke family never heard of the barn-yard morality back of "regulated" families. The human denizens, whose barn-yard slogan is "Few and good" would be sadly out of place among the O'Rourke family, whose slogan was "The more the merrier and the better." Mr. and Mrs. O'Rourke, rich in faith, strong in their confidence in God, the giver of all good gifts, thanked God each time that He sent a little cherub into their happy home. They felt there was always room for one more. God blessed the O'Rourke family by calling Joseph to the sublime, supreme heights of His priesthood.

Joseph attended the National school of his native place, made his classical course at Moyne and then entered All Hallows College, Dublin, where he graduated with honors. He was ordained priest by the Right Reverend Bishop O'Donnell, on June 24, 1892, in All Hallows College Chapel. With him were ordained forty-one other young priests. He and some twelve or fifteen other young priests came to America together and were assigned to different dioceses of the United States.

Father O'Rourke arrived in the Alton diocese in the Fall of 1892, and his first assignment was that of Assistant at Our Saviour Church, Jacksonville, Illinois. On January 1, 1896, he was promoted to the pastorate of Sacred Heart Church, Dalton City, Illinois, where he did very efficient work for his people. The splendid work done at Dalton City attracted the attention of Bishop Ryan and he was promoted to the pastorate of Farmersville on September 1, 1899. He found the church located four miles out in the country and he at once resolved to make a change for the better. He bought a good site in the city on which he built a church and a rectory that were the pride of the parish. During his twenty years at Farmersville, Father O'Rourke worked faithfully for his people and left a permanent impress on the moral and spiritual life of the community.

On June 1, 1919, he was promoted to the important pastorate of the Church of St. Mary, Mt. Sterling, Illinois. For some years his health had been on the decline and everything was done to obtain a cure, but God had ordained otherwise and his day's work was done. When reduced to a mere shadow of his former splendid physique he went to St. Mary Hospital, Milwaukee, Wisconsin. He failed to recuperate. Right Reverend James A. Griffin, D.D., Bishop of the diocese, received a wire from the Sister Superior stating that Father O'Rourke had died that morning, Thursday, January 17, 1927. The sad news brought grief to the Bishop, the clergy and the laity who had known him.

The remains were shipped to Mt. Sterling and funeral services were held in St. Mary Church on Tuesday morning, January 22nd. The church was crowded with a sorrowing people. The sanctuary was filled with brother priests. His Bishop Pontificated at a Solemn High Requiem Mass and preached a sermon that was indeed a tribute to the dear, good Father O'Rourke.

When he left Farmersville for Mt. Sterling his heart remained behind him. He was never the same man afterwards.

Reverend Francis Augustine Ostrop

Reverend Francis Augustine Ostrop was born at Dorsten in Westphalia, September 1, 1823. From his earliest years he exhibited an ardent desire to enter the holy ministry, but his parents were too poor to enable him to accomplish it. For seven years he worked as painter and cabinet maker. At the age of twenty-one he began the study of classics in his native place, but a few months afterwards removed to Coesfeld. Such was his diligence and application to study that in three years he made double time and went through six classes. At the same time, as a means of support, he gave private lessons to less advanced students. After graduating he repaired to Muenster, there to study philosophy and theology. On leaving Muenster he became for a while a tutor in the family of Count Schmiesing-Kerstenbrock, for two years he acted as teacher at the Osnabrueck High School, giving popular lectures on astronomy. Afterwards for five years he had charge of the Ibbenbueren High School.

When in 1857, Bishop Juncker went to Westphalia to recruit aid for his diocese, Francis Ostrop offered his services, which were gladly accepted. He reached Alton, November 11, 1857, was sent to the Carondelet Seminary of St. Louis, and ordained May 1, 1858. His first appointment was to St. Mary church of Alton. He found a two-story building, erected the previous year by Reverend John Menge, with a debt of $3,000. On Trinity Sunday, 1860, a tornado destroyed the building, burying in its ruins priest and housekeeper; both, however, were safely extricated from

their perilous plight. He was anxious to build anew, but the debt had first to be liquidated. Unable to find sufficient help at home he obtained permission to seek it abroad. He went, in turn, to Cincinnati, Covington, St. Louis, Quincy and Belleville, and was thus enabled to begin the building of the church, 110x50, with steeple 100 feet high. He also built a rectory which for a time was partly used for a boys' school, the girls attending the Ursuline Academy. In 1869 he built a High School at the cost of $11,000.

In September, 1872, he was appointed pastor of St. Boniface parish of Quincy. There he soon erected a school, at the time one of the finest parochial school buildings in the West, purchased property and was resolved on building a $100,000 church, which no doubt he would have accomplished had not the debt of $82,000 alarmed the Bishop and aroused opposition and protest from the members. Hence his plan failed.

On September 1, 1887, he was transferred to Carlinville, there to become the rector of St. Joseph parish. The congregation had but forty families and the overhanging debt amounted to $10,000. The condition of affairs seemed desperate. The new rector in no way dismayed, went to work with all energy, started four associations, to take in all the members, the receipts going to the benefit of the church. He soon paid the whole debt, built a suitable school for which he purchased ground, bought a rectory for $2,200, and put an addition 30x35 to the sanctuary at a cost of $4,000. In 1891 his health was failing fast. He, nevertheless, during the winter 1891-92, attended to his duties with the occasional help of neighboring priests. His condition continued to grow worse. Father Ostrop realized the nearness of the last summons and duly prepared himself for the last call. He piously died on June 26, 1892. His funeral was held June 30, attended by the Bishop, forty priests and a vast concourse of people.

Reverend Adam J. Pennartz

To the inscrutable designs of Divine Providence it seemed good to call from hence on November 10, 1917, Reverend Adam J. Pennartz, pastor of St. Michael parish of Sigel, Illinois, dean of the Effingham district, and member of the board of diocesan examiners. To his parishioners Father Pennartz proved at all times a wise and prudent counsellor, a true father and friend. In the performance of sacred functions no one was more exact and conscientious than he. Great were the results he achieved during the 44 years of his ministry. The various parishes over which he was placed give eloquent testimony of his unflagging zeal and devotion to his holy calling—Arcola, Paris, Ste. Marie, particularly however, Assumption (1881-88) with Taylorville as mission where he constructed the present church edifice, and Springfield (1886-96). There St. Peter and Paul substantial parochial school building stands a lasting monument to his earnest advocacy of things educational. The splendid condition of St. Michael's congregation of Sigel, both spiritual and material, is preeminently due to the efforts of Father Pennartz. Death claimed the good pastor on March 10 at St. Anthony Hospital of Effingham whither he had been brought for treatment and rest, on the evening of November 10, 1896.

Father Pennartz was born July 7, 1850, at Trevern in the Archdiocese of Cologne, studied at the American College of Louvain and was ordained a priest at Brussels in Belgium, July 27, 1873, coming to this country and the Alton Diocese in October of that year.

Reverend George Pesch

Reverend George Pesch was born at Aix la Chapelle, July 18, 1862. Having made his regular course of studies in his native land, he went to All Hallows College, Dublin, Ireland, there to put the finishing touch to his education by getting a knowledge of the American language.

He was ordained in Dublin for the Alton diocese June 24, 1885, and came direct to the Alton diocese. His first appointment was that of Assistant in St. Boniface parish, Quincy, Illinois. His next assignment was that of pastor of St. Brigid Church, Liberty, Illinois.

He left the Alton diocese and joined the La Crosse Diocese in Wisconsin, where he was assigned to the parish of Cadott, Wisconsin. In July, 1909, he was promoted to the important parish of Plain, Wisconsin. There he labored zealously until May 25, 1918, when a furious tornado wrecked the church and rectory. Father Pesch was so seriously injured that he died on June 7, 1918.

Reverend Peter Peters

Father Peters was born in the town of Keppelen in Rhenish Province, near the border of Holland, on April 15, 1833. He pursued a course in classics in his home town and then entered the Academy of Emmerich for the study of philosophy and theology. After two years of close application to his studies in the Academy the young aspirant emigrated to the United States, and arrived at Alton in 1859. Shortly after his arrival, at the solicitation of Bishop Juncker, who had been consecrated first Bishop of the Alton diocese but a short time previously, he embarked for Cape Girardeau, Missouri, and completed his theological course in the Seminary of that place. On April 21, 1861, the ambitious young cleric was ordained to the priesthood by Bishop Juncker, celebrated his first Holy Mass at SS. Peter and Paul church of Springfield, where Father John Janssen, afterwards Bishop of Belleville, a countryman of his, was pastor. Father Peter's first appointment was to St. Mary of Edwardsville. After two years service at Edwardsville, during which time he erected a substantial residence and started a parochial school, Bishop Juncker sent him to Highland, that there, in the roll of peacemaker, he might succeed in conciliating opposing factions. His transfer to Highland was in 1863 and he served there eleven years—until 1874. During all these years he ministered faithfully not only to the spiritual needs of his Highland people but likewise to those of the neighboring St. Elizabeth parish of Marine. At this latter place he was instrumental in having a parochial residence built. Father Peter's firmness of character, together with his model priestly bearing, gradually brought harmony. He was a man who for all time left a lasting impress upon affairs ecclesiastical of Alton. Soon after coming to this new parish he labored zealously to further the status of the parochial school then as now under the efficient management of the Notre Dame Sisters. With the combined efforts of priest and teachers excellent results were obtained and today St. Mary school ranks with the best in that city. Father Peters, moreover, was a man of distinct business qualifications. Prudence and sagacity advised the purchase of adjoining property; thus it was that in a quiet and undemonstrative way lot after lot and house after house passed into the ownership of St. Mary, so that before long the parish commanded the entire block. He rested not until the present splendid $60,000 church was erected, a worthy monument of Reverend Peter

Peters. Quietly and peacefully he lived a most useful life in Alton, and just as quietly and peacefully was his passing on March 5th, 1896.

Reverend Michael Prendergast

Father Prendergast was born at New Park, County Wexford, Ireland, in the year 1810. He studied for the priesthood at Carlow College and was there ordained for the Archdiocese of Dublin. For some time he was in the mission of Anklow, County Wicklow. After spending ten years on the mission in Ireland, he came to the United States, affiliating himself with the diocese of Chicago, and was sent at once as assistant to Reverend Michael Carroll of Alton. This was in 1853. In the following year, 1854, he was sent to Decatur to become the first resident rector of St. Patrick. He remained two years at Decatur, from where he attended Winchester, Pittsfield and other places until replaced by Reverend Thomas Cusack. Next we find him starting the congregation of Winona, Minnesota. In 1868 he was at Danville, Illinois, which he left to the charge of Batavia, attending at the same time Geneva and St. Charles. He died at Batavia, March 3, 1875, and was buried in Calvary Cemetery, Chicago.

Reverend Thomas Quigley, D.D.

Reverend Thomas Quigley was ordained in 1849 by Archbishop Kenrick of St. Louis. He was a subject of the Bishop of Chicago, in whose diocese he spent almost his entire priestly life. Whilst the Illinois Central Railroad was being constructed, Father Quigley made many trips along that line and his success with the workers is said to have been marvelous. In 1855 he came to Springfield as pastor of the old St. John church. He soon formed the design of erecting a new building and placing it under the patronage of the Immaculate Conception B. V. M. Doctor Quigley built the foundation but did not remain to complete the work. When leaving he was replaced by Reverend Patrick McElherne, whilst he assumed charge of parish work in the northern (Chicago and Peoria) part of the state.

Reverend Thomas Quigley was known in literary circles as a writer of some note.

Reverend Longinus Quitter

Reverend Longinus Quitter was born February 26, 1830, at Daseburg, Westphalia, studied classics at Rietberg and Warendorf, and philosophy at Muenster. He came to this country in 1863, entered the Seminary of St. Joseph College, Teutopolis and was elevated to the priesthood by Bishop Juncker at Alton, August 8, 1865. His first assignment was to St. Marie, Jasper county as assistant, from 1856 to 1867; then became rector of Mt. Carmel, 1867 to 1872, of Westwood, 1872 to 1874, of Vandalia, 1878 to 1882 (during which incumbency he built St. Lawrence church of Greenville in 1878); Madonnaville, 1882 to 1886, and until his retirement on account of protracted illness to St. Mary hospital, East St. Louis, a short time previous to his death, December 5, 1891. He lies buried at Lively Grove.

Reverend Charles Raphael

Father Raphael was a native of Luxemburg, born at La Rochette, November 3, 1826. He came to America in 1853 and was ordained to the priesthood—very likely at the Seminary of Our Lady of the Lake, by Bishop James Oliver Van de Velde —on June 10, 1854. After his or-

dination Father Raphael was at once assigned to the parish of Teutopolis, where he stayed from July to November, 1854-1856, becoming a successor to Reverend Joseph F. Zoegel. His next appointments were those of Millstadt and Mascoutah. In 1859 he succeeded the pastor of St. Mary parish of Brussels, Reverend John Regal. Father Raphael commenced the erection of a commodious two-story residence for the rector; it was completed in 1862. The following year the present church was commenced and made ready for Divine Service. Father Raphael was, however, too soon removed to accomplish all his designs. Whilst he was pastor of Brussels he succeeded in building the first log church six miles above Hardin, now called Michael. Later on, in 1866, he was in charge of Summit Springs, Butler county, Pennsylvania, and at the time of his death, which occurred in 1900, he was a chaplain in the Convent of the Good Shepherd in Milwaukee.

Reverend A. Ratte

Father Ratte was an assistant at St. Boniface, Quincy, under its pastor, Father John Reis, in 1857 and 1858, and acted as pastor of the parish a few months until the coming of Father Shaefermeyer. Father Ratte thereupon went to Cincinnati, and later returned to his native country, Germany. He is said to have been an able pulpit speaker.

Reverend Francis Nicholas Recouvreur

Father Francis Nicholas Recouvreur was a native of La Belle, France, born in the Diocese of Nancy, January 23, 1833, and was raised to the priesthood by Bishop Juncker in the Alton cathedral, August 4, 1859.

Father Recouvreur was known as a great organizer and church builder. Almost every parish over which he presided during his long priestly life he left some memento of his zeal and labor. In the dioceses of Alton and Peoria this good man's name will remain a benediction. In looking over the long record of his accomplishments we find him to have been active at Assumption in 1865, Pittsfield, where he erected a church and frame rectory in 1867, and opened a school in 1870; Edwardsville, 1872, from which place he attended Taylorville, where he built a substantial parsonage and bought some choice lots for a new church; Carrollton, 1873 to 1877, where he built a schoolhouse. After this he displayed his activities in the Peoria diocese, at Clinton, 1879 to 1880; Campus, 1881 to 1882; Dwight, 1882 to 1885; Delavan, 1887, and L'Erable, 1887 to 1890. At this juncture Father Recouvreur returned to the Alton diocese and was assigned to St. Ubaldus parish of New Douglas, where at once he commenced to erect a parish house in which he lived nine years, from 1890 to 1899, the time of his retirement to Kirkwood, Missouri.

It was on a Saturday night, October 24, 1908, that his niece was awakened by the smell of gas. She investigated and discovered that the fumes came from her uncle's rooms. A new gas stove had recently been placed in his room. It is supposed that the aged priest went to sleep in his arm-chair which stood in front of the gas stove and thus became asphyxiated.

The funeral took place from St. Malachy church, St. Louis, and was attended by many of the clergy who had come to pay their last tribute of respect and pray for the soul of their esteemed venerable confrere.

Solemn High Mass was celebrated by Reverend F. X. Zabell, D.D., countryman and former fellow student of deceased, with Reverend

Charles L. Souvay, C.M., as deacon and Reverend William Michael of Pierron, as sub-deacon, whilst Very Reverend Edward Spalding of Alton, delivered the funeral sermon touching on the long and useful career of the departed and his many noble traits of character.

Reverend John Regal

Father Regal was the second resident pastor of Brussels. He was a native of Nancy, France, and governed the parish of Brussels from 1853 to 1859. He was the first priest to conduct Divine Services in private houses above Hardin. No further information is available.

Reverend Francis Reinhardt

The subject of this biographical sketch was born April 20, 1834, at Fulda in Hessia, a place forever hallowed by the life and death of Germany's great apostle, St. Boniface. Ordained to the priesthood on St. Joseph's day, March 19, 1859, by the Bishop of that city and diocese, the young levite exercised his priestly functions in his native land until the year 1864, when, encouraged by the example of so many zealous missionaries and the appeal for priests by our American Bishops, young Father Reinhardt determined to devote the remainder of his life to the American missions. Invited by Bishop Henry Damian Juncker, he came to the Alton Diocese where the sturdy, rugged young man found abundant opportunities for the display of his zeal and talents. He was successively appointed to positions at Quincy with Fathers Schaefermeyer and Ostrop, to Breese, as assistant to Father Reineke, to Highland with Reverend Joseph Meckel, to West Woods, Taylorville and the chaplaincy at St. John Hospital of Springfield, where at that time the energetic superioress, Venerable Senior Ulrica, O.S.F., was erecting the fine chapel building.

It seems that in the latter part of the eighties his health became seriously impaired; to seek relief for a shattered and broken constitution, Father Reinhardt obtained permission from his ordinary to return to his native country, beautiful Hessia, where after some few years of lingering sickness, he expired on August 25, 1892, at the village of Lettgenbrunn, near the city of Fulda.

Reverend John Reis

After the death of Father Kuenster, pastor of St. Boniface, Quincy, which occurred on September 15, 1857, Bishop Juncker assigned as his successor Father John Reis. This priest had come from Missouri, where at Merrimac, St. Louis county, he had acted as pastor of St. Mary parish. He was frail and sickly. Foreseeing the work which awaited him at Quincy, the appointee begged to be excused, but yielded to his superior's insistence. He was however compelled, the next August to resign the pastorate of St. Boniface, as his impaired health broke down under the weight of manifold daily duties. He retired from active pastoral life and died a few years afterwards.

Reverend J. W. Repis

The first resident pastor of SS. Peter and Paul congregation of Collinsville, was Reverend J. W. Repis. He was a Bohemian by birth and was sent to this parish in 1857. He did excellent work until the fall of 1858, when he resolved to go to Tennessee, and was admitted into the diocese of Nashville, where he was given charge of St. Mary parish in that city.

Reverend P. Michael Richard, O.F.M.

Father Michael was born September 25, 1844, at Effelder, near Muehlhausen, in the Province of Saxony, studied at Heilingenstadt and entered the Franciscan Order at Warendorf in 1861. Having completed the theological studies, his superiors sent him to their American Missions in 1867. The following year, December 4, 1868, the young Franciscan Friar received Holy Orders from Archbishop Kenrick, in St. John Church, St. Louis.

The Franciscan Order sustained a severe loss when on June 8, 1916, the Very Reverend P. Michael Richard, O.F.M., died. A man of extraordinary mental endowment and great moral force had passed away. A brilliant pulpit orator, deep theologian, an ideal retreat master, and above all a sincere pious and unaffected follower of St. Francis, was mourned not only by the regular but likewise by the secular clergy of this and many other dioceses. Wherever Father Michael was known, there he was honored, respected and loved. The impressions he created are to be lasting. The Alton diocese is particularly affected by his demise, for it was at Teutopolis and Quincy that for many years he was successfully active not only as College Rector and Convent Guardian but likewise as pastor of various parishes such as Antonius, St. Joseph and Altamont.

When the health of the aged Father began to fail, he was retired to the Convent of Santa Barbara in sunny California, where on above mentioned date he calmly and peacefully expired at the age of 72 years.

Reverend A. B. Rinkes

Among the teaching staff of professors of the former College of Ruma we find the name of Reverend A. B. Rinkes enumerated. Before he took up college work he had been actively engaged in parish work at various places in the diocese. In scanning over the different congregations, we meet him as pastor of St. Mary parish of Pittsfield in 1861-1862. It was he who shortly after coming to that place laid the foundation of the present solid brick church in 1862 which was not completed, however, until 1864, when on Christmas morning the first Holy Mass was celebrated therein. The next two years, from 1862 to 1864, we find him installed as pastor of Mt. Sterling, from which place he was transferred to Bunker Hill where he built the Church of the Annunciation. His stay here lasted but two years. In 1865 and 1866 he served Marshall. From Marshall it seems Father Rinkes was called to the newly created German parish of East St. Louis, which at the time became a factor independent of St. Patrick. He was still young and energetic. Twenty-five adults represented the full parish. Father Rinkes assembled the children for daily instructions and thus soon established the first parish school. Next he purchased a building site, and the erection of a two-story frame building was begun in which the school occupied the first and the church the second floor. The young parish was placed under the protection of St. Henry. At this time Father Rinkes took sick. He left East St. Louis March 9, 1867, and went to Ruma to accept a position as college professor. He died a priest of the Green Bay diocese.

Reverend Professor Anthony Roettger

Reverend Anthony Roettger was born at Velen, Westphalia, in 1850, made his classical studies at Cosfeld, studied philosophy and theology at the University of Muenster and at Cincinnati, Ohio. After having been

ordained a priest in 1874, at Alton, he was appointed a professor of philosophy at the Sacred Heart College of Ruma, Illinois, where he taught for two years during which time he also acted as rector of St. Boniface parish of Edwardsville, Illinois. From 1876 to 1878 he taught philosophy at the Theological Seminary of St. Francis de Sales, near Milwaukee, Wisconsin. Father Roettger was admired for his proficiency in scholastic philosophy and theology, unusual for such a young priest. His piety, zeal, and cheerful character endeared him to his fellow-professors, priests, students and acquaintances. Great was their grief when the telegraph flashed the news that he died July 18, 1878, after but one day's illness at the residence of his clerical friend at Highland, where he intended to spend a part of his summer vacation.

Reverend Bernard Rossmoeller

Born at Muenster, in Westphalia, he was raised to the priesthood in the venerable Cathedral of his native city in 1868. Coming to this country soon after, the young priest was assigned as assistant to Reverend H. Schaefermeyer of Quincy, October 5, 1868 and there remained until January 22, 1869. In 1874 he was appointed to Fayetteville, a year later to Lebanon, in 1876 to Marine, from 1878 to 1884 to Grafton, and from October, 1884 to August, 1887, to Smithon. At this time Father Rossmoeller petitioned the Bishop for permission to return to his native country. There he died April 10, 1891.

Reverend Anthony Rustige

Father Rustige's native country was Westphalia, where he was born near the city of Paderborn in 1841. In that city he completed his classical studies, prepared himself at the American College of Muenster for the priesthood and was ordained at Teutopolis by Bishop Juncker for the Alton diocese in 1866. He was assigned as assistant to St. Patrick's of East St. Louis, and as such, had charge of the congregations of Collinsville and Lebanon from 1866 to 1868. In the latter part of December, 1868, he succeeded Reverend William Kuchenbuch as pastor of St. Mary, of Edwardsville. When St. Boniface parish of that city was started he relinquished his prior charge to Reverend D. Burne. Incessantly he planned and worked for the good of the new parish some six years and until his frail constitution yielded to undue pressure and he collapsed under the continued strain of mental and physical exertion. His physician advised the young priest to seek repose and rest at the St. Mary Hospital of St. Louis. All medical skill and human efforts, however, proved futile. Father Rustige had done his work at the expense of his health. Consumption had set in, which claimed the good and zealous worker when but thirty-three years old, September 8, 1874. He was buried in Edwardsville.

Reverend Daniel J. Ryan

Daniel J. Ryan was the son of William Ryan and Margaret, nee Keough, born at Kickapoo, Illinois, August 3, 1852, and ordained at the Alton Cathedral by Bishop Baltes, June 29, 1876. His first appointment was to Grafton, where he labored in 1876-1877, whence he was assigned to Virden, where he remained from 1877 to 1881. At this time it happened that Reverend Manasses Kane, founder and builder of St. Joseph Church, Springfield, resigned. No one was thought more capable to

handle the affairs of that parish than Father Ryan, who during the next fifteen years proved his unquestioned ability as a wise and prudent pastor and capable administrator. He overcame difficulties in reducing the heavy debt, built a commodious parochial residence and supplied the church with a splendid pipe organ. Father Ryan's heart and mind were centered in the affairs of his beloved St. Joseph's, which increased and developed under his unflagging care and devotion steadily and constantly. In 1896 he was requested to exchange places with Reverend M. Clifford, of St. Mary parish, Mt. Sterling. Father Ryan continued his priestly activity with the same eagerness and zeal in the new parish as he was wont to practice at Springfield. For three years he successfully directed the destinies of the Mt. Sterling charge, when, on November 23, 1899, he met with a serious accident which was to cause his premature death. On that day the parochial residence burned down. In his efforts to extinguish the fire and save his home, Father Ryan sustained injuries which ultimately proved fatal. With the house he lost his library and all the church records. The badly burned pastor was rushed to Our Saviour Hospital at Jacksonville, where the best of medical treatment was given him. For a while the patient seemed to be on the road to recovery. But this was delusive. He lingered until July, 1900, when he had to yield to the inevitable.

Father Ryan's remains were buried in the Catholic cemetery of Jacksonville.

Reverend Lawrence and Reverend Bernard Michael Ryan, Twin Brothers

These twin brothers were born on Christmas Day, 1870, in County Killkenny. Their parents were Michael Ryan and Mary Tainly Ryan. History has it that they were two lusty, healthy, strenuous Irish babies and the pride of their happy parents who regarded them as God's Christmas presents to them.

Divine Providence had marked them as His own to serve Him in far-off America as His priests.

Having completed their primary and classical studies, they entered All Hallows College, Dublin, where they were ordained priests in 1873. They came direct to Alton where Bishop Baltes gave them a hearty welcome. Father Lawrence was made pastor of Virden, where also he died in 1877. His brother, Father Michael Ryan survived him and died as pastor of Virginia, Illinois, in 1892. Both brothers were interred in Calvary Cemetery, the funeral from Immaculate Conception Church, Springfield, Illinois.

Reverend Michael Ryan

Reverend Michael Ryan, son of Michael Ryan and Mary Finnally, was placed in the arms of his parents a Christmas gift, 1850. He hailed from Kil Macow, Ireland, and was ordained to the priesthood at All Hallows on June 24, 1875. From 1876 to 1892, the year of his death, he proved himself a persistent and faithful worker at Virginia.

A good natured and always jovial man was the late pastor of Virginia, Father Michael Ryan. Tall of stature, habitually wearing a silk hat, he towered above his confreres wherever assembled. St. Luke's of Virginia, held out but precarious emoluments to its pastor, and yet he seemed the exemplification of contentment which is best demonstrated by the sixteen long years which he spent in this poor mission without ever insisting upon a change for the better. And Father Ryan's memory remains deeply engraven upon the hearts of the faithful parishioners of Virginia to this day.

Reverend Thomas Ryan

About the year 1852, Reverend Thomas Ryan was appointed a missionary priest of Central Illinois. His territory extends nearly all over the big prairies. He covered nine counties in his ministry. Edgar, Vermilion, Champaign, Douglas, Clark, Cumberland, Coles, Shelby, Moultrie and part of Macon county. The principal object of his appointment was to look after the religious welfare of those employed in the construction of the Illinois Central Railroad. Shortly after his appointment Father Ryan undertook the erection of a brick church at Urbana, (Champaign) which, however, was blown down by a prairie cyclone just as the men were preparing to put on the roof. In 1853, when he lived in Baldwinville, (North Arm), he is known to have attended Arcola. Some years later, in 1856, Mattoon was organized as a station. Father Thomas Ryan was appointed its pastor by the Chicago Bishop, and he at once located there. In 1858 he commenced the first church building in that thrifty town, which, however, was not finished until the following year, when it was dedicated by Bishop Juncker. The number of resident Catholic families at that time was but eight. The visits made by Father Ryan over his extensive territory were neither frequent nor regular. When pastor of Mattoon he lived in a small house, and in it he died in June, 1863.

The body of this pioneer of religion in the West lies in the little village churchyard of St. Mary of the Woods, Indiana.

One day Father Ryan was visited by a young priest, newly ordained, and just starting out on the mission. "When you go back to Alton, tell the Bishop to leave you here with me. I am too old and feeble to attend sick calls. The people don't mind me any more. My pews are rented to them for $2.50 a year, and the blackguards won't pay me." The young priest would have been delighted to help old Father Tom, but the Bishop could not spare him.

Physically he was a tall, fine looking old gentleman. He had overflowing Irish wit and shrewdness under his jokes and funny ghost stories, few gave him credit for.

Like Father Alleman in Northern Illinois, Father Ryan traveled mostly on foot from mission to mission. His historian vouches for the fact that during retreat time he kept his fellow-priests laughing by his funny stories. That Father Ryan was a zealous priest and founder of future churches in Eastern Illinois, no one can dispute. That he made light and merry of his hardships was to his credit as a representative of the buoyancy and cheerfulness of his race.

Reverend John Sandrock

Reverend John Sandrock was born near Paderborn in Westphalia, on November 4, 1833, emigrated to this country August 4, 1858, and was ordained to the priesthood November 19, 1858. From March 1, 1859, until his transfer to Alton, in 1872, he acted as pastor of St. Marie.

When, in September, 1872, Reverend Francis Ostrop was transferred from St. Mary's parish of Alton, to assume the rectorship of St. Boniface congregation of Quincy, Bishop Baltes appointed Reverend John Sandrock, at the time pastor of St. Marie, in Jasper County, to become his successor at Alton. He was a picture of robust health, though his priestly life of some fourteen years had been spent in hard work, accompanied by many hardships and trials. A pioneer priest he had been inured to these many austerities and self-denials. Before long he was enthroned in the hearts of the people of Alton. By his earnestness of de-

meanor, genuine piety and eloquent sermons, he soon gained their respect and affection in an uncommon degree. His countrymen, the people from the Eichsfeld, were justly proud of him. But his administration of the affairs of St. Mary were to be rudely interrupted by premature death. During the smallpox epidemic in 1873 he contracted the disease while attending some of the small-pox sufferers. He exposed himself to the contagion more than proper caution would have warranted. The stricken priest, forsaken and alone, died without the consolation of his church, on May 10, 1873. His remains were interred in the Catholic cemetery of Alton.

Reverend Augustine Sauer

Reverend Augustine Sauer was born in Baden, Germany, August 28, 1847. Having completed his classical studies he entered the American Theological Seminary of St. Mauritz in Muenster, Germany, which at that time was well patronized for candidates for the American Missions.

Having finished his ecclesiastical studies to the satisfaction of his superiors, he was ordained priest in the Cathedral of Muenster by the Right Reverend Bishop Bossman of Muenster Diocese. Shortly after his arrival in the Alton Diocese, Bishop Baltes appointed him Assistant to Reverend L. Hinssen of Belleville, Illinois, in 1872.

In the year 1873 he was promoted to the pastorate of Petersburg where he labored most successfully until 1877. He then returned to Belleville where Bishop John Janssen gave him a royal welcome.

Father Sauer organized St. Mary congregation, built the brick church and opened a parochial school. Father Sauer presided over the destinies of St. Mary in Belleville until 1909, and from 1918 until his death he faithfully ministered to the spiritual needs of Sisters and patients in St. Elizabeth Hospital, Belleville, Illinois. For the artistic decorations of its beautiful chapel, he himself collected the sum of $7,000.00, simply because he was an enthusiastic lover of the beautiful in Art. His library was stocked with copies of the foremost masterpieces.

He died May 15, 1922, in St. Elizabeth Hospital. He was 75 years old. Had he lived until May 25th, he would have celebrated the Golden Jubilee of his ordination.

Very Reverend Herman Joseph Schaefermeyer, V.G.

Father Herman Joseph Schaefermeyer was born July 18, 1818, at Boke, near Paderborn, Germany. He was elevated to the priesthood August 14, 1843, and worked with great fervor in the parish of Neiderwernger until setting sail for America. He arrived in America September 14, 1858.

In the fifties of the last century our young diocese hailed amongst others the advent of a loyal, true and self-sacrificing priest, one who had already labored with apostolic zeal for more than fifteen years in the Fatherland, it was Reverend Herman J. Schaefermeyer. Highly recommended for efficiency and priestly virtues by his own Ordinary, the new-comer from Europe was cordially welcomed by the Bishop of Alton, and at once assigned to the pastorate of St. Boniface, of Quincy. On December 18, 1858 the new pastor formally took charge of its parochial affairs. The loyal people of the parish at once stood by their pastor, seconded his views and helped to carry out his far-reaching plans. In fact, Father Schaefermeyer was just the man these people needed, kind but firm and energetic. Reforms were inaugurated and soon new life began to course through the veins of

the parish, the obstreperous spirit of former days became subdued and began to fade and vanish. St. Boniface was on the eve of an era of prosperity and progress. It was at this juncture that Father Schaefermeyer suggested to the Bishop that he extend an invitation to the German Franciscans to come and locate in the diocese. In 1859 they came to Quincy, as did likewise the Sisters de Notre Dame.

On June 12, 1860, Bishop Juncker appointed Father Schaefermeyer a Vicar General, which appointment was later re-affirmed by his successor, Bishop Baltes. Between the years 1859 and 1867, Father Schaefermeyer lent a helping hand in the founding of St. Francis College, St. Mary Hospital and St. Mary Academy; likewise St. Antonius parish of Melrose, St. Joseph on Columbus Road and St. Mary parish of Quincy, owe him a debt of gratitude for the interest he took in their beginning and subsequent development.

The great work he accomplished at St. Boniface during the fourteen years of his incumbency has been eloquently told by Father Bruener in his "History of the Catholic Church of Quincy." For a long time it had been Father Schaefermeyer's desire to retire from the turmoil of the world into the seclusion of the cloister. Now his work of reformation in St. Boniface parish had been accomplished, his cherished wish assumed tangible form and on September 23, 1872, he quietly slipped away from Quincy to exchange the Carmelite habit for that of the Franciscans. He entered the Franciscan Monastery at Teutopolis, where from thenceforth he became known to the world as Father Liborius, O.F.M.

After a long and patiently borne illness, he died at St. Francis Monastery May 10, 1887, and was buried on the 13th from St. Francis Church. His remains were deposited in St. Boniface Cemetery, of Quincy.

Reverend William Schamoni

Father William Schamoni was a native of Germany, born at Holinghausen, Westphalia, in 1835; studied at Teutopolis and Montreal. At the latter place he was ordained in April, 1868.

Among the number of assistant priests who served St. Boniface parish of Quincy, we find the name of Reverend William Schamoni enrolled. He proved to be an efficient helper to the pastor, Father Schaefermeyer. His stay there, however, lasted only from April 19 to October 25, 1868, when he was transferred to East St. Louis to assume temporary charge of St. Henry's congregation, succeeding the Reverend Gerhard Leve, who had been ordered to Mascoutah. When, on January 26, 1869, Reverend Christopher Koenig was appointed pastor of St. Henry, Father Schamoni was assigned to the parish of Red Bud, in Randolph county. We next find him presiding as pastor over the parish at Lourdes, and later on, in 1877, at Henry and Metamora in the diocese of Peoria, where he became favorably known to Bishop and priests, for his talents and energies were such that success attended his every undertaking. This was forcibly put forth by Bishop Spalding, for when Father Schamoni died at Henry in 1882, the learned and eloquent Bishop delivered a most impressive funeral sermon in the course of which he paid unstinted praise to the efforts and priestly virtues of the deceased.

Reverend Augustine Schlegel

Sublime in moral courage and exalted in ambition, strictly honorable in all actions and true in all friendships, Father Schlegel combined in his character a multitude of virtues which elevated him far above

the average man. By his forcefulness of character and indomnitable will power he succeeded where others had signally failed. He was a martinet who fearlessly carried out his plans once they seemed plausible and advantageous to the interests of religion in general and his parish in particular. Little did he care for public opinion and he spurned the plaudits of men. Plain and outspoken, he never tried to hide the meaning of his sayings by equivocal and ambiguous language; he never minced words but called "a spade" by its proper name. Castigating, for instance, the stubborness of his own country people, those hailing from Baden, he hesitated not to call them at times "Badische Kuhhoerner," a well known appellation not very flattering and yet seemingly not hurting the feelings of his listeners to any appreciable degree. Both in private and public utterances he held to his opinions and followed his convictions. The height of his ambition was to do his duty well. He loved his Church and his country with equal intensity. Beneath an often blunt and harsh exterior there pulsated a soft and tender heart full of sympathy and pity for his fellow men, the destitute. His exalted character, his intellectual powers, his extensive and varied learning were united with steady industrious and economic habits. To all these gifts may be ascribed the large measure of success which he attained in the various parishes over which he was sent to preside, Mt. Carmel, Edwardsville and Highland. In a brief historic sketch of the St. Boniface congregation of Edwardsville, he is spoken of as "the second founder" of that parish.

Reverend Augustine Schlegel was born August 30, 1851, at Allmansdorf, in Baden, and came to this country when he had finished his classical studies. Here St. Francis Seminary, near Milwaukee, became his Alma Mater. And when his theological studies were ended, he received ordination from Bishop Baltes in the private chapel at Alton, June 24, 1877. Father Schlegel's first appointment was to Mt. Carmel (now Belleville diocese), where he labored diligently for some four years at the end of which—by mutual agreement—he exchanged places with Reverend Gerard Janssen, then pastor of St. Boniface, of Edwardsville. His stay there continued from 1877 until July 15, 1892. Here he is styled—as already mentioned—"the second founder" of the parish, because it was he who brought order out of chaos, introduced a number of necessary reforms and caused many improvements to be made. Thus in 1882 a new school building was erected, in 1889 the leaky church roof covered with slate shingles, in 1890 new altars purchased, a Sister's residence constructed in 1892, a new pipe organ installed in 1894, and a new heating plant two years later.

The zealous and untiring priest, however, could not draw upon his strength supply indefinitely. His health became undermined and, a sick man, he was ordered to the pastorate of St. Paul, of Highland, whose pastor had been transferred to St. Mary, of Alton. Father Schlegel suffered with cancer of the stomach and it was that painful affliction which caused his death at the Hospital of Highland, September 24, 1903, at the age of 52 years.

Reverend Adolf Schneider

A companionable and good-natured man was Reverend Adolf Schneider, who after a brief illness of but a few weeks, was claimed by death at the rectory of St. Ann parish of Edgewood, January 26, 1914. An abscess on the brain had caused his early demise for when called he was but 40 years old. His birthplace was Frankfort, in Germany.

An only child of his parents, Adolf received a splendid education. Desirous for a higher spiritual life he decided to enter the service of the Church. To that end he applied for admission to the Seminary of Knechtstretten, conducted by the "Fathers of the Holy Ghost," of which community he soon became a member. Having almost finished his theological course, he decided on coming to America. At St. Francis Seminary, Wisconsin, he completed his unfinished ecclesiastical studies, was ordained by Bishop Eis, in St. Peter Cathedral, of Marquette, June 1, 1901, whose diocese he had joined, and was appointed to the parish of Grand Marrais, Michigan. Here he remained several years. Not being accustomed nor acclimated, however, to the severity of the long northern winters and the keen, icy blasts that sweep the northern lakes and, impelled moreover by rather more personal reasons, Father Schneider, with his Bishop's permission went to Davenport, Iowa, to become an assistant to the late Monsignor Niermann. After a stay of about one year, he drifted into the Alton diocese, where at Collinsville and Quincy, (St. Boniface and St. Mary's) he acted as assistant and thereafter was sent as pastor to Edgewood where he was unexpectedly summoned away from the field of his labors by death, as noted in the opening lines of this sketch.

Funeral services were held at Carlinville, where he had substituted for a while during the illness of the late Father Ader. His remains were buried in St. Joseph cemetery of that place.

Reverend Francis X. Schreiber

Father Francis Xavier Schreiber was born at Warsburg, in the diocese of Paderborn, December 16, 1834. He came to this country November 3, 1856, and received Holy Orders from Archbishop Kenrick at St. Louis, June 26, 1858, being ordained for the diocese of Alton.

During his activity in this diocese we meet him as pastor of St. Mary of Carlinsville in 1861, and later, July 18, 1867, he takes charge of St. Mary church of New Berlin. The present handsome brick building of that parish owes its existence to the efforts of Father Schreiber. Here he remained five years when circumstances compelled him to hand in his resignation to the Bishop. Father Schreiber's next place was Vandalia, 1872 to 1873. From there he moved to Henry and then came the important charge of Bloomington, at St. Mary, where he became the first resident rector of that parish from 1877 to 1881, after which it went over into the hands of the Franciscan Fathers. At this juncture he retired from active pastoral duty and lived the life of seclusion at Havana, Illinois. When sickness and the accompanying infirmities of old age crept upon him he betook himself to the Ursuline convent of St. Louis, where he peacefully expired June 20, 1905. His remains were interred at Arcadia, Missouri.

Reverend John Sheridan

But meagre are the details known of Father Sheridan. He was pastor of St. John church of Carrollton, and its first resident pastor, 1864-1865, succeeding Reverend A. Laurent. Father Sheridan thereupon joined the Cleveland diocese, where he died some years later.

Reverend F. X. Smith

Father Smith was the son of William J. Smith and Alice Whittaker, born December 9, 1869, and ordained at Mt. St. Mary, Cincinnati, by Archbishop Elder, on June 21, 1893. Among the various minor charges

which he presided over was that of Brighton, 1896-1899. Sickness induced him to repeatedly seek a change of climate, but nevertheless, the bright young priest succumbed to an early death at the Alton hospital November 28, 1905.

Reverend James P. Smith

Reverend James Smith, son of Patrick Smith and Mary Galligan, was born August 15, 1848 at Grosser-Laugh, Ireland, and ordained a priest June 29, 1879, at the Alton Cathedral by Bishop Baltes. He was buried at Edwardsville.

Reverend Clement Aloys Sommer

"God's finger touched him and he slept." That which was mortal of Reverend C. A. Sommer lapsed quietly into death's embrace at St. Clara rectory of Altamont during the midnight hour on the day before Epiphany, January 5, 1903. His death was wholly unexpected by his parishioners and confreres of the clergy to whom the cruel news came with a force that greatly saddened. Strengthened and fortified by the last sacraments of his Church, consoled by the presence and prayers of a brother priest, Father Louis Lammert, and a good Sister of Mercy who knelt by the bedside when the end came, he passed calmly and peacefully away. Dreaded pneumonia, contracted during the previous Christmas holidays caused his premature demise. And no wonder. In a country parish a priest often has to combine the office of pastor and sexton in one person. Aside from long hours in the Confessional and that not infrequently in a cold, damp and draughty church, he trims the altars, rings the Angelus bell and in the early morning hour kindles the fire in the church stove for the comfort of his people. Father Sommer met in the struggles of his priestly life multitudinous demands with unwavering courage and unflagging devotion, not only at Altamont during the three and one-half years of service, but especially during the fourteen years labor in isolated Calhoun county at Michael, with Kampsville and Hardin as missions attached to his parish, in all of which places, his name has become a household word. The good which he accomplished and the seed he so generously has sown by word and example, and the sacrifices and privations he so cheerfully made during the 26 years of priestly life surely have earned a generous reward. Father Sommer was a man of a retiring disposition, unostentatious and humble in all his doings.

Father Sommer was born in Anfeld, Westphalia, July 26, 1852, he graduated in his classical studies at Paderborn, became thereupon an alumnus of the College of Muenster and received the grace of Ordination in the venerable Cathedral of Osnabrucek, May 26, 1877. Bishop Baltes directed the young priest for one year to Maynooth in Ireland, there to familiarize himself with the English language ere coming to America. For fourteen years he labored in Calhoun county with those two doughty pioneer priests, Fathers Winterhalter and Without, and on the death of Father Ostrop was transferred to Carlinville. There as pastor of St. Joseph parish he worked nine years until his health broke down and he was given the smaller congregation of Altamont, where after three and one-half years work conscientiously performed he entered eternal rest. His remains were interred in St. Anthony cemetery of Effingham.

Reverend Joseph Spaeth

The name of Father Joseph Spaeth will forever remain linked with St. James parish, of Decatur. The German Catholics prior to 1877 had held membership in St. Patrick, but growing in number and influence Bishop Baltes considered it opportune to gather them into a separate parish. This was done in 1877 with Father Spaeth as organizer and builder. Church, school and rectory were erected and before long St. James enjoyed progress and prosperity.

Reverend Joseph Spaeth was born at Blitzenreuthe in the diocese of Rottenburg, in Wuertemburg, Germany, February 20, 1849; came to this country May 5, 1867; studied theology at St. Francis Seminary, Milwaukee, and was ordained at Alton, June 24, 1877. From Decatur he was transferred to Southern Illinois, became Cathedral choir director at Belleville, which position, however, he soon relinquished. Early in the nineties (1893), he joined the Detroit diocese, where he displayed his talents to great advantage. He died as pastor of the German St. Joseph parish of Port Huron, Michigan, April 19, 1913. He was buried in Decatur.

Reverend Ferdinand Stick

Reverend Ferdinand Stick was born at Birkesdorf, in the Archdiocese of Cologne, February 10, 1839. When fifteen years of age he emigrated, with his parents, to this country, landing on our shores July 1, 1854, and settling near Guttenberg, Iowa. His early classical education he received at the College of Bardstown, Kentucky. Of his first arrival at the college, he often spoke. "When I presented myself there," he related, "I was but a small little chap and about as green as you could make one. I wore my German cap and carried my few belongings wrapped up in a multicolored big bandana. The rector and professors were much amused at my appearance."

Young Stick carved his way through college and splendidly acquitted himself in his studies. Later he was sent to Teutopolis to finish the prescribed courses in philosophy and theology, at the end of which he was ordained by Bishop Juncker, at Alton, December 6, 1863.

With the passing of Father Stick, the ranks of the diocesan clergy experienced a keen void, not that he was one of the few Nestors who of a bygone generation still lingered among them, but more by reason of his general merits, the Bishop appointed him a dean of the district, and later an irremovable rector of St. Paul parish, of Highland. Father Stick's main parochial achievements rest, however, with the parish of Mattoon, where his memory will not die until the oldest member thereof has sunk into the grave. The motives of the well-intentioned man were at times misconstrued by evil-minded persons, such as he experienced to his sorrow whilst pastor of Pana.

Months prior to his demise, in July, 1911, he had relinquished parochial duties and had retired, a patient to the hospital of Highland, where he resignedly bore his affliction, which ultimately culminated in death—dropsy. With a wonderful buoyancy of spirit which never left him, he submitted to God's holy will and calmly awaited the day and moment when the Angel of Death was to beckon him from hence. Surrounded by the Community of the Good Sisters, Father Stick expired August 22, 1914, attaining the age of 75 years and six months.

After solemn obsequies which were largely attended by Bishop, clergy and laity, his mortal remains were buried in St. Paul Cemetery, of Highland.

Reverend Joseph Still

Father Still was born in Uerdinger, Germany, May 25, 1849. He made his philosophical and theological studies at the American College of St. Mauritz, Muenster, and was ordained to the priesthood May 22, 1875, for the diocese of Alton. He landed in New York, September 8, 1875, and journeyed at once to Alton, where he received the appointment of assistant to Father Bartels of Germantown, which position he held until transferred to Quincy, May 22, 1880. Being told to start there the contemplated new St. John parish, young Father Still flung himself with great ardor and enthusiasm into the projected work. His last achievement shortly before his death, was the purchase—jointly with the St. Francis Parish—of that fine tract of land, now Calvary Cemetery, where he was to find his last resting place.

Father Still was undaunted by reverses. When in February, 1891, St. Mary Church was reduced to ashes he came to the rescue with his money, his advice and his hands. While the embers were still smouldering, he was working with hammer, saw and hatchet, helping to erect a temporary structure to keep the congregation together, which answered its purpose while the present beautiful house of worship was being constructed. Out on North Tenth street stand a number of monuments which will perpetuate his memory, St. John Church, school and rectory, and St. Vincent Home.

In his passing the congregation lost the pastor who started it in 1880, the man who loved the people of it and the friend of all who lived within it. Hence the universal grief and sorrow on the day of his funeral.

Reverend John Storp

Reverend John Storp was born at Schapdetten, Westphalia, July 6, 1850. On May 22, 1875, he was raised to the priesthood in the venerable St. Ludger Cathedral of Muenster and landed in America on September 20, of the same year.

The first charge assigned to the young Levite was that of St. Patrick of Pana. Reverend F. Lohmann, then stationed at Hillsboro, to which this place was affiliated, had just purchased a residence there to be used as a rectory. Father Storp then became the first resident pastor of Pana, 1875-1877, from where he was transferred to Shelbyville, where, during four years of unremitting toil he wrought a wonderful change, erecting the present brick church at a cost of $6,000, and a handsome brick residence at a cost of $2,000, and causing Shelbyville to become an independent and self-sustaining congregation.

In 1881 he was assigned to St. Agnes, of Hillsboro, to which Nokomis belonged as an out-mission. Giving to both places his attention, he concluded that in order to achieve lasting results, the promising and ever-growing St. Louis Parish of Nokomis should have its own permanent pastor. With the sanction of the Bishop, Father Storp, in 1884, purchased a modest dwelling house and took up his residence in Nokomis, thus becoming its first resident pastor.

Lillyville, five miles distant, was attended from Green Creek. It had likewise been relinquished by the Franciscan Fathers and Father Storp attended it not only on Sundays, but likewise often on week days, saying Mass at an early hour. Not wishing to inconvenience the farmers in furnishing him a team, especially when the busy season was on, he would walk the distance afoot.

A violent attack of pneumonia,

contracted in a drafty railroad car when coming from a visit to St. Marie, ended the precious life and useful career of one of the peers of the Alton diocese on February 8, 1902. He sleeps within the shadow of the cross in the little cemetery adjoining the church in Green Creek.

Reverend James Strembler, D.D., LL.D.

In the latter part of the sixties the Cleveland Diocesan Seminary was presided over by a brilliant gifted man, he was Reverend Doctor James Strembler. In 1870, however, this same Seminary Rector offered his services to the diocese. They were promptly accepted and Father Stremler was entrusted with the care of the parish of Mattoon, which just then had been made vacant by the resignation of Father Mangan. About one year he managed the temporal and spiritual affairs of Mattoon, when on December 11, 1870, the Bishop appointed him pastor of the Vandalia parish, which place he held until July, 1872. No further particulars are available.

Reverend John H. Stuebe

Deceased was the eldest son of Christian Stuebe and his wife Elizabeth, nee Bergkoetter. He was born March 6, 1873. When eighteen years old he entered St. Francis College, of Quincy, for he had determined to dedicate his life to God and his fellow-men. Since early childhood the thought of becoming a priest had been uppermost in his mind. Finishing the prescribed classical course at St. Francis College, young Stuebe thereupon became an alumnus of St. Mary Seminary, Price Hill, Cincinnati. March 2, 1901, the young candidate for Holy Orders saw his fondest hopes realized, for on that day he was ordained a priest by Right Reverend Camillus Maes in the Cathedral of Covington, Kentucky.

Having filled various appointments as an assistant priest, such as St. Patrick, Decatur; St. John Hospital, Springfield, and St. Mary, of Quincy, Father Stuebe was appointed to the charge of St. Charles congregation at Altamont, January 9, 1903. During the nine years of splendid pastoral work at Altamont he proved himself a power for good and had caused a new church to be built at St. Elmo, a mission attached to the jurisdiction of the pastor of Altamont. In the midst of his active and fruitful life, however, the hard-working young pastor was suddenly stricken with appendicitis, and at once rushed to St. Anthony Hospital of Effingham, and there underwent a surgical operation from the effects and shock of which he soon expired, June 2, 1912. After solemn funeral services his remains were interred in St. Barbara Cemetery of Okawville, his native town.

Reverend John Sullivan

Father Sullivan was a native of County Limerick, Ireland, and a subject of Archbishop Kenrick of St. Louis. The erection of the present spacious St. Malachy Church of St. Louis, is the result of Father Sullivan's efforts while pastor of that congregation. Coming to the Alton diocese in 1865, he was oppointed to Marshall and some time later to the charge of Paris where he served in 1866 and 1867. Whilst at Marshall and Paris he looked likewise after the spiritual interests of the Catholics who lived in and around Charleston. In 1867-1868 Father Sullivan acted as rector of St. Francis Xavier Church, of Jerseyville. During his incumbency he started the building of the present church, a large and solid structure. Before he

saw it completed, however, he became involved in financial difficulties from which the young struggling parish knew not how to free itself. His successor, Father Harty, succeeded in clearing up the trouble. Father Sullivan was sent to Springfield as pastor of the Immaculate Conception Church to succeed Father Louis Hinssen. The newly appointed pastor enjoyed his stay at Springfield but a short while, for in the following year, 1869, he died. He was buried in the Springfield cemetery.

Reverend Miles J. Sweeney

Reverend Miles J. Sweeney, of Jacksonville, Illinois, died September 21, 1910, in the twenty-fifth year of his life, and the third of his priesthood. His mission was at Riverton, near Springfield, where his affability, kindness and zeal won all hearts and endeared him to all who knew him.

While at Riverton he superintended the erection of Sacred Heart Church, Dalton City, Illinois, which was to be the scene of his future labors, but God had ordained otherwise. His priestly life was to be grief, but in the language of the Holy Bible he accomplished much in a short time.

Before the completion of Sacred Heart church he fell a victim to his zeal. He returned home to loving ones where everything possible was done to restore him to health. He did recover slightly, but only for a short period. He visited Chicago, there fell ill again and died almost suddenly away from home and dear ones. Only one sister was with him to soothe his dying hour and convey the sad news to his grief-stricken family.

Reverend Francis Tecklenburg

Reverend Francis Tecklenburg was a native of Germany, born in May, 1851, at Auenshausen, Westphalia. His classical studies the young student pursued partly at Warburg and partly at Paderborn, graduating in 1873. Having determined upon this vocation, the talented young aspirant matriculated the following year at the University of Muenster and a year later at that of Wuerzburg. For the theological studies and the more immediate preparation for Holy Orders he became an alumnus of the American College of Louvain, at the conclusion of which he was ordained in the Cathedral of Malines, May 27, 1877. In September of that year the young priest landed at Alton and was assigned at once to the parish of Bethalto where soon he erected a parochial residence, thus becoming the first resident pastor of the place. Mitchell was then affiliated to Bethalto and depended on his services. After less than two years' faithful labor young Father Tecklenburg was summoned by death in May, 1880. He lies buried in St. Mary Cemetery, of Alton.

Reverend Aloysius Teppe

Reverend Aloysius Teppe was born in Volkmassen, diocese of Fulda, Germany, November 27, 1854, of good Catholic parents. He received his primary education in the Parochial School of his native city, continued his studies in the Preparatory Seminary at Maberzell, then six years in the Seminary at Fulda, and finally three years in the American College at Louvaine in Belgium.

He was ordained priest by the Papal Nuncio, Most Reverend Archbishop Vanutelli, at Brussels, March 31, 1877. He arrived in the United States October 28, 1877. He served as assistant to Reverend Father Kane, pastor of St. Joseph Church, Spring-

GROUP OF DIOCESAN CLERGY. (See Reverse for names)

Group of Priests of the Diocese, taken at Highland, Illinois, on December 6, 1913.

Top Row—Rev's. A. Jascke, Joseph Straub, Joseph Reis, C. Johannis, P. F. Carroll, R.D., Thos. McGrath, William Murphy and J. B. Wardein.

Middle Row—Rt. Rev. L. W. Lammert, Rev's. H. Becker, William Michael, Jos. Maurer, P. Kaenders, S. P. Hoffman and J. H. Gramke.

Bottom Row—Rev. A. J. Pennartz, Rt. Rev. E. L. Spalding, Rev. Jos. Meckel, Very Rev. T. Hickey, V.G., Very Rev. Ferd. Stick, Very Rev. F. H. Zabel, D.D., Rev's. Anslem Mueller, O.F.M., H. Eggenstein and Fortunatus Hauser, O.F.M.

field, Illinois, for about a month. Bishop Baltes then appointed him pastor of St. Maurice Church, Morrisonville, Illinois, with a mission called Brown Settlement, now Farmersville parish. His next place of labor was in Morrisonville, where he was pastor for seventeen fruitful years, and where he built the beautiful Gothic church which still stands as a monument to his faith and zeal.

The Bishop recognizing his ability and merit promoted him to the important pastorate of St. James Church, Decatur, Illinois, on January 1, 1896.

While in Morrisonville he proved himself to be an able financier and a wise counsellor, and this reputation preceded him to Decatur. He was not long in Decatur before he saw the necessity of a new church, but before starting work on it he laid aside quite a sum of money for that purpose.

Before the beautiful new church was completed he resigned as pastor because of poor health and accepted a Chaplaincy in St. Mary Hospital, Decatur, on September 1, 1911.

He celebrated the Golden Jubilee of his Priesthood in April, 1927, but he was too weak to participate in the celebration which the Bishop and clergy insisted on having.

God called Father Teppe home to receive his eternal crown on the first of July, 1927. On the Fourth of July Right Reverend James A. Griffin, D.D., sang a Pontifical Solemn High Requiem Mass at his funeral in presence of about fifty priests and a large concourse of the laity. His remains rest in the cemetery of St. John Sanitarium, Riverton, Illinois.

Reverend Denis Tierney

Father Tierney was the first pastor of the young congregation of Charleston, in 1865. Soon after his arrival the congregation purchased an edifice, used as a Christian church. Prior to that time Mass had been said in a private house. Father Tierney remained in Charleston until 1868 when the church was consumed by fire. We next find him, in 1869-1870, pastor of the parish of Virden, after which further information fails.

Reverend Augustine Tolton

The Diocese of Springfield in Illinois has the enviable distinction of having had within the ranks of its clergy the first colored priest in the United States. The name of that highly privileged colored youth upon whose head the divine gift of the priesthood descended was Augustine Tolton. That blessed, privileged colored boy who was born in Slavery and who emerged from his lowly conditions, owed much, very much to Reverend Peter McGirr, the pastor of St. Peter Church, Quincy, Illinois, and to Reverend P. Michael Richard, O.F.M., of Quincy College.

Young Tolton attended St. Peter Parochial school, Quincy, from which he graduated with distinction. Father McGirr's discerning eye saw a priestly vocation gleaming through the life of young Tolton, so he had him sent to Quincy College. His record there was a proud one and he was graduated with honors. Father McGirr and the Franciscan Father continued their interests in the bright colored boy and through the influence of the Franciscan Superior General in Rome, he was sent to Rome and received as a student at the Propaganda College. There at the Center of Catholic Culture and Catholic inspiration, the fine latent qualities of the poor Negro boy expanded and bloomed forth in all their beauty.

All this proves that when given proper attention and placed in wholesome surroundings the colored people have in them the pluck and the material which enable them to rise to heights of moral and intellectual

grandeur where they may challenge their white brethren.

Having completed his theological course in the Propaganda, and done so with honor, he was ordained priest by his Eminence Cardinal Parochi on April 24, 1886. Young Augustine Tolton, ordained in Rome by a Cardinal of Holy Church, the first colored young man of the United States out of over ten million Negroes a priest!

Father Tolton immediately returned to Quincy and celebrated his first Holy Mass in St. Boniface Church, on July 18, 1886.

In those days a small church stood at Seventh and Jersey, but today it is owned by John Musolino, the Wholesale Fruit Dealer, and used by him for a ware-house. It was, formerly a Protestant church and was bought in 1866 by Father Schaefermeyer for $7,000.00. Father Tolton used that church for his services and splendid success crowned his efforts among the colored people and among the white people, too. But it seems that jealousy got in its hideous work and Father Tolton had his own troubles.

But his services were in demand everywhere, even the Great Cardinal Gibbons called him to Baltimore to labor among the large Catholic colored population there.

A Chicago lady named Mrs. Anne O'Neil, about this time gave ten thousand dollars to found St. Monica Church for the colored Catholics, but she insisted that Father Tolton should take charge. The Archbishop of Chicago requisitioned his services and Father Tolton with his Bishop's approval left Quincy and went to Chicago on November 28, 1889. That was a sad day to the colored Catholics of Quincy, but a blessed day to those in Chicago. His success in Chicago was immediate, but his health failed, he also suffered a sun-stroke and he died a holy death on July 9, 1897.

We are told it was his dying request that his remains be brought back to Quincy and buried in St. Peter Cemetery. His request was carried out to the letter and his body rests in St. Peter Cemetery. Reverend J. J. Driscoll some time ago erected two plates, one over the grave of Father Tolton and the other over the grave of Father Kerr—the only priests buried in St. Peter Cemetery —one a white man and one a colored —but both preistly men of whom their people feel proud.

Reverend Francis Trojan

Reverend Francis Trojan was born and ordained a priest in Europe. He was a Bohemian by birth and hence his first appointment was that of assistant to the pastor of St. John Nepomuk Church, St. Louis, a Bohemian parish. From St. Louis he came to the Alton Diocese and was assigned to Paderborn in 1864, Freeburg 1865-1868, Millstadt 1868-1871, and to Collinsville 1871-1879, after which he was transferred to Lebanon.

At Lebanon Father Trojan's life came to an end in 1881. He was buried in the parish cemetery of Lebanon.

Reverend Julian Turmel

Father Turmel assumed charge of the rectorship of the Shelbyville congregation in 1865, becoming thereby its first resident pastor. From 1870 to 1873 he was rector of the Pana parish, by which he likewise became the first resident priest of that place. Whilst stationed at Pana, he undertook the extension of the church building, constructed a room in conjunction with the church where he lived and for a short while opened a school. During the Pana pastorate he turned his attention to promising Nokomis, where in 1871, the people had resolved on building a church

and had the work actually done that same year. St. Louis, King of France, became the patron of the mission, no doubt from the fact that Father Julian Turmel, the pastor of the church was a native of Brittany, France. As the people were mostly from Ireland, "a tempest in a teakettle" arose on that score. The Bishop was repeatedly petitioned that he take St. Louis (statue) off the Nokomis pedestal and have him superceded by St. Patrick. Their singular request, however, was promptly denied. In 1874 Father Turmel was transferred to the parish of Winchester, where in a quiet, unostentatious manner he continued his good offices for thirteen years, until 1887, at the expiration of which time he petitioned for permission to retire from pastoral duty.

When Father Turmel was privileged to look back upon a long, well-spent life as priest in God's vineyard he retired from active work to spend some time in the seclusion of St. John Hospital, Springfield, after which he wended his steps westward to seek the invigorating climate among the Colorado Rockies. There his eventful career came to an end on January 12, 1910.

Reverend Albert A. Ulrich

Within the space of a few years prosaic Calhoun county sustained in rather rapid succession the loss of some of her eminent priests. To those who were claimed by inexorable death must be added the name of one who at all times had proven himself a valiant champion of the Cross, who was an able and ardent exponent of the Faith, a zealous priest and ripe scholar; it is the name of Reverend Albert A. Ulrich, the quondam pastor of St. Anselm Church. In this country parish, Father Ulrich felt rather handicapped from being unable to properly utilize his accumulated store of knowledge or to accomplish results for which he was eminently qualified. Proof of his abilities and brilliant attainments is found in the fact that prior to his advent into the diocese, he had been for years professor of sciences at the Jesuit College of Woodstock, where he occupied the chair of chemistry. In the pulpit he was most eloquent, hence his superiors had sent him frequently as missionary into various eastern cities to conduct missions and give retreats to large communities of men and women. In this connection it is pertinent to state that the deceased priest had for many years been a member of the Society of Jesus, which, however, he had left shortly before joining the clergy force of Alton. He was of a very sunny disposition, full of amiability and good cheer, a splendid conversationalist and a man of mature judgment. Having acted for awhile as assistant to the pastor of Marshall, the Bishop soon appointed him pastor to Kampsville, made vacant by the transfer of Reverend J. A. Duval to Staunton

Reverend Albert A. Ulrich was a native of Breslau, Germany, born March 1, 1858. His classical studies finished, he came to America to enter the Novitiate of the Jesuit Order at Woodstock, Maryland, where in due course of time he was ordained a priest June 26, 1885. He proved himself a valuable member of the community, success attending his strenuous efforts in the various fields of labor and usefulness to which the voice of his superiors called him. In 1902, Father Ulrich severed connection with the Order, came west and was admitted into the Alton Diocese, where he labored most zealously for souls for more than six years, especially as pastor of Kampsville and the out-mission, Belleview. The latter place he attended faithfully once a month, making a drive of 16 miles Sunday mornings after having said early Mass at Kampsville. Finally

succumbing to a very painful, lingering disease, he died at St. Anthony Hospital, St. Louis, Wednesday, March 24, 1909. The funeral took place at Kampsville the following Monday, March 29.

Reverend Anthony Vogt

St. Patrick Church, of Decatur, owes to a great extent its present flourishing condition to the disinterested and unselfish labors of Reverend Anthony Vogt, who ruled over that parish from 1857 to 1870. Not minimizing nor detracting from the merits and achievements of his successors such as Fathers Hickey, Mackin, and especially the wonderful progress made under Reverend Jeremiah Murphy, yet it remains true that all this advancement was built more or less upon that solid foundation which was placed there during eleven years' faithful service by Father Vogt. The small church which had been built in the early days of the existence of the congregation by Father Cusack, was soon replaced by a substantial brick church with residence adjoining. From St. Patrick, as center, radiated Father Vogt's activities in many directions. All surrounding towns and hamlets experienced his priestly ministrations. He attended the missions of Shelbyville, Macon, Marrowbone, Moweaqua and Bement, Ivesdale, Monticello, Cerro-Gordo, Illiopolis, Buffalo, Blue Mound and Stonington. In 1870 he was appointed pastor of Macon, where in 1867 he had erected a church in honor of St. Stanislaus. This church was blown down by a cyclone. Father Vogt went again to work, this time putting up a brick church. It was no sooner built than it too was destroyed by a cyclone. Without losing courage, however, he set to work a third time to build a church in his Macon parish. This church stands to the present day, although somewhat enlarged, to accommodate the growing membership of the parish. From Macon he moved to Litchfield, in 1873, where his stay lasted but one year. Ruma was his next parish. Here deceased was pastor for almost 20 years until his transfer to the Glen Addie Orphanage near Belleville, some few months previous to his death, which occurred May 25, 1903.

Reverend Arnold Vollebrecht

Reverend Arnold Vollebrecht was born in Holland, March 9, 1853. He studied in the schools of his native land, was ordained priest in Holland, May 30, 1880.

For ten years he labored zealously among the people of his native country for God's honor and the salvation of immortal souls.

On the advice of his Superiors he came to America to labor as a missionary among the Indians of Wisconsin.

After some years of strenuous labors in Wisconsin, he was made pastor of Holy Family parish, East St. Louis, Illinois. Having labored there succesfully and well for several years he was appointed pastor of St. Bridget Church, Liberty, Illinois, where he served his people most zealously for twenty-two years. He did wonders for the Catholic people of Liberty and its mission, Camp Point. From a scattered flock he formed a well organized parish well able to meet all its obligations. For several months he suffered from cancer of the throat and he died in St. Mary Hospital, Quincy, Illinois, on August 6, 1921.

His funeral was held in St. John Church, Quincy, on Tuesday morning, August 9th. The Office of the Dead was chanted by his brother

Group of Priests present at the double Golden Jubilee of the Very Reverend F. H. Zabel and Reverend H. J. Hoven, October 17, 1911, at the Church of the Immaculate Conception, Springfield, Illinois

priests, and a Solemn High Requiem Mass was offered for his soul's eternal rest.

His parishioners from Liberty and Camp Point turned out one hundred per cent for his funeral. Interment was made in Calvary Cemetery, Quincy, Illinois.

Reverend Sylvester Wegener

The years of earnest Church work of Reverend Sylvester Wegener were productive of good results. He labored in Collinsville, 1867 to 1877; Paris, 1871 to 1873; St. Marie, 1873 to 1874; Beardstown, 1876 to 1877. After his ordination in 1866, being stationed in East St. Louis, he attended Collinsville as out-mission for awhile. It was during this period that he purchased there a residence adjoining the church with a large plot of ground for the sum of $3,000. Whilst at Paris he built a church at Charleston, in 1872.

Father Wegener was born at Paderborn, April 29, 1833; came to America in 1856, and was ordained to the priesthood November 22, 1864. He died in Chicago.

Reverend William J. Weigand

Reverend William J. Weigand, son of John Weigand and Elizabeth Leiser Weigand, was born April 12, 1852, in Zanesville, Ohio. He studied at Ruma College and in St. Francis Seminary, Milwaukee, Wisconsin. He was ordained priest on November 10, 1878, in the Cathedral at Alton, Illinois, by the Right Reverend Peter Joseph Baltes, D.D.

His first assignment was to Beardstown, then to Pana; next to New Berlin, where he labored most successfully until poor health obliged him to relinquish his pastoral charge. He retired to the St. Francis Hospital at Litchfield, Illinois, where he acted as chaplain for some years. Finally his health became so poor that he went to St. John Hospital, where he died June 30, 1925, after having been consoled and fortified by the Sacraments of Holy Church.

His remains lay in state in the Cathedral Thursday evening, and all that night. The Knights of Columbus members acted as a guard of honor. Funeral services were held at 10:30 Friday morning, July 3rd. Right Reverend James A. Griffin, D.D., was absent from the city attending the Consecration of Right Reverend John Noll, D.D., of Fort Wayne, but he managed to return in time to Pontificate at the funeral services and preach a sermon that was indeed a tribute to the memory of the saintly old priest whose remains lay before him.

The Cathedral was filled with the members of the laity and the sanctuary with the clergy. The remains were shipped to Mt. Sterling for burial on Saturday morning, July 4, 1925.

Reverend Michael Weis

Father Weis, the seventh pastor of St. Boniface Church, was born in Bavaria, in the town of Nuerbach, June 8, 1838, the oldest of nine children, seven boys and two girls. At the age of thirteen the family came to America, landing in New York. For the first five years, Michael was employed as a farm hand near New York, when the family moved to Teutopolis, where he continued to follow the same occupation at the same time devoting all his spare moments to useful study. After a short time he was engaged as teacher in the public school of Teutopolis, and after one year he took a similar position in St. Mary Catholic school of Edwardsville, remaining two years. Believing himself called to the Sacred Min-

istry, he entered St. Joseph College of Teutopolis. Here he pursued his studies for three years, and later entered the Grand Seminary of Montreal. He was ordained to the priesthood at Alton, April 4, 1868, and at once assigned to the parish of Vandalia, where he labored one year and seven months. He was next transferred to Marine, and a short time later to Effingham, where he remained five years, and constructed the present handsome parish church, St. Anthony. In 1877 ill health compelled him to seek relief in California, but he returned after some time to become chancellor of the diocese, which position held until January 1, 1880, when at his own request, he was sent to Grant Fork, and afterwards to Litchfield and Springfield, whence on November 10, 1887, he came to Quincy, as pastor of St. Boniface and Dean of the district, which double position he very creditably filled until his death, which occurred November 9, 1909.

Reverend Edward Welsh

Reverend Edward Welsh was born at Litchfield, Illinois, October 1, 1863, and was the son of Lawrence Welch and his wife, Catherine, nee McNamara. After his preparatory studies he entered St. Francis Seminary, Wilwaukee, but before his course was half completed, Bishop Baltes, recognizing the good qualities of the unusually bright student, sent him to the American College of Rome. There, in the Eternal City, he was elevated to the priesthood on June 26, 1888. Returning to the United States, young Father Welsh was assigned as assistant at the Cathedral of Alton, where he worked with great zeal. There he died on July 11, 1891. His remains were forwarded to Litchfield, where they were interred in the parish cemetery on July 15, 1891.

Reverend Richard Welsh

A native of Ireland, Father Welsh was ordained at All Hallows on June 24, 1864. In 1870 he became the pastor of St. Patrick's, Decatur, where he rendered good service during the four years of incumbency. He died there in 1874.

Reverend Blasius Winterhalter

Reverend Blasius Winterhalter, a native of Baden, was born at St. Peter in the Archdiocese of Freiburg, on the 29th day of January, 1833. Having made a thorough course of classical studies in his native land, he emigrated at the age of 20 years to America, landing on June 15th, 1853. Eleven years later, April 17, 1864, he was elevated to the priesthood in the Cathedral church of Cincinnati, Ohio, and was assigned at once as assistant priest to SS. Peter and Paul church of Springfield, where he remained one year. His fidelity and prompt response to duty together with an earnest effort to comply with the manifold demands of his sacred calling, soon gained him the affection and confidence of the people.

Father Winterhalter was transferred to Piopolis,—"Belle Prairie" as it was called in those days—and thence to Columbia. In these two places he stayed about six years after which he was appointed to St. Mary parish of Brussels, Calhoun county.

In the latter part of the sixties, Father Winterhalter made a trip to the old country. Whilst there he was successful in inducing a number of Sisters of the Precious Blood to accompany him to his American home in Belle Prairie in the Alton diocese

and be active as teachers in the parochial schools.

Father Winterhalter's appointment as pastor of St. Mary of Brussels in Calhoun county took place January 19, 1871. Here he rounded out a most active life of rarest merit.

When he felt his strength waning and infirmities increasing, he petitioned the Bishop for permission to resign and retire from active service. His petition was granted and good Father Winterhalter bade farewell to his parishioners on February 18, 1907. He retired to St. Louis, where on December 21, 1907, he died a peaceful death, caused by his chronic malady, bronchitis. Solemn obsequies were held in the Church of St. Mary of Perpetual Help. Right Reverend Bishop James Ryan presiding.

Father Winterhalter attained the biblical age. His remains were deposited in Calvary cemetery of St. Louis.

Reverend K. J. Withoff

Reverend K. J. Withoff was born at Geffingheim, Baden, Germany, October 16, 1846. He was ordained priest in the Cathedral of Freiburg for the Diocese of Alton, July 25, 1874. His first appointment was that of Assistant at St. Boniface Church, Quincy, Illinois.

We next find him at Pfeifer, Kansas, from which place he went East. For eleven years he acted as Chaplain of St. Francis Old People's Home at Gardenville, New York. From there he went to Lackawanna, New York, where he acted as pastor.

He died on February 25, 1925, at St. Mary Hospital, Lackawanna, New York.

Reverend Franz Without

Father Without was born at Miste, a small town near Paderborn in Westphalia, on July 24, 1831, and was therefore aged 79 years, 6 months and 12 days at the time of his death. He was educated and prepared for his holy calling in his native country, landing here in October, 1863. During the following winter he completed his studies and on April 17, 1864, was ordained to the priesthood at St. Mary church, Springfield, Illinois, by Right Reverend Henry Damian Juncker, D.D., first Bishop of Alton. His first appointment was that of assistant to Very Reverend Herman Schaefermeyer, pastor of St. Boniface church, Quincy, Illinois.

For almost half a century Father Without served his Master and the Church, and thirty-eight years of blessed ministrations were spent by him as spiritual guide of the St. Joseph congregation of Meppen, in Calhoun county. Through all these years he proved himself faithful and zealous in the discharge of the duties of his sacred calling. His long and useful life was a beautiful exemplification of priestly virtues, of holy zest and zeal for God and the souls of men. Every one liked him. By his humble, unobtrusive manner he gained the esteem and respect of all who came in contact with him. Father Without was a man of uncompromising principle; he forgave all wrongs but demanded and insisted upon his rights from priest or layman. Through his unrelaxed efforts, aided by many personal sacrifices, the members of St. Joseph parish pride themselves upon having one of the best appointed country parishes of the diocese, a substantial rock church (1864), a commodious rectory (1866), and a flourishing parochial school (1874), which was taught in former years, 1865-74, by himself, then by lay-teachers, but more recently is in charge of the Sisters of the Precious Blood. Having been for so many years practically isolated in peninsular Calhoun, and rarely coming in close contact with

the outer world and its pulsating energies, the good priest had his peculiarities but he was eminently sound.

Reverend John Francis Eberhard Without, who at the time of his death was the Nestor of the Diocesan clergy (1864-1910), passed away at the St. Mary hospital, Quincy, Illinois, on August 6, 1910, being then in his eightieth year of life. He had lived with the good Sisters in quiet, peaceful retiremet for upwards of eight years, relinquishing parochial work only when obliged to do so by physical infirmities superinduced by old age. Months prior to his death he signally failed from day to day, his condition became such that no hope for ultimate recovery was any longer entertained. A paralytic stroke hastened the end.

Reverend Charles Wozniak

Reverend Charles Wozniak was born of good Catholic parents, January 19, 1892 at Schoppinitz in Upper Silesia, Poland. He made his primary grades and his classical studies in his native land. He came to America in 1911 and entered the Seminary of Saints Cyril and Methodius at Orchard Lake, Michigan. Having completed his philosophical and theological studies there he was ordained priest by Bishop Keely in the Cathedral of SS. Peter and Paul, Detroit, Michigan, on June 2, 1917.

He celebrated his first holy mass in St. Mary Church, Madison, Illinois. His first assignment was that of Assistant to Reverend F. J. Ostendorf, pastor of St. James Church, Decatur, Illinois.

In December, 1918, when the whole world was ablaze with war and when Polish hearts beat high for Polish independence, the fiery soul of young Father Wozniak carried his body over all obstacles, so he went to his Bishop, Right Reverend James Ryan, D.D., and received his permission to be enrolled as a Military Chaplain in the Polish army.

He went to Poland, was sent to the front, saw much fighting, won the hearts of the soldiers and the high regard of General Haller—so great was the General's love for Chaplain Wozniak that he attended the funeral of Father Wozniak's mother, who died during the war.

So brave and so gallant was the conduct of Father Wozniak that he was promoted to the rank of a Commissioned Officer in which capacity he led many a brilliant charge against the enemy.

After the war he became a Professor in a college at Kattokitz in Pol. and. He died December 6, 1923.

Very Reverend Francis Hubert Zabel, D.D.

Very Reverend Francis Zabel, D.D., D.C.L., R.D., was born February 19, 1839, at Erbeviller, near Nancy, Lorraine. He made his grade studies in the home municipal school up to his eleventh year, when his parents sent him to a private Latin school with a view to the holy priesthood. One year later he was sent to the Pont-a-Mousson Minor Seminary where he studied literature and the sciences for seven years.

He made his philosophical studies at the Major Seminary in Nancy. At that time Bishop Juncker, the new Bishop of Alton, visited the Nancy Seminary and appealed for volunteers to serve in the Alton diocese. Ten warm hearted, zealous young students accepted the Bishop's invitation, among the ten and the youngest was young Zabel.

He was sent to all Hallows' College, Dublin, Ireland, so that he might become proficient in the English language. He studied there for two

years, after which he went to Rome for two years more. While in Rome he studied theology at the Gregorian University, Cannon Law in the Roman University, in both of which he graduated with honors in 1862.

He was ordained priest by his Eminence, the Cardinal Vicar Patrizi. Before leaving Rome for America he witnessed the magnificent ceremony of the canonization of the Japanese martyrs by Pope Pius IX, surrounded by more than three hundred bishops from all parts of the Catholic world.

Father Zabel reached Alton on November 21, 1862, and remained there, making himself useful until May 13, 1862, when the Bishop sent him to Springfield as Chaplain at the Ursuline Convent, and Assistant at the Immaculate Conception parish, Springfield. Later he was made Administrator of the Immaculate Conception parish until the end of July, 1864, when he was assigned to St. Patrick church, East St. Louis, Illinois. There he passed through two sieges of the dread cholera, once in 1866 and again in 1867.

Under his auspices the Convent building was erected in 1865, '66, '67, and St. Patrick church was considerably enlarged in 1872. Towards the end of 1873 he was sent to St. Patrick church, Cairo, Illinois, where he labored until the end of 1879. During the awful visitation of 1878, he lived with, labored for, and encouraged his afflicted people who were decimated by the ravaging yellow fever.

In the Fall of 1879, all danger of yellow fever gone, he left for Bunker Hill, Illinois. In the year 1884, Bishop Baltes sent him to represent him at the Third Plenary Council of Baltimore, as the Bishop was sick at home. Father Zabel took an active part in 1889 in the First Synod held in the Alton Diocese, taking the part of a Promoter. At the conclusion of the Synod he was appointed Dean of Alton, a Diocesan Consultor, an Examiner of the clergy and Censor of books.

On September 29, 1912, he celebrated the Golden Jubilee of his priesthood. He died April 24, 1920.

At the time of his death he was Chaplain at the Ursuline Convent, Alton, Illinois.

Father Zabel was a good priest, a very able priest—an ornament to the diocese—an honor to the Church and the pride of his people.

Reverend Joseph F. Zoegel

After the transfer of Reverend Joseph Kuenster from Teutopolis to Quincy, in 1850, Bishop Van de Velde, of Chicago, sent Reverend Joseph Zoegel to be his successor. This priest had lately arrived in the diocese from Strassburg, Alsace. His appointment to that parish was by no means an enviable one, as strife, opposition and dissension had been of frequent occurrence and often embittered the lives of the various pastors. With the advent of Father Zoegel, things seemed to take a different turn. In his dealings with obstreperous characters he remained firm and assertive and succeeded in bringing many around to espouse his viewpoint of affairs ecclesiastical. Strongly he advocated the building of a large new church to which the people consented. In the selection of the site, however, serious contentions arose which finally were adjusted by Bishop Van de Velde. The corner stone to this (the present) church, was placed July 18, 1851, by the Chicago Bishop. Of this ceremony, Bishop Van de Velde's diary contains the following account:

"The sixth Sunday after Pentecost was a happy day for the Catholics of Teutopolis. Early in the morning the people began to arrive from the country. Bishop said Mass at 7 o'clock and the procession was formed about 9:00; it was headed by the chil-

dren of the parish, these were followed by the members of St. Peter's Society wearing their badges, and the latter by nearly the whole congregation, the men preceding and the women following the Bishop and his attendants. The procession moved amid the discharges of musketry from the old church. The Bishop walked under a canopy, vested in alb and cope, with mitre, and crozier and was attended by the Reverend Mr. Fisher, pastor of St. Mary, in cope; Reverend J. Zoegel in chasuble, and Reverend Father Busschots in stole and surplice. The ceremonies of laying the corner stone were performed with the usual solemnities, during which the Bishop addressed the people in English, after which Reverend Busschots delivered an appropriate discourse in German on the text: "Thou Art Peter." High Mass was sung by Reverend Father Zoegel, at which the Bishop assisted attended by the other two clergymen. All was joy and happiness. At night the good people of Teutopolis got up a torchlight procession and came to the priest's residence to thank the Bishop and his attendants. Thus terminated the joyful day which will long be remembered by the members of the congregation of Teutopolis."

From Teutopolis Father Joseph F. Zoegel returned to Chicago in 1854. In later years he joined the diocese of Buffalo and became stationed in 1860 as pastor of Langford, New York.

Reverend Anthony Zurbonsen

Reverend Anthony Zurbonsen was born in Warendorf, near Muenster in Westphalia, Germany, August 15, 1860, and was therefore sixty-six years old at the time of his death, January 21, 1927. When in 1874 the Prussian Government inaugurated the so-called "Kulturkampf" against the Catholic Church in Prussia, and all religious Orders were exiled from the Fatherland, the sons of St. Francis, whose Motherhouse at that time was at Warendorf, where they had been established for 250 years from the time of the Reformation, decided to emigrate to North America, where, in 1859, they had already founded missions at Teutopolis and Quincy, Illinois, and St. Louis, Missouri. Several young men, among them the subject of this sketch, young Anthony Zurbonsen, fifteen years old, accompanied them to their new field of labor in the Vineyard of the Lord. In 1875 they arrived in Teutopolis, Illinois, where Zurbonsen took up his classical studies at St. Joseph College, conducted by the Franciscan Fathers of the St. Louis Province. Having finished his classical studies there, he affiliated with the Diocese of Alton and was sent by the Bishop, Right Reverend Peter Joseph Baltes, to continue his studies in the Grand Seminary, Montreal, Canada, and he finally completed his theological studies in St. Francis Seminary, Milwaukee, Wisconsin. Having graduated with high honors, he was ordained Priest June 29, 1885, by the Most Reverend Archbishop Sebastian Messmer, in the Chapel of St. Francis Seminary. His first Mass was celebrated in SS. Peter and Paul Church, Naperville, Illinois, where his fatherly friend and countryman, Reverend August Wenker was pastor. He was assisted by Father Wenker with Father B. Hasse of Petersburg, Illinois, as Deacon, and Father C. Krekenberg of Springfield as Subdeacon, and Father H. Bangen of Aurora as Master of Ceremonies, all from Warendorf, his own birthplace.

His first appointment was at Grant Fork, now Saline, near Highland, Illinois, where he worked zealously from 1885 to 1888. From there he was sent to Staunton, Illinois, where he served for ten years to 1898, and later

at Ashland and Raymond to 1906. From 1906 to 1920 he worked most zealously and successfully as pastor of St. Mary's congregation, Quincy, Illinois, when finally on account of failing health he was forced to resign his pastorate to the keen regret of his parishioners and his fellow priests to whom he had endeared himself by his kind and genial character, and accepted the Chaplaincy at St. John Sanitarium, Springfield, Illinois. Though a sick man himself, he nevertheless, worked among the consumptives and epileptics at that Institution which is under the direction of the Sisters of St. Francis of Springfield, Illinois, until finally his enfeebled health broke down completely and he died January 21, 1927. His death at St. John Sanitarium was a fitting crown for his kind, priestly and beautiful life. His funeral services in the beautiful Chapel were attended by more than forty priests and a large number of people from Springfield, Quincy, Raymond, Ashland and other parishes of the Diocese where he served so faithfully. His Bishop, Right Reverend James A. Griffin, of Springfield, preached the funeral sermon in which he paid a high tribute to the noble character of the deceased. "Wherever Father Zurbonsen lived and labored," said the Bishop, "he endeared himself to all, young and old, rich and poor, Catholic and non-Catholic; his life was a poem filled with high and holy ideals." His mortal remains were laid to rest at the foot of the cross in the beautiful cemetery of the Sanitarium.

Father Zurbonsen was a writer of some renown, a student of art and a lover of books. He was an occasional contributor to the Illinois State Historical Society and also to the Illinois Catholic Historical Review as well as the Western Catholic of Quincy, Illinois.

For the Illinois Catholic Historical Review he had contributed a series of articles concerning the establishment of the Hospital Sisters of St. Francis at Springfield, Illinois, and its branch houses in Illinois, Wisconsin and lately even in China; and it was only by his death that he was prevented from continuing that series of highly interesting articles. He was an interesting writer; his "Rambles Through Europe, the Holy Land and Egypt;" his trips to "Yellowstone Park, Oregon and California," "From Illinois to Rome," and others were published in book form and widely read; also his articles written for the Western Catholic of Quincy, Illinois. He also published a prayerbook, "Ave Maria" which found a wide circulation; also a book "In Memoriam" of all the priests who had worked in the Diocese of Alton and had been called by death from the scenes of their labors, and another "Bead Roll" of the deceased Franciscan Sisters.

Proofs of his fine artistic taste may be seen at St. Mary Church, Quincy, Illinois, in the beautiful paintings and statuary imported by him from Tyrol, especially in the beautiful "Pieta" and the wonderful scene of the "Last Supper" carved in wood, as antependium of the High Altar in that Church.

Father Zurbonsen left three brothers, a sister and many other relatives in Germany. Frederick Zurbonsen, formerly Professor at the University of Muenster, now retired; Bernard, formerly Captain of the North German Lloyd of Bremen, likewise now retired; Joseph, at home in Warendorf, Sister Regulata, Superior of the Motherhouse of the Hospital Sisters of St. Francis at Muenster, and many nieces and nephews. One of his nieces, Miss Paula Zurbonsen, entered the Sisterhood of the Hospital Sisters of St. Francis, Springfield, Illinois, last year and is now Sister Regula.

May Almighty God be a merciful Judge to him and grant him eternal rest. This is the pious wish of his lifelong friend and countryman, Reverend C. Krekenberg.

2. IN THE CHURCH MILITANT

Reverend James Ahern

Father Ahern was born at Cragg, Birdhill County, Tipperary, Ireland, on March 7, 1882. He received his classical studies in St. Munchin's College, Limerick, Ireland, and theological studies in St. Patrick's Seminary, Thurles, Ireland. Was ordained priest May 25, 1907, in St. Peter's Seminary Chapel, Wexford, by the Right Reverend James Browne, D.D., Bishop of Ferns, Ireland. His first appointment, October 16, 1907, was that of assistant at the Immaculate Conception Church, Mattoon, Illinois. His subsequent appointments were: October 1, 1912, St. Michael's Church, Hume, Illinois, pastor, and October 15, 1925, St. Alexius Church, Beardstown, Illinois, where he still resides.

Reverend Christopher Stephen Bell

Father Bell, born of Irish parents in Jersey County, Illinois, February 1, 1866, received his education in St. Meinrad College and Kenrick Seminary, Webster Grove, Missouri. Was ordained by the Most Reverend John J. Glennon, D.D., June 15, 1898, in Kenrick Seminary. His first appointment occurred July 1, 1898, when he was sent as pastor of St. Patrick Church, Grafton, Illinois. His subsequent appointments were: September 1, 1903, St. Catherine Church, Virden, Illinois; May 15, 1906, St. Mark Church, Winchester, Illinois; November 1, 1921, St. Maurice Church, Morrisonville, Illinois, and June 26, 1926, St. Bartholomew Church, Murrayville, Illinois.

Reverend Agnelle John Bleser

Father Bleser, born April, 1884, on Dutch River, S. S. "Vanderland" Treis on Mosel, Germany, was educated in St. Francis Solanus College, Quincy, Illinois, Franciscan Convent Seminaries of Indianapolis, Cleveland and St. Louis, and the Vicariate Seminary, Tungyuanfang, China. Ordained priest by the Most Reverend John J. Glennon, D.D., in St. Anthony Church, St. Louis, Missouri, June 30, 1905. His first appointment, after his ordination, July, 1905, was that of assistant of St. Anthony Church, St. Louis, Missouri. His subsequent activities may be thus enumerated: August, 1906, St. Mary Church, Memphis, Tennessee, assistant; December, 1907, Immaculate Conception Cathedral, Sianfu, China, assistant, acting at the same time as secretary to the Bishop; August, 1909, Holy Trinity Church, Mission District, Meishien, China, pastor; October, 1911, Holy Guardian Angels Church, Crefeld, Germany, assistant for five months; March, 1916, St. Michael Indian Mission, Keshena, Wisconsin, assistant for four months; October, 1917, St. Benedict Church, Jordan, Minnesota, pastor for four months; January, 1918, St. Anthony Church, Mancelona, Michigan, pastor for two months; March, 1918, Cook County Infirmary, Oak Forest, Illinois, chaplain for three months; April, 1920, St. Peter Church, Chicago, Illinois, and April, 1924, St. Anselm Church, Kampsville, Illinois, pastor. Father Bleser was missionary in China, on and off, between 1907-1920. In 1914-15-17, he acted as military chaplain with the German and Turkish Army during the World war and Jap Army in Siberia. Father Bleser specialized in Chinese language and acted as teacher of English, German and French in the Japanese College at Sianfu, China, during 1917 to 1919.

IN THE CHURCH TRIUMPHANT

Rev. C. Sommer, Rev. Francis Recouvreur, Bishop James Ryan, Rev. P. Peters, Rev. P. O'Halloran and Rev. A. Zurbonsen, all dead. This picture was taken at Staunton, Ill., September 29, 1895

Rev. Bernice Aschenbach, O.F.M., *Ass't, St. Francis, Quincy.* Rev. E. A. Burtle, Ad. *St. Barbara, Springfield.* Rev. J. J. Brune, Ad., *St. Mary's, Alton.* Very Rev. H. B. Dengenhardt, R.D., *St. Boniface, Quincy.* Rev. Joseph E. Drackert, *Ass't, St. Patrick, Pana.* Rev. J. J. Driscoll, *Pastor, St. Peter, Quincy.* Rev. J. A. Duval, *Chaplain, Catholic Children's Home, Alton.* Rev. Joseph Enright, *Ass't, Blessed Sacrament, Springfield.* Rev. Isidore Fosselman, O.F.M., *Teutopolis.*

Reverend John P. Brennan

Father Brennan, born at Phoenixville, Pennsylvania, June 24, 1863, received his intellectual training in St. Charles College and St. Bonaventure Seminary. Was ordained in Allegheny, New York, June 20, 1889, by the Right Reverend Stephen Vincent Ryan, D.D., in St. Bonaventure Seminary. Since his ordination, he has served in the following places: July 4, 1889, St. Peter Church, Quincy, Illinois, assistant, and on February 18, 1892, was commissioned to establish a new parish and erect the St. Rose of Lima Church in Quincy, Illinois.

Reverend John Sylvester Brockmeier

Father Brockmeier, born December 29, 1894, at Covington, Kentucky, was educated in Quincy College, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. Was ordained June 6, 1925, in the Immaculate Conception Cathedral, Springfield, Illinois, by Right Reverend James A. Griffin, D.D. Since his ordination he has filled the position of assistant of St. Mary Church, Venice, Illinois. Father Brockmeier holds the degree, A.B. He is at present also editor of The Venice Herald, a weekly Catholic Newspaper which he organized.

Reverend John Joseph Brune

On February 14, 1885, Father Brune was born at Westphalia, Missouri, of American parents. Was educated at St. Francis Solanus College, Quincy, Illinois ,and Mt. St. Mary of the West Seminary, Cincinnati, Ohio. Was ordained June 16, 1909, in the Cathedral of Cincinnati, Ohio, by the Most Reverend Henry Moeller, D.D. Since his ordination, he has been assigned to the following churches: June 20, 1909, St. Mary Church, Alton, Illinois, assistant; June 16, 1919, St. Mary Church, Brussels, Illinois, pastor, and on June 16, 1924, was appointed administrator of St. Mary Church, Alton, Illinois.

Reverend Ernest A. Burtle

Father Burtle was born of American parents, October 17, 1895, at Glenarm, Illinois. Was educated at Georgetown University and Kenrick Seminary, Webster Grove, Missouri. Was ordained June 10, 1923, in the Chapel Seminary, Webster Grove, Missouri, by Most Reverend John J. Glennon, D.D. Was appointed assistant at Mattoon, Illinois, July 1, 1923; Professor and Director of Discipline at Routt College, Jacksonville, Illinois, October 1, 1925, and administrator of St. Barbara Church, Springfield, Illinois, June, 1927. Father Burtle holds the degree, A.B. and is also chaplain in the Reserve Corps.

Reverend Edmond D. Butler

Father Butler, born at Thurles County, Tipperary, Ireland, April 4, 1891, received his classical education in Rockwell College, All Hallows and St. John Seminary, Waterford, Ireland. Was ordained by Right Reverend Bernard Hackett, D.D., in the Cathedral at Waterford City, Ireland, June 11, 1916. Since his coming to the Diocese, he has been appointed to these various places: St. Mary Church, Marshall, Illinois, assistant; St. Ann Church, Edgewood, Illinois, pastor pro tempore St. Mary Church, Mt. Sterling, Illinois, assistant; St. Sebastian Church, Waverly, Illinois, pastor, with Hagaman as mission, and Sacred Heart Church, Franklin, Illinois, with Waverly as mission.

Reverend Edward James Cahill

Father Cahill was born December 28, 1889, at Chatham, Sangamon County, Illinois, of Irish parents. He was educated in Quincy College, St. Kenrick Seminary, St. Louis, and the St. Thomas Seminary, Denver, Colorado, Catholic University of America, Washington, D. C. He was ordained priest June 14, 1917, at Kenrick Seminary, St. Louis, by Most Reverend John J. Glennon, Archbishop of St. Louis, and holds the degrees of A.B., and A.M. Father Cahill has made special studies in Education, Economics, Sociology and Biology and has been appointed Diocesan Superintendent of Schools of the Diocese of Springfield, and Chaplain of the Ursuline Academy. Since his ordination, Father Cahill has filled the following appointments: June 30, 1917, Church of Our Saviour, Jacksonville, Illinois, assistant. July 1, 1922, Catholic University, Washington, D. C., student. September 8, 1924, Routt College, Jacksonville, Illinois, Professor. June 26, 1926, Ursuline Academy, Springfield, Illinois, Chaplain.

Reverend Edmund Aloysius Carey

Father Carey was born of Irish-American parents, on May 12, 1886, at Springfield, Illinois. Was educated in St. Ignatius College, Chicago, Illinois, Kenrick Seminary, Webster Grove, Missouri, and Notre Dame University, Notre Dame, Indiana. On June 13, 1916, he was ordained priest by Most Reverend John J. Glennon, D.D., in the chapel at Kenrick Seminary, Webster Grove, Missouri. Since his ordination, he has given his services in the following places: July 1, 1916, St. Agnes Church, Springfield, Illinois, assistant; July 1, 1918, St. Theresa Academy, Decatur, Illinois, chaplain, September 1, 1920, St. Mary Church, Pawnee, Illinois, assistant; September 15, 1923, St. Mary Church, Marshall, Illinois, assistant; April 7, 1924, St. Patrick Church, Pana, Illinois, assistant; July 1, 1925, Camp Colgan, Springfield, Illinois, chaplain; September 1, 1925, St. Joseph Church, Benld, Illinois, administrator; October 18, 1927, St. Mark Church, Winchester, Illinois, administrator, and in 1928 chaplain to the Bishop.

Very Reverend Patrick Francis Carroll, R.D.

Dean Carroll, born at Janesville, Wisconsin, of Irish parents, September 10, 1855, was educated in St. Francis Seminary, Milwaukee, Wisconsin. Was ordained priest June 29, 1881, at Alton, Illinois, by the Right Reverend Peter Joseph Baltes, D.D. His first appointment was on July 8, 1881, when he was assigned to the Cathedral at Alton, Illinois, as assistant. On June 21, 1882, was appointed pastor of St. Mary Church, Litchfield, Illinois, where he still resides. The Very Reverend Dean is not only the Dean of the Litchfield Deanery but he is also a member of the Diocesan School Board and a Diocesan Consultor—a member of the Advisory Board to the Bishop.

Reverend John J. Clancy

Father Clancy, born June 24, 1867, at Ballyhea, County Cork, Ireland, received his education in St. Patrick College, Carlow, Ireland, St. Mary's Seminary, Baltimore, Maryland, St. Viator College, Kankakee, Illinois, and the Catholic University of America, Washington, D. C. Was ordained by Right Reverend James Ryan, D.D., in SS. Peter and Paul Cathedral, Alton, Illinois, August 15, 1891. Since his ordination, he has been assigned

to the following places: July 1, 1893, Sacred Heart Church, Dalton City, Illinois, pastor; February 1, 1894, St. Catherine Church, Virden, Illinois; September 1, 1899, St. James Church, Riverton, Illinois, with Buffalo, as a mission, and October 1, 1914, was appointed pastor of St. Francis Xavier Church, Jerseyville, Illinois, with Whitehall and Roodhouse as missions. During his ministrations, Father Clancy completed the Church at Dalton City and remodeled and enlarged St. James Church at Riverton, Illinois.

Reverend John Joseph Connolly

Father Connolly, born January 6, 1879, at Cashel, County Tipperary, Ireland, was educated in Rockwell College and St. Patrick Seminary, Ireland. The Most Reverend Thomas Fennaly, D.D., ordained him priest at Thurles, Ireland, June 21, 1905. After his arrival in the United States, he was assigned to the following places: October 12, 1905, Immaculate Conception Church, Springfield, Illinois, assistant; October 1, 1910, St. Peter Church, Petersburg, Illinois, pastor; August 1, 1918, Chaplain in the United States Army; December 15, 1918, St. Peter Church, Petersburg, Illinois, pastor, and July 1, 1919, St. Charles Church, Charleston, Illinois. Father Connolly served as chaplain in the United States Army at Camp Taylor during the war.

Reverend John Joseph Corcoran

Father Corcoran, born May 6, 1868, at Castlebar, Mayo County, Ireland, was educated in St. Mary College, Emmitsburg, Maryland, St. Vincent Seminary, Beatty, Pennsylvania, and Our Lady of Angels University, Niagara, New York. Was ordained September 25, 1895, in Buffalo, New York by Right Reverend Bishop Ryan, D.D. Since his ordination, he has been assigned to the following places: July 1, 1896, St. Agnes Church, Springfield, Illinois, assistant; January 1, 1897, St. James Church, Riverton, Illinois, pastor, with Buffalo as a mission; September 1, 1902, St. Isidore Church, Bethany, Illinois; July, 1904, St. James Church, Neoga, Illinois, with Trowbridge and Edgewood as missions; July 1, 1906, Holy Trinity Church, Stonington, Illinois, and July 1, 1918, St. Mary Church, Taylorville, Illinois. From September, 1895, to July, 1896, attended the Catholic University of America, Washington, D. C.

Reverend Michael Costello

Father Costello, born in County Kerry, Ireland, October 5, 1888, was educated in St. Brendan College, Killarney, Ireland; St. Michael College, Listowel, Ireland; All Hallows College, Dublin, Ireland; and American College, Rome, Italy. Was ordained priest June 1, 1912, in Rome, Italy, by His Eminence, Cardinal Respighi. Since his coming into the Diocese, he has received the following appointments: October 1, 1912, SS. Peter and Paul Cathedral, Alton, Illinois, assistant; November 1, 1920, St. Michael Church, Mitchell, Greenfield, Illinois, pastor; July 1, 1922, St. Elizabeth Church, Mitchell, Illinois, and September 1, 1924, Right Reverend James A. Griffin, D.D., sent him to Granite City to establish a new parish and erect a combination school and church. Father Costello succeeded and is now the proud pastor of the Sacred Heart congregation.

Reverend Thomas Costello

Father Costello, born September 7, 1868, at Springfield, Illinois, of Irish-American parents, was educated in St. Joseph College, Teutopolis, Illinois, and Kenrick Seminary. Was ordained by Most Reverend John J. Kain, D.D., June 12, 1896, in St. Louis, Missouri. Since his ordination, he has labored in the following places: June 12, 1896, St. Bridget Church, Liberty, Illinois, pastor; July 5, 1899, St. Mary Church, Carlinville, Illinois; May 9, 1907, St. John the Baptist Church, Arcola, Illinois, and November 12, 1925, St. John the Evangelist Church, Carrollton, Illinois, where he now resides. He remodeled the Church at Liberty and Carlinville, Illinois, and the rectory at Arcola, Illinois.

Reverend William M. Costello

Father Costello, born in County Kerry, Ireland, August 23, 1869, received his intellectual training in St. Brendan's College, Killarney and Irish College, Paris, France. Was ordained September 24, 1893, by Right Reverend Bishop Coffey, D.D., in the Cathedral at Killarney. Since his ordination, he has filled the following positions: November 1, 1893, SS. Peter and Paul Cathedral, Alton, Illinois, assistant; January 6, 1894, Immaculate Conception Church, Mattoon, Illinois; June 1, 1895, Immaculate Conception Church, Pittsfield, Illinois, pastor; January 1, 1898, St. Isidore's Church, Bethany, Illinois; September 1, 1900, Immaculate Conception Church, Springfield, Illinois; assistant; May 1, 1903, St. Charles Borromeo Church, Charleston, Illinois, pastor; May 15, 1919, St. Mary Church, New Berlin, Illinois, pastor. While still holding this position, he was appointed on August 1, 1924, vice president of Routt College, Jacksonville, Illinois, and member of the Diocesan School Board. Father Costello spent one year at the Mission House and Catholic University, Washington, D. C. He built a beautiful brick rectory and remodeled the church at New Berlin.

Reverend Jeremiah Cronin

Father Cronin, born at Cork, Ireland, August 20, 1880, received his education in St. Colman College, Fermoy, County Cork, and St. Patrick Seminary, Carlow, Ireland. Was ordained by Most Reverend Archbishop Bruchesi, D.D., in Montreal, Canada, December 17, 1904. His first appointment was on December 22, 1904,when he was appointed assistant of St. Peter Church, Quincy, Illinois. His subsequent appointments were: November, 1906, St. Rose of Lima Church, Quincy, Illinois, assistant; October 1, 1908, St. Luke Church, Virginia, Illinois, pastor; October 1, 1915, Sacred Heart Church, Effingham, Illinois; September 12, 1918, St. Thomas Church, Newton, Illinois, and January 20, 1925, St. Mary Church, Paris, Illinois, a position he still fills.

Reverend John Crosson

Father Crosson, born December 3, 1871, at Carrigallen, Ireland, was educated in All Hallows College, Dublin, and St. Mary Seminary, Longford, Ireland. Was ordained priest June 24, 1902, in All Hallows College, by Right Reverend Bishop Nicolaus, D.D. Since his ordination he has been appointed to these various places: October 1, 1902, St. Mary Church, Paris, Illinois, assistant, and April 1, 1905, SS. Simon and Jude Church, Gillespie, Illinois. Father Crosson now resides at Gillespie, Illinois.

Reverend Michael Joseph Crowley

Father Crowley, born November 24, 1889 in Castlegregory, County Kerry, Ireland, received his education in St. Brendan College, Killarney, and St. John Seminary, Waterford, Ireland. Right Reverend Richard Sheehan, D.D., ordained him priest June 21, 1914, in the Cathedral of Waterford. Since his coming into the Diocese, he has labored in the following places: October, 1914, St. Mary Church, Marshall, Illinois, assistant; November 25, 1914, St. Patrick Church, Decatur, Illinois; July, 1919, Immaculate Conception Church, Shelbyville, Illinois, pastor; November, 1919, St. John Church, Coffeen, Illinois, with Panama and New Douglas as missions and in April, 1926, was assigned pastor of St. Mary Church, Neoga, Illinois, with Trowbridge for a mission. Father Crowley built the Sacred Heart Church at Panama, decorated St. John Church at Coffeen and enlarged the parochial residence of that place.

Reverend Matthew Joseph Cummins

Father Cummins, born at Ballybach, Wexford, Ireland, on November 11, 1877, was educated in St. Joseph Abbey and St. Melleray Abbey, Ireland. Was ordained by Most Reverend Michael Fogarty, D.D., Lord Bishop of Killaloe, Ireland, in St. Joseph Abbey, Roscrea, Ireland, December 17, 1904. Since his ordination, he has labored in these various places: St. John Church, Hill City, Minnesota, pastor; Cathedral Church, Duluth, Minnesota; Italian Church, Duluth, Minnesota; St. Mary, Keusten, Minnesota; St. Anthony Church, Cumberland, Wisconsin; Blessed Sacrament Church, Springfield, Illinois, assistant; St. Theresa Academy, Decatur, Illinois, chaplain, and St. Patrick Church, Grafton, Illinois, pastor, with Beltress as a mission.

Reverend Francis Curran

Father Curran, born May 17, 1874, in Ireland, was educated in Mt. Mellray, County Waterford, and Mt. St. Mary of the West Seminary, Cincinnati, Ohio. Was ordained priest June 18, 1905, at Cincinnati, Ohio, by Most Reverend Henry Mueller, D.D. On July 1, 1905, he was appointed assistant of the Immaculate Conception Church, Springfield, Illinois; on July 1, 1908, pastor of St. Mary Church, Neoga, Illinois, with Trowbridge for a mission, and in July, 1917, pastor of the Immaculate Conception Church, Pittsfield, Illinois.

Reverend Peter D. Curran

Father Curran, born April 11, 1884, at Cavan, Ireland, was educated in St. Mary College, Longford and St. Kieran Seminary, Kilkenny, Ireland. Was ordained by Right Reverend Bishop Brownrigg, D.D., at Kilkenny, June 14, 1908. Since his coming to the Diocese, he has been assigned to the following places: October 8, 1908, St. Francis Xavier Church, Jerseyville, Illinois, assistant; October 1, 1910, St. Rose of Lima Church, Quincy, Illinois, and October 5, 1914, Sacred Heart Church, Dalton City, Illinois, pastor.

Reverend Thomas Edward Cusack

Father Cusack, born at Indian Creek, Monroe County, Missouri, August 20, 1872, received his intellectual training in St. Joseph College, Teutopolis, Illinois, Mt. St. Mary of the West Seminary, Cincinnati, Ohio,

and Catholic University of America, Washington, D. C. Was ordained at the Catholic University, Washington, D. C., by Right Reverend J. J. Kain, D.D., on June 20, 1895. Since his ordination, he has been assigned to the following places: July 15, 1895, SS. Peter and Paul Cathedral, Alton, Illinois, assistant; July 15, 1903, St. Mark Church, Winchester, Illinois, pastor; May 15, 1906, St. Maurice Church, Morrisonville, Illinois; November 1, 1921, St. John the Evangelist Church, Carrollton, Illinois, and November 29, 1925, Immaculate Conception Church, Mattoon, Illinois. Father Cusack built a modern brick convent for the Sisters at Carrollton, Illinois and remodeled the school building. In Mattoon, Illinois he built a magnificent brick rectory. Father Cusack is a Diocesan Consultor and a Prosynadal Judge.

Reverend Daniel F. Daly

Father Daly, born at Abbeyfeale, County Limerick, Ireland, December 21, 1892, made his classical studies in St. Michael College, Listowel, Ireland, and his seminary studies in St. Patrick Seminary, Carlow, Ireland. On June 2, 1917, Right Reverend Patrick Foley, D.D., ordained him priest in St. Patrick Seminary Chapel, Carlow, Ireland. Since his coming into the Diocese, he has served at the following places: January 1, 1918, St. Theresa Academy, Decatur, Illinois, chaplain; July 1, 1918, St. Patrick Church, Alton, Illinois, assistant, and on July 1, 1922, Right Reverend Bishop appointed him pastor of St. Norbert Church, Hardin, Illinois.

Reverend Michael Jefferson Davis

Father Davis was born in County Sligo, Ireland, on August 15, 1853. Was educated in the College and University of Niagara, New York. Was ordained on the Feast of the Holy Name, 1880, at Toronto, Canada, by Most Reverend Archbishop Lynch, D.D. His first appointment was at St. Denis Church, Shipman, Illinois, in 1891. His subsequent appointments were: 1897, St. Bernard Church, Auburn, Illinois, pastor; 1902, St. Luke Church, Virginia, Illinois; 1910, St. Isidore Church, Bethany, Illinois; 1916, St. Patrick Church, Grafton, Illinois, and 1925, Holy Family Church, Athens, Illinois.

Very Reverend Henry B. Degenhardt, R.D., M.R.

Dean Degenhardt, born May 16, 1855, at Alton, Illinois, was educated in St. Joseph College, Teutopolis, Illinois, and St. Francis Seminary, Wisconsin. Was ordained August 15, 1879 in SS. Peter and Paul Cathedral, Alton, Illinois, by Right Reverend Peter Joseph Baltes, D.D. Since his ordination, he has served faithfully in the following places: September 1, 1879, SS. Peter and Paul Church, Alton, Illinois, pastor, and on July 1, 1910, was transferred to Quincy, Illinois, as pastor of St. Boniface Church. Was made irremovable rector of St. Boniface Church in July, 1910. In 1912, was appointed Dean of the Quincy Deanery. Dean Degenhardt is a Diocesan Consultor.

Reverend John P. Dolack

Father Dolack, born January 10, 1901, at Pueblo, Colorado, of Slovenian parents, was educated in the Josephinum College and Seminary, Columbus, Ohio. Was ordained priest on June 11, 1927, in the Chapel of St. Joseph Home for the Aged, Springfield, Illinois, by Right Reverend James A. Griffin, D.D. Owing to the crying need of a Slovenian speaking priest, he was at once appointed pastor of Sacred Heart Church, Virden, Illinois, where he now resides.

Reverend Michael F. Donahue

Father Donahue, born June 20, 1889, in County Cavan, Ireland, was educated in St. Kieran College and St. Patrick Seminary, Ireland. Was ordained priest by Right Reverend Bishop Brownrigg, D.D., of Ossory, June 13, 1915, at Kilkenny, Ireland. Since his coming into the Diocese, November 1, 1915, has acted as assistant at St. Mary Church, Paris, Illinois, and on November 1, 1921, was appointed pastor of St. Stanislaus Church, Macon, Illinois, where he now resides.

Reverend James J. Dougherty

Father Dougherty, born July 8, 1864, at Rochester, New York, of Irish-American parents, was educated in Assumption College, Canada, and St. Bonaventure Seminary, Allegheny, New York. Was ordained priest, June 21, 1892, by Right Reverend Stephen V. Ryan, D.D., Bishop of Buffalo, New York. Since his coming to the Diocese, he has served in turn the following places: July, 1892, Immaculate Conception Church, Springfield, Illinois, assistant; August, 1892, St. Raymond Church, Raymond, Illinois, pastor; February, 1895, Immaculate Conception Church, Shelbyville, Illinois; July, 1897, St. Athanasius Church, Roodhouse, Illinois; July, 1904, St. Isidore Church Bethany, Illinois, and on September, 1924, owing to ill health, was appointed Chaplain of St. Mary Hospital, Decatur, Illinois.

Reverend Edward J. Douglas

Father Douglas, born May 16, 1885, at St. Louis, Missouri, was educated in St. Francis Solanus College, Quincy, Illinois, and Mt. St. Mary of the West, Cincinnati, Ohio. Was ordained, June 16, 1909, in the Cathedral at Cincinnati, Ohio, by Most Reverend Henry Moeller, D.D. His first appointment on July, 1909, was that of assistant at SS. Peter and Paul Cathedral, Alton, Illinois. His subsequent appointments were: October, 1911, St. Anselm Church, Kampsville, Illinois, pastor; October, 1919, St. Elizabeth Church, Mitchell, Illinois, and October, 1919, he was sent to Wood River, Illinois, to organize a new parish and built the present combination St. Bernard Church and school building.

Reverend Daniel Joseph Doyle

Father Doyle, born January 6, 1886, at Killarney, Ireland, received his education in St. Brendan College, Killarney, and St. Patrick Seminary, Carlow, Ireland. Was ordained June 11, 1911, by Right Reverend Bishop Foley, D.D. Since his coming into the Diocese, he has filled the following places: September 20, 1911, St. John's Church, Carrollton, Illinois, assistant; June 10, 1912, Our Saviour Church, Jacksonville, Illinois; November 4, 1912, St. Mary Church, Pittsfield, Illinois, pastor; April 6, 1913, St. Patrick Church, Grafton, Illinois; November 10, 1913, St. Charles Church, Charleston, Illinois; September 5, 1914, St. Ann Church, Edgewood, Illinois, and October 1, 1918, Sacred Heart Church, Effingham, Illinois.

Reverend Joseph Edward Drackert

Father Drackert, born September 23, 1896, at Altamont, Illinois, was educated in St. Joseph College, St. Louis, Missouri, Quincy College, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. Was

ordained by Right Reverend James A. Griffin, D.D., in the Immaculate Conception Cathedral, Springfield, Illinois, June 6, 1925. Since his ordination, he has served as assistant in St. Patrick Church, Pana, Illinois, where he now resides.

Reverend John Joseph Driscoll, M.R.

Father Driscoll, born May 19, 1867, at Alton, Illinois, of Irish-American parents, was educated in St. Meinrad College, Meinrad, Indiana, Kenrick Seminary, St. Louis, Missouri, and Mission House, Washington, D. C. Was ordained by Most Reverend John Joseph Kain, D.D., in Kenrick Seminary, St. Louis, Missouri, May 19, 1894. His first appointment was in May, 1894, when he was sent as assistant to St. John Church, Carrollton, Illinois. His subsequent appointments were: March, 1895, Immaculate Conception Church, Springfield, Illinois, assistant; January 1, 1896, St. Maurice Church, Morrisonville, Illinois, pastor pro tempore; October 16, 1897, St. Charles Church, Charleston, Illinois; July, 1903, St. John Church, Carrollton, Illinois; July, 1907, St. Francis Xavier Church, Jerseyville, Illinois, and October 14, 1914, was assigned as irremovable rector of St. Peter Church, Quincy, Illinois. Father Driscoll was on the Apostolic Mission Band for six years. He built the church and rectory in Charleston, Illinois, and a school house in Carrollton, Illinois. Father Driscoll is one of the Diocesan Prosynodal Judges.

Reverend John August Duval

Father Duval was born at Collinsville, Illinois, June 17, 1872, of American parents. Was educated in St. Joseph College, Teutopolis, Illinois, Mt. St. Mary of the West, Cincinnati, Ohio, and Kenrick Seminary, Webster Grove, Missouri. On June 18, 1895, was ordained priest by Most Reverend J. Kain, D.D., in the chapel at Kenrick Seminary. After his ordination he labored in the following places: June 15, 1895, St. Boniface Church, Edwardsville, Illinois, assistant; August 15, 1895, St. Paul Church, Highland, Illinois, assistant; June 1, 1897, St. Anselm Church, Kampsville, Illinois, pastor; March 1, 1901, St. Gertrude Church, Grantfork, Illinois; June 1, 1907, St. Michael Church, Staunton, Illinois, and on June 1, 1924, owing to near blindness, he became a patient in the Alexian Brothers Hospital, St. Louis, Missouri. On his return to active duty, was assigned on June 11, 1926, to St. Mary Church, Paris, Illinois, as administrator; October 10, 1926, St. John Hospital, Springfield, Illinois, assistant chaplain, and on October 26, 1926, was appointed Diocesan Director, Superintendent and Chaplain of the Catholic Children's Home, Alton, Illinois. Father Duval bears a reputation as a builder, having to his credit the following buildings: St. Agnes Church, Belview, Illinois; St. Anselm, School, Kampsville, Illinois; Sacred Heart Church, Livingston, Illinois, and rebuilt St. Gertrude Church, Grantfork, Illinois.

Reverend Ernest John Eckhard

Father Eckhard, born at Alton, Illinois, of German parents, November 9, 1880, received his classical education in the Josephinum College, Columbus, Ohio, and his theological education at the same place. Was ordained by Right Reverend James Hartley, D.D., June 9, 1906, at Columbus, Ohio. His first appointment, June 15, 1907, was that of assistant chaplain in St. John Hospital, Springfield, Illinois. On October 1, 1912, was assigned to the Holy Ghost Church Jerseyville, Illinois, as pastor, with

Westwoods as a mission and on May 25, 1919, was appointed pastor of St. Boniface Church, Edwardsville, Illinois, a church which he completely renovated shortly after his appointment.

Reverend Joseph Anthony Enright

Father Enright was born of Irish parents, in Chicago on the 27th day of April, 1900, and was educated in Quigley Preparatory Seminary, Chicago; St. Mary Seminary, Baltimore, Maryland, and the Catholic University of America, Washington, D. C. Was ordained December 19, 1925, in the Crypt of the National Shrine of the Immaculate Conception, Brookland, D. C., by Right Reverend Thomas J. Shanan, S.T.D., J.U.L., LL.D. At the Catholic University he specialized in Sociology and Psychology and holds a degree of Master of Arts. On June 6, 1926, was appointed assistant pastor of the Blessed Sacrament Church in the Episcopal City, a position which he still fills.

Reverend John J. Enright

Father Enright, born at Listowel, Ireland, March 25, 1883, was educated at St. Michael College, Listowel, Ireland, and All Hallows College, Dublin, Ireland. Was ordained priest June 24, 1906, by the Right Reverend P. J. O'Connor, D.D., in All Hallows Seminary, Dublin, Ireland. Since his coming into this Diocese, he has been assigned to the following places: October, 1906, St. Benedict Church, Auburn, Illinois, assistant; March, 1907, St. Joseph Church, Springfield, Illinois; November, 1907, St. Mary Church, Paris, Illinois, and was created pastor of St. Lawrence Church, Greenville, Illinois, in October, 1910.

Reverend Michael Enright

Father Enright, born October 1, 1886, at Listowel, Ireland, received his classical education in St. Michael's College, Listowel, and his seminary training in All Hallows College, Dublin, Ireland. Right Reverend Bishop Gilmartin, D.D., of Clonfert, ordained him priest in All Hallows College, Dublin, Ireland, June 24, 1910. His first appointment after his ordination was that of assistant at the Immaculate Conception Church, Springfield, Illinois, October 1, 1910. Since then he has filled the following two places as pastor: December 1, 1915, St. Norbert Church, Hardin, Illinois, and July 1, 1922, St. Michael Church, Greenfield, Illinois, with Hagaman for a mission.

Reverend George Elmo Faller

Father Faller, born at Newton, Illinois, September 2, 1889, was educated in St. Francis Solanus College, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. Was ordained priest June 13, 1918, at St. Louis, Missouri, by Most Reverend John J. Glennon, D.D. Since his ordination he has labored in the following places: July 1, 1918, St. Paul Church, Highland, Illinois, assistant; April 25, 1919, SS. Simon and Jude Church, Gillespie, Illinois; July 1, 1919, St. Mary Church, Alton, Illinois; July 15, 1922, St. Anselm Church, Kampsville, Illinois, pastor; April 11, 1924, St. John Hospital, Springfield, Illinois, chaplain; November 5, 1926, Immaculate Conception Cathedral, Springfield, Illinois, assistant; July 7, 1927, Sacred Heart Church, Springfield, Illinois, administrator, and August 21, 1927, St. Michael Church, Sigel, Illinois, pastor.

Reverend Charles Joseph Fanning

Father Fanning, born October 8, 1882, at Castlepollard, Ireland, was educated in St. Finian Seminary, Navan, and St. Peter College, Wexford, Ireland. Was ordained June 24, 1909, by Right Reverend Bishop Kelly, D.D., in All Hallows College, Ireland. Since his ordination, he has labored in the following places: October 1, 1909, St. John Church, Carrollton, Illinois, assistant; March 17, 1910, St. Mary Church, Mt. Sterling, Illinois; October 1, 1913, St. Patrick Church, Grafton, Illinois, pastor, and May 1, 1919, St. Isidore Church, Bethany, Illinois, the position which he still fills. From Bethany, Father Fanning attends the spiritual needs of the Catholics at Lovington, Illinois.

Reverend John Raphael Fannon

Father Fannon, born November 17, 1874, of Irish-American parents, at Zanesville, Ohio, received his scholastic training in St. Thomas School, Zanesville, Ohio, and theological studies in the Dominican House of Studies, Somerset, Ohio, by the Right Reverend Sebastian Martinelli, D.D., September 28, 1899. For twenty-four years he worked as missionary throughout the United States. On May 29, 1924, he was appointed by Right Reverend James A. Griffin, D.D., chaplain of St. Theresa Academy, Decatur, Illinois, and on April 28, 1925, was assigned to the pastorate of St. John Church, Coffeen, Illinois, with New Douglas and Panama as missions.

Reverend Thomas Fennessy

Father Fennessy was born in County Tipperary, Ireland, on December 21, 1875. After receiving his college education at Killaloe, and his seminary training at St. Patrick Seminary, Carlow, Ireland, was ordained June 1, 1901, in St. Patrick College Chapel, Carlow, by Right Reverend Patrick Foley, D.D., Bishop of Kildare and Leighlin. He served as secretary to the late Bishop James Ryan, of Alton, Illinois, from 1901 to 1908. October 1, 1908, he was sent to Springfield, Illinois, to organize a new congregation under the patronage of St. Patrick. In 1926, was appointed "Procurator Fiscalis" by Right Reverend James A. Griffin, D.D., and also Diocesan Director of the Holy Name Society.

Reverend Charles John Flori

Father Flori, born at Carlinville, Illinois, of German-Swedish parents, April 9, 1885, was educated in the Pontifical College and Seminary, Josephinum, Columbus, Ohio. Was ordained priest June 13, 1912, by Right Reverend James J. Hartley, D.D., in Columbus, Ohio. Since his ordination, he has been assigned to the following places: July 1, 1912, St. Anthony Church, Effingham, Illinois, assistant; October 15, 1913, St. Valentine Church, Bend, (Oblong) Illinois, pastor, and April 15, 1919, St. Joseph Church, Paloma, Illinois, with Bloomfield and Mendon for missions.

Very Reverend Monsignor Martin Joseph Foley

Monsignor Foley, born December 22, 1872, at Ballinvalley, County Sligo, Ireland, was educated in St. Mary College, Dunkirk, New York, and St. Joseph Seminary, Baltimore, Maryland. Was ordained in Baltimore, by His Eminence, James Cardinal Gibbons, D.D., December 8, 1898. From 1898 to 1907, was engaged in conducting missions and delivering lectures

throughout the United States and Canada. In 1907, was appointed to St. Peter Church, Quincy, Illinois, as assistant. His subsequent appointments were: 1913, Immaculate Conception Church, Pittsfield, Illinois, pastor, and in 1917, was appointed chaplain of the Soldiers' and Sailors' Home, Quincy, Illinois, in order to better enable him to edit the Western Catholic, a Catholic paper which he started on May 29, 1919. Father Foley was raised by Pope Pius XI to the dignity of Monsignor and invested by Right Reverend James A. Griffin, D.D., in the chapel of Quincy College, August 3, 1927, in recognition of his work in the field of journalism and as editor of the Western Catholic.

Very Reverend Francis F. Formaz

The subject of this sketch, the Very Reverend Dean Francis F. Formaz, son of Francis E. Formaz and Marie Michellod, was born in the French part of Switzerland in the year 1874. Shortly afterwards, Mr. and Mrs. Formaz, taking with them their family, emigrated (for the second time) to the United States and settled in St. Louis, Missouri. By the time young Francis reached the age of seven both his parents were dead, whereupon he was entrusted to the care of a near relative, a Mr. Tissier, whom he still remembers with greateful affection. He made his grade and high school studies at the local Grammar School and the St. Louis University Academy, respectively, and at the age of seventeen was ready to enter college. At this highly speculative and romantic period of every normal boy's life, Francis was called upon (without the kindly advice of parents) to settle the puzzling problem of a future profession. But the intelligent young lad was equal to the occasion as subsequent events proved, for, after due deliberation, he decided that his mission in life was to be a priest, and having once put his hand to the spiritual plow there was no turning back. With the priesthood in view he made his classical and philosophical studies at Quincy College, and from there went to Price Hill, Diocesan seminary of Cincinnati, where, after completing a distinguished theological course, he was ordained priest on June 17, 1898.

His first mission in this diocese was the assistantship in St. Anthony parish at Effingham, Illinois. After a stay there of little more than a year he was sent by the Bishop, Right Reverend James Ryan, to the Catholic University, Washington, D. C., where he received the degrees of S.T.B. and S.T.L., his specialty being Church history. On his return from the Catholic University he became assistant to the well known Dean Crowe, pastor of Our Saviour Church, Jacksonville, Illinois. And now begins that part of his career as a priest and educator with which we are here particularly concerned.

Because of the revealing light it throws upon the personality and work of Father Formaz during 22 years of service in Jacksonville, I take the liberty of quoting extensively from an appreciatory article which appeared in the "Wag" of 1923 (The "Wag" is a paper written and edited by the Routt students and published monthly during the school-year) on the occasion of his silver jubilee to the priesthood.

"In August of the year 1901," writes Joe Dollar, the author of the article, and one of Routt's most brilliant students, "a young man came to Our Saviour Church at Jacksonville, Illinois, to take up his duties as an assistant. Small of stature, long raven hair brushed back in pompadour style, intelligent brown eyes framed in glasses, his whole appearance bespoke culture and scholarship. An earnest and hard worker, he put his shoulder to the wheel, and Dean Crowe the Pilot, then in failing health, gladly dropped the burden of

his work upon the shoulders of his able assistant. He went about his duties in a quiet but effective way. . . .

"He was in the parish not quite a year when Dean Crowe voiced his intentions of starting a Catholic High School. After much doubt and hesitation on his part, and a great deal of encouragement on the part of Father Formaz, the school was opened. For fifteen years, acting in every capacity from principal to janitor, he labored in the school. So occupied was he in the performance of these duties and so seldom did he have time for social intercourse, that the people of the parish described him as 'wearing a path from the rectory to the college.'

"At the death of Dean Crowe in 1915, Father Formaz took his place in the parish and school. What could be more fitting than that the man who had accomplished so much for the advancement of the parish and school should ultimately be placed at the head of both?

"A few years ago he was offered a seat in the University of Illinois, as Professor of Religion. The same year he was made Dean by the Bishop."

Continuing, the writer sums up his intellectual qualities and attainments thus: "He is a student, can converse in Latin, French, Spanish, German and Italian, can play the violin and organ, can draw; is an able teacher, a splendid talker, a good impersonator, and an interesting conversationalist."

Well, the passage of years has effected no great change in Father Formaz, either physically or mentally. In body, he maintains the same student-like proportions, and in mind he is given to the same intellectual pursuits, as those which characterized his early youth and priesthood. He has a great fondness for books, regarding them as his most delightful and informative friends. Music with him is almost a passion, and practically every evening he may be seen in the church, for hours at a time, playing the pipe organ, which to him is the monarch of musical instruments.

What impresses one most in the study of Father Formaz' labors in Jacksonville, is his unselfish and efficient work in the field of Catholic higher education. His name and that of Routt College are inseparably entwined. To speak of the one can scarcely be done without a mention of the other. True indeed, it was the venerable Dean Crowe that sowed the plant of learning known as Routt College. But who diligently cultivated that plant and brought it to bounteous fruition if it be not Reverend Francis F. Formaz? For was he not, during almost two dozen years, Routt's guiding genius, sacrificing on the altar of its welfare every power of his versatile mind and every unselfish interest!

Few people now fully realize the discouraging difficulties presented by the infant institution. It had a small and weak beginning—two ill-furnished rooms in the present Boarding House, half a dozen pupils between boys and girls, and the energetic Father Formaz as sole teacher. Many were the doubting Thomases who looked upon the venture as doomed to a speedy and dismal failure. But like most skeptics they were wrong, for soon the school, under the inspiring leadership of the young priest showed signs of growth and stability. It had evidently come to stay, and, within a few years, broadening its scope, it had added a College department to a full High School course.

Then along came the Routt family, the most notable convert family to the Catholic Faith that Jacksonville, or perhaps this diocese, ever had. This wealthy and generous family offered to defray half the expenses of a suitable new school building provided the parish would pay the other half. The proposition was gladly accepted by Dean Crowe and the present fine building was erected. Later the same family in conjunction with Our Savior parish, put the College on a secure financial basis by establishing

a liberal endowment fund, the interest from which covers current expenses. Thus it has come to pass that if, today, the wolf of institutional poverty should find its way to the door of Routt it must be because he has been given the wrong address.

Most appropriately the College bears the name of its generous benefactors, and that honored name, "Routt" shall ever be held in grateful benediction by all who know and appreciate what good it has meant to advanced Catholic education in this diocese.

That Routt College has thus far made steady progress will appear from a comparison of the following interesting figures. It began twenty-six years ago with five or six pupils and one teacher, in a small room with soap boxes for seats. Today, it has a large, modernly equipped class-building; a floating average of one hundred fifty students; a staff of eleven teachers, made up of seven Dominican sisters, three priests, and one lay teacher; and quite a valuable property in lands and houses. The growth, if you will, has not been phenomenal, but it has been substantial and encouraging, bearing with it the promise of a bright future. The main cause of this consoling progress, few will dispute, is found in the teaching and administrative ability of Father Formaz.

Time—and time only can reveal the value of a teacher's work—has proven conclusively that Father Formaz during his years in the class-room was a most successful teacher. To be convinced of this fact one has only to consider the number of his students of both sexes who have gone forth and made for themselves honorable names in the different callings of life.

Then too, mention must be made of the substantial success he has had with the Summer School he founded for the Dominican sisters of Springfield in 1912. Every summer many of the Sisters of St. Dominic avail themselves of the courses offered, and all are enthusiastic in praise of the excellent and helpful quality of the work done. Through this Summer School, even yet so little known, the pedagogical ideas of its founder are beginning to have a widespread influence.

In the light of his past work it can be truly stated that he has the qualities, innate and acquired, demanded of a good teacher. He knows his subjects thoroughly, and a habit of wide reading coupled with a keen power of selective assimilation gives to his thoughts and words a rich fullness evocative of the pupils' interest and respect. He approaches all debatable questions objectively, but with that nice sympathy of heart so invaluable to a true and living interpretation of things human. Among his other splendid teaching assets are: a judicious sympathy with his students, a penetrating insight to their individual needs, and a happy faculty for communicating his thoughts. Towards the various teaching methods that glut the forum of modern American pedagogy and loudly clamor for attention, his attitude closely follows that wise old precept: "Be not the first by whom the new is tried, nor yet the last to lay the old aside."

In short, Father Formaz has the gift of teaching, and that is no small or common gift among men. And it is to his undying credit that he has used that gift to the best of his ability in promoting the interests of Catholic education.

It is exceedingly gratifying to the author of these lines to find that the high estimation he has formed of Father Formaz, as a priest, scholar and teacher, on a short but intimate acquaintance, is in full accord with the written and verbal testimony of trustworthy witnesses. The love and respect his parishioners and students bear him were demonstrated in a very practical manner some years ago when they presented him with a check for twenty thousand dollars on the occasion of his twenty-fifth anniversary in the priesthood.

Finally, whatever future glory shall accrue to Routt as a higher institution of Catholic learning—and our hopes and prayers are ardent in that respect—will be in no small measure attributable to the gallant and almost single-handed efforts of Father Formaz in the difficult past.

Reverend August Forster

Father Forster, born in the Palatinate, Germany, November 15, 1866, received his education in St. Francis Solanus College, Quincy, Illinois, and Mt. St. Mary of the West, Cincinnati, Ohio. Was ordained in the Cathedral at Cincinnati, Ohio by Most Reverend William Henry Elder, D.D., June 21, 1894. Since his ordination he has received the following appointments: July 12, 1894, St. Jerome Church, Troy, Illinois, pastor, with Black Jack for a mission; August 28, 1895, St. Mary Church, Quincy, Illinois, assistant; Octoberr 1, 1895, St. Ubaldus Church, New Douglas, Illinois, pastor; later he served St. John Church, Coffeen, Illinois, and finally on April 4, 1904, was appointed pastor of St. Joseph Church, Ramsey, Illinois. Father Forster holds the degrees, A.B., and A.M.

Reverend Patrick Joseph Fox

Father Fox, born in County Leitrim, Ireland, March 17, 1878, was educated in St. Joseph College, and Carlow Seminary, Ireland. Was ordained June 4, 1911, at Carlow, Ireland, by Right Reverend Patrick Foley, D. D. His first appointment in this diocese was in October, 1911, when he was sent as assistant to St. Patrick Church, Pana, Illinois. In 1918, he served in the World War as Chaplain. October, 1919, was made pastor of the Sacred Heart Church, Divernon, Illinois, with Glenarm as a mission and in April, 1927, was transferred to the pastorate of St. Mary Church, Mt. Sterling, Illinois, with Bluffs as a mission.

Reverend John Baptist Franz

Father Franz, born of German-American parents, at Springfield, Illinois, October 29, 1896, received his classical studies in Quincy College, Quincy, Illinois, and his theological studies in Kenrick Seminary, Webster Grove, Missouri. He was ordained June 13, 1920, by Most Reverend John J. Glennon, D.D., in Kenrick Seminary Chapel, Webster Grove, Missouri. Since his ordination, his activities have been numerous and various: July 1, 1920, St. Theresa Academy, Decatur, Illinois, chaplain, and October 1, 1920, St. Joseph Church, Granite City, Illinois, assistant. On October 1, 1920, Right Reverend Bishop James Ryan, D.D., of happy memory, sent him to the Apostolic Mission House and the Catholic University of America, Washington, D. C., to prepare for mission work in the Diocese. In June, 1921, he was appointed a member of the Diocesan Mission Band. In January, 1927, Right Reverend James A. Griffin, D.D., appointed him secretary-treasurer of the Jubilee Cathedral Fund, and in May, 1927, he was appointed administrator of St. Mary Church, Farmersville, Illinois. Father Franz holds the degrees A.B. and A.M.

Reverend Jesse L. Gatton, Ph.D.; S.T.L.

On May 17, 1889, Father Gatton was born of American parents at Pawnee, Illinois. After receiving his college training in St. Francis Solanus College, Quincy, Illinois, he went to Rome, and attended the North American College and University of "Propaganda Fidei," where he earned the degrees Ph.D., and S.T.L. On December 22, 1917, he was ordained

in Rome by Most Reverend Americo Bevilacque, D.D. Upon his return to the States, August 12, 1918, Reverend Doctor Gatton was appointed chaplain of St. John Hospital, Springfield, Illinois. On April 10, 1924, he was sent as director of the Diocesan Catholic Children's Home, Alton, Illinois, and on June 26, 1926, was transferred again to St. John Hospital, Springfield, as assistant director.

Reverend Anthony Gerken

Father Gerken was born on September 27, 1884, in Hegensdorf County, Bueren, Germany. He received his college training at Bueren, Brilon, and Paderborn, Germany. Right Reverend Charles Joseph Schulte, D.D., ordained him April 7, 1911, at Paderborn, Germany. After his ordination, he was assigned to the following places: April, 1911, St. Gertrude Church, Wattenscheid, Germany, assistant; July, 1915, Sacred Church, Werne-Bochum, Germany, assistant. Whilst on a mission to the United States, he was appointed Chaplain of St. John Hospital, Springfield, Illinois, January, 1926.

Very Reverend Monsignor Amos E. Giusti, J.C.D.

Monsignor Giusti, born at Oneta, Lucca, Italy, on January 19, 1885, was educated in St. Francis Solanus College, Quincy, Illinois, Mt. St. Mary of the West, Cincinnati, Ohio, and Appollinaire, Rome, Italy. He was ordained priest June 20, 1913, in the Cathedral at Cincinnati, Ohio, by Most Reverend Henry Moeller, D.D. His first appointment, June 28, 1913, was that of assistant at St. Peter Church, Quincy, Illinois. His subsequent appointments were: March, 1919, St. Mary Church, Mt. Sterling, Illinois, administrator; June 28, 1919, St. Sebastian Church, Waverly, Illinois, pastor, with Hagaman for a mission; December 1, 1922, St. James Church, Riverton, Illinois, with Buffalo and Sangamon County Poor Farm for missions. Father Giusti specialized in Canon Law at the University of Appollinaire during the years 1924-25. Upon his return to the Diocese on November 1, 1925, Right Reverend James A. Griffin, D.D., appointed him Vice Chancellor of the Diocese, Actuarius of the Matrimonial Court, and chaplain of Our Lady of the Sacred Heart Convent, Springfield, Illinois. In June, 1927, Right Reverend James A. Griffin, D.D., obtained for him the dignity of Monsignor (Private Chamberline to His Holiness). On November 1, 1927, was appointed "Censor Liborum." Monsignor Giusti holds the degrees A.B.; A.M. and J.C.D.

Reverend John J. Goff

Father Goff, born November 22, 1895, at Virginia, Illinois, received his college training in Quincy College, Quincy, Illinois, and theological training in Kenrick Seminary, Webster Grove, Missouri. On June 24, 1924, Most Reverend John J. Glennon, D.D., ordained him priest in St. Francis Xavier Church, St. Louis, Missouri. Since his ordination, he has been serving in the capacity of assistant at St. John Church, Quincy, Illinois. Father Goff holds the degree, A.B.

Reverend John Henry Gramke

Father Gramke, born at Quincy, Illinois, June 7, 1881, of Irish-German parents, received his college education in St. Francis Solanus College, Quincy, Illinois, and his seminary training in Mt. St. Mary of the West Seminary, Cincinnati, Ohio. Was ordained priest May 21, 1910, in the

chapel of the Josephinum Pontifical College, Columbus, Ohio, by Right Reverend James J. Hartley, D.D. His first appointment in the Diocese occurred June 8, 1910, when he was sent as assistant at St. Paul Church, Highland, Illinois. His subsequent appointments were: July 1, 1911, St. Paul Church, Highland, Illinois, as administrator, and July 1, 1919, Holy Ghost, Jerseyville, Illinois, pastor, with Westwoods as a mission. Right Reverend James A. Griffin, D.D., appointed him member of the Diocesan Building Commission in 1926, and Diocesan Director of the Priests' Eucharistic League. Father Gramke holds the degree, A.B.

Reverend Francis Joseph Gribbin

Father Gribbin, born May 12, 1888, at Drumee, Castlewellan County, Down, Ireland, was educated in St. Francis Solanus College, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. Was ordained June 6, 1920, in Kenrick Seminary by Most Reverend John J. Glennon, D.D. Since his ordination he has received the following appointments: July 1, 1920, SS. Peter and Paul Cathedral, Alton, Illinois, assistant; October 4, 1920, Sacred Heart Church, Livingston, Illinois, pastor; June 26, 1926, St. Elizabeth Church, Robinson, Illinois, and August 22, 1927, Mother of Dolors Church, Vandalia, Illinois, where he now resides.

Reverend Alphonsus James Harte

Father Harte, born of American parents, at Chicago, Illinois, April 22, 1901, was educated in the Cathedral College, Chicago, Illinois, St. Mary of the Lake, Chicago, Illinois, and Kenrick Seminary, Webster Grove, Missouri. Was ordained priest June 6, 1925, at Springfield, Illinois, by the Right Reverend James A. Griffin, D.D. After his ordination, he was assigned assistant at St .Patrick Church, Decatur, Illinois.

Reverend George Hensey

Father Hensey, born March 29, 1877, at Farmingdale, Illinois, of American parents, was educated in St. Joseph College, Teutopolis, Illinois, St. Francis Solanus College, Quincy, Illinois, Mt. St. Mary Seminary of the West, Cincinnati, Ohio, and Catholic University, Washington, D.C. Was ordained priest June 21, 1903, in the Cathedral at Cincinnati, Ohio, by Most Reverend Henry Moeller, D.D. Since his ordination, he has been assigned to the following places: July 1, 1903, SS. Peter and Paul Church, Alton, Illinois, assistant; July 1,1904, St. Patrick church, Pana, Illinois; July 1, 1905, St. Michael Church, Hume, Illinois, pastor; July 1, 1909, St. Michael Church, Greenfield, Illinois, with Hagaman as a mission; October 1, 1910, St. Alexius Church, Beardstown, Illinois, and October 1, 1925, St. Mary Church, Carlinville, Illinois. Father Hensey was a member of the Diocesan Mission Band for six years, having graduated at the Mission House, Washington, D. C. He holds the degrees, A.B. and A.M.

Reverend James Q. Heslin

Father Heslin, born February 12, 1895, at Cloone, County Leitrim, Ireland, was educated in St Kieran College, Kilkenny, Ireland, St. Mary Seminary, Moyne, and in the National University of Ireland. Was ordained in St. Mary Cathedral, Kilkenny, Ireland, June 8, 1919, by Right Reverend George J. Burton, D.D., Bishop of Bristol, England. Since coming to the Diocese, he has served the following places: January

Rev. John J. Goffe, *Ass't St. John, Quincy.* Rev. John H. Gramke, *Pastor, Holy Ghost, Jerseyville,* Rev. Francis Gribbin, *Pastor, Vandalia.* . . . Rev. George Hensey, *Pastor, St. Mary, Carlinville.* Rev. George E. Hobbs, *Ass't, Our Savior, Jacksonville.* Rev. Joseph M. A. Hoffman, *Ass't. St. Boniface, Quincy.* . . . Rev. John J. Hogan, *Ass't, SS. Peter and Paul, Collinsville.* Rev. J. J. Holmes, *Ass't, St. Mary, Mt. Sterling.* Rev. Egbert Huster, O.F.M., *Ass't, St. Francis, Quincy.*

17, 1920, Immaculate Conception Church, Mattoon, Illinois, assistant; October, 1924, St. Joseph Home for the Aged, Springfield, Illinois, chaplain; January 1, 1926, St. Anthony Hospital, Effingham, Illinois, chaplain, and, at the same time, pastor of St. Mary Church, Shumway, Illinois.

Reverend John Murphy Heslin

Father Heslin, born at Carrigallen, Leitrim, Ireland, May 1, 1882, was educated in St. Mary College, Moyne, and St. John Seminary, Waterford, Ireland. Was ordained at Waterford, Ireland, by Right Reverend Bishop Sheehan, D.D., June 21, 1908. Since his coming to this Diocese, he has served in the following places: October, 1908, St. Mary Church, Marshall, Illinois, assistant; September, 1913, Immaculate Conception Church, Shelbyville, Illinois, pastor; July, 1919, Holy Trinity Church, Stonington, Illinois, and November, 1921, St. Agnes Church, Hillsboro, where he now resides.

Reverend Daniel Joseph Higgins

Father Higgins, born at Limerick, Ireland, March 17, 1881, was educated in St. Patrick Classical School, Bruff, County Limerick, Ireland, and St. Patrick College, Thurles, Ireland. Was ordained June 16, 1907, by Most Reverend Archbishop Thomas Fennally, D.D., in St. Patrick Cathedral, Thurles, Ireland. Since his ordination, he has been appointed to the following places: September 10, 1907, St. Agnes Church, Springfield, Illinois, assistant; October 1, 1914, Annunciation Church, Bunker Hill, Illinois, pastor, July 1, 1919, Assumption Church, Assumption, Illinois.

Reverend George Eustace Hobbs

Father Hobbs, born at Jacksonville, Illinois, November 8, 1898, was educated in Routt College, Jacksonville, Illinois; Quincy College, Quincy, Illinois; Kenrick Seminary, Webster Grove, Missouri, and DePaul University, Chicago. Was ordained by Most Reverend John J. Glennon, D.D., in Kenrick Seminary Chapel, June 10, 1922. On July 1, he was appointed assistant of Our Saviour Church, Jacksonville, Illinois. Father Hobbs has the degree, A.B.

Reverend Joseph M. A. Hoffmann

Father Hoffmann, born March 27, 1877, at Quincy, Illinois, was educated in Quincy College, Quincy, Illinois; Mt. Angel, Oregon, and Kenrick Seminary, Webster Grove, Missouri. Was ordained June 11, 1927, by Right Reverend James A. Griffin, D.D., in the Chapel of St. Joseph Home for the Aged, Springfield, Illinois. Since his ordination he has been laboring as assistant of St. Boniface Church, Quincy, Illinois.

Reverend John J. Hogan

Father Hogan, born at Kilmallock, Ireland, on July 21, 1896, was educated in St. Munchin College, Limerick, Ireland, and St. John College, Waterford, Ireland. Was ordained priest June 15, 1919, in the Cathedral at Waterford, Ireland, by Right Reverend Bernard Hackett, D.D., Bishop of Waterford and Lismore. Since his coming to the Diocese, he has been assigned to the following places: November 18, 1919, St. Mary Church,

Marshall, Illinois, assistant; September 15, 1923, St. Mary Church, Pawnee, Illinois, assistant, and July 4, 1924, SS. Peter and Paul Church, Collinsville, Illinois, where he now resides.

Reverend August M. Hohl

Father Hohl, born of German parents at Springfield, Illinois, August 26, 1880, received his education in St. Francis Solanus College, Quincy Illinois, and the Grand Seminary, Montreal, Canada. Most Reverend Henry Moeller, D.D., ordained him priest June 21, 1907, in the Cathedral at Cincinnati, Ohio. Since his ordination Father Hohl has labored in the following places: June 21, 1907, St. John Church, Quincy, Illinois, assistant, and November 30, 1917, Forty Martyrs Church, Tuscola, Illinois, pastor, with Villa Grove for a mission. Since that time he has erected a beautiful brick church at Tuscola. He is now, in 1927, pastor of St. Paul Church, Highland, Illinois, with St. Jacob and Pocahontas as missions.

Reverend James Joseph Holmes

Father Holmes, born January 5, 1899, in the County of Limerick, Ireland, received his education in the Christian Brothers College, St. Kieran Seminary, and the University of Dublin. Was ordained by Right Reverend Bishop Downey, D.D., of the Diocese of Ossory, in Kilkenny, Ireland, June 10, 1923. Since his coming into the Diocese, he has served as assistant of St. Mark Church, Venice, Illinois, September 10, 1923, and St. Mary Church, Mt. Sterling, Illinois, July 7, 1925, a position which he now holds.

Reverend James Joseph Howard, D.D., M.R.

Reverend Doctor Howard, born August 19, 1859, of Irish parents, at St. Paul, Minnesota, was educated in the Sacred Heart College, Ruma, Illinois, Diocesan College, of the Diocese of Alton, Alton, Illinois, St. Theresa Academy, Grand Seminary, Montreal, Canada, and North American College, Rome, Italy. Was ordained priest on June 3, 1882, by his Eminence Cardinal Monaco Le Valletta. Whilst attending the pontifical College "De Propaganda Fidei," he received the degree of Doctor of Divinity. On his return to the United States in August, 1883, was appointed assistant at the old Cathedral, SS. Peter and Paul, Alton, Illinois, was made pastor of St. Catherine Church, Virden, Illinois, November, 1887, and in October, 1888, was assigned pastor of St. Agnes Church, Springfield, Illinois. In 1925 Right Reverend Bishop James A. Griffin, D.D., declared his parish an irremovable rectorate. Reverend Doctor Howard is not only a member of the Diocesan School Board and a member of the Board of the Examiners of the Clergy, but also a member of the Advisory Board to the Bishop —a Diocesan Consultor. Doctor Howard built a beautiful up to date school building and rectory in St. Agnes parish.

Reverend Louis Hufker

Father Hufker was born March 9, 1885, of German-American parents at Alton, Illinois. He received his education in St. Francis Solanus College, Quincy, Illinois, and the University of Innsbruck, Innsbruck Tyrol. Was ordained priest June 19, 1908, in the Cathedral at Cincinnati, Ohio, by Most Reverend Archbishop Henry Moeller, D.D. He holds the degrees A.B. and A.M.. Since his ordination, he has filled the following appoint-

ments: July 1, 1908, SS. Peter and Paul Church, Springfield, Illinois, assistant. June, 1927, he was created pastor of the Immaculate Conception Cathedral, Springfield, Illinois, a position which he still holds. During this time, he was active in Boy Scout work and directed the activities of the Catholic Instruction League and other social agencies.

Reverend Anton Maria Jaschke

On December 6, 1883, Father Jaschke was born at Bendorf, (Rhein) Germany. Was educated in the Gymnasium in Ehrenbreitstein, Missionary Seminary at Limburg (Lahn) and Mt. St. Mary of the West, Cincinnati, Ohio. Was ordained priest June 21, 1907 by Most Reverend Henry Moeller, D.D. Father Jaschke was assigned to the following places after his ordination: July 2, 1907, St. Paul Church, Highland, Illinois, assistant; October, 1907, St. Joseph Hospital, Highland, Illinois, chaplain, attending at the same time the missions, St. Jacob and Pocahontas; December 1, 1910, St. Gertrude Church, Grantfork, Illinois, pastor; July 1, 1918, St. Jerome Church, Troy, Illinois, with Black Jack as a mission; July, 1920, St. Joseph Church, Mt. Sterling, Illinois; October, 1924, St. Anthony Hospital, Effingham, Illinois, chaplain, with Shumway as a mission, and January 6, 1925, St. Joseph Home for the Aged, Springfield, Illinois, chaplain. Father Jaschke specialized in church music and in 1925, Right Reverend James A. Griffin, D.D., appointed him Diocesan Director of Music.

Reverend Clement H. Johannes

Father Johannes, born at Quincy, Illinois, of German-American parents, April 10, 1860, received his intellectual training in St. Francis Seminary, Milwaukee, Wisconsin; Major Seminary and Laval University, Montreal, Canada. Right Reverend Edward Charles Fabre, D.D., Bishop of Montreal, ordained him priest at Montreal on December 20, 1884. Since his ordination, he has labored in the following places: February 8, 1885, Our Saviour Church, Jacksonville, Illinois, assistant, May 10, 1885, St. Mary Church, Mound City, Illinois, pastor, May 24, 1885, St. Joseph Church, Bloomfield, Illinois, pastor, with Liberty and Camp Point for missions; October 1, 1888, St. Bridget Church, Liberty, Illinois, with Camp Point for a mission; June 30, 1892, St. Michael Church, Michael, Illinois, with Kampsville, and Hardin for missions; November 1, 1895, St. Anselm Church, Kampsville, Illinois, and July 1, 1897, was appointed pastor of St. Louis Church, Nokomis, Illinois. Father Johannes built a beautiful modern school and convent at Nokomis. He holds the degree, S.T.B. He is a Diocesan Consultor and the Diocesan Director of the Apostleship of Prayer. Since his appointment to Nokomis, he has erected a modern brick school building and Sisters' Convent at that place.

Reverend Joseph P. Jordan

Father Jordan, born November 28, 1887, at Farmersville, Illinois, was educated in St. Viator College and Seminary, Bourbonais, Illinois. Was ordained September 18, 1920, in the Cathedral at Peoria, Illinois, by Right Reverend Edmund M. Dunn, D.D. Since his ordination, he has served as assistant of St. Mary Church, Taylorville, Illinois; pastor of St. Patrick Church, Grafton, Illinois, and on August 27, 1927, was appointed pastor of the Forty Martyrs Church, Tuscola, Illinois, with Villa Grove as a mission.

Reverend Michael Kearns

Father Kearns first saw the light of day at Sligo, Ireland, on February 23, 1898. Received his College training in Maynooth College, and made his Theological studies in St. Muredach Seminary, Ballina, Mayo. He was ordained priest on April 22, 1923, at Ballina, Mayo, by Right Reverend James Naughton, D.D. He holds a degree A.B. of the National University, Dublin. April 29, 1923, he served as assistant in St. Constantine Church, Govan, Glasgow; May 1, 1926, St. Anthony Church, Govan, Glasgow, and April 29, 1927, in St. Agnes Church, Springfield, Illinois.

Reverend Francis Bernard Kehoe

Father Kehoe was born March 17, 1869, at Waverly, Illinois. Was educated in St. Mary College, St. Mary, Kansas; Mt. St. Mary of the West, Cincinnati, Ohio, and the Catholic University of America, Washington, D. C. Was ordained priest June 17, 1896, in the Seminary Chapel, Cincinnati, Ohio, by the Most Reverend William H. Elder, D.D. Father Kehoe has attended the Catholic University for two years, during which time he specialized in Moral Theology, and Scripture, also held the position as Auditor in English under Stoddard and Egan. Upon the completion of his studies, he was assigned to the following places: July 1, 1896, St. Mary Church, Shelbyville, Illinois, administrator; June 20, 1897, St. Augustine Church, Ashland, Illinois; July 1, 1898, St. Mary Church, Shelbyville, Illinois; August 1, 1899, St. Joseph Church, Springfield, Illinois, assistant; July 1, 1901, St. Mary Church, Neoga, Illinois; September 1, 1902, St. Denis Church, Shipman, Illinois; August 1, 1903, St. Michael Church, Greenfield, Illinois, and September 1, 1907, St. Patrick Church, Alton, Illinois. Father Kehoe holds the degrees A.B. and S.T.B. While pastor of Greenfield, he built the present frame church of St. Catherine at Hagaman, Illinois, which he afterwards attended from Greenfield as a mission.

Reverend George Joseph Kenney

Father Kenney, born February 28, 1889, at Mt. Pleasant, Michigan, received his training in St. Francis Solanus College, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. The Most Reverend John J. Glennon, D.D., ordained him priest June 14, 1917, in Kenrick Seminary. Since his ordination, he has been assigned to the following places: July 1, 1917, Immaculate Conception Cathedral, Springfield, Illinois, assistant, and January 24, 1925, St. Catherine Church, Virden, Illinois, pastor, with Girard and Standard City, for missions.

Reverend Linus G. Kipping

Father Kipping, born at Bahner, Pittis County, Missouri, May 22, 1884, of German-American parents, was educated in Conception College, Conception, Missouri, St. Francis Seminary, Wisconsin and Mt. St. Mary of the West, Cincinnati, Ohio. Was ordained priest June 16, 1909, by the Most Reverend Henry Mueller, D.D., in the Cathedral at Cincinnati, Ohio. Since his ordination, he has served in the following places: July 1, 1909, St. John Hospital, Springfield, Illinois, assistant, July 1, 1910, St. Boniface Church, Edwardsville, Illinois, assistant; March 1, 1911, St. Michael Church, Michael, Illinois, pastor; October 1, 1912, St. Elizabeth Church, Mitchell, Illinois; October 1, 1919, St. Alphonsus Church, Brighton, Illinois, with Beltress for a mission, and March 1, 1921, St. Mark's Church, Venice, Illinois, where he now resides.

Reverend John Joseph Klaes

Father Klaes, born December 15, 1887, at Weidenbach, Germany, was educated in St. Francis Solanus College, Quincy, Illinois, American College, Louvain, Belgium, and Canisianum, Innsbruck, Austria. Was ordained by Right Reverend Sigismund Waitz, D.D., in the Holy Trinity Church, Innsbruck, Austria, June 30, 1915. On October 15, 1915, he was sent as assistant to St. Mary Church, Quincy, Illinois; on April 25, 1919, St. Paul Church, Highland, Illinois, and on July 1, 1920, was appointed pastor of St. Jerome Church, Troy, Illinois, with Black Jack as a mission. Father Klaes holds the degrees A.B. and A.M.

Reverend Fred W. Klasner

Father Klasner, born at Alton, Illinois, of German parents, May 24, 1899, was educated in Quincy College, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. Was ordained by the Most Reverend John J. Glennon, D.D., June 10, 1922, in the chapel of Kenrick Seminary, Webster Grove, Missouri. Since his ordination, he has been assistant at St. James Church, Decatur, Illinois.

Reverend Charles F. Knaperek

Father Knaperek, born of Slovenian parents at Jablonka, Slovakia, September 10, 1896, received his training in St. Procopius College and Kenrick Seminary, Webster Grove, Missouri, was ordained June 13, 1920, by Right Reverend John J. Glennon, D.D., in Kenrick Seminary Chapel, Webster Grove, Missouri. Since his ordination, he has filled the following places: June 30, 1920, SS. Peter and Paul Church, Collinsville, Illinois, assistant, and on August 18, 1921, was appointed pastor of the Slovenian Church, Holy Trinity, Mt. Olive, Illinois. Father Knaperek holds the degree A.B.

Reverend Charles H. Krekenberg

Father Krekenberg, born in Warendorf, Province Westphalia, September 2, 1859, made his classical studies at the Gymnasium of his home town and his philosophical studies at the American College, Louvain, Belgium. Was ordained at Simpelfeld, Holland, May 19, 1883, by Right Reverend Bishop Laurent, D.D., exiled Bishop of Luxemburg. Since his ordination, he has been assigned to the following places: September 22, 1883, SS. Peter and Paul Church, Springfield, Illinois, assistant; February 22, 1884, Sacred Heart Church, Springfield, Illinois, first pastor and founder, and July 1, 1920, owing to ill health, was appointed chaplain of St. Vincent Home for the Aged in Quincy, Illinois. Father Krekenberg built the Sacred Heart Church, its rectory, school and Sisters' house.

Reverend Anthony George Kunsch, S.T.L.

Father Kunsch, born in St. Louis, Missouri, of German-American parents, January 14, 1882, was educated in St. Francis Solanus College, Quincy, Illinois, and Grand Seminary, Montreal, Canada. Was ordained by Most Reverend Paul Bruchesi, D.D., in St. Jacob Cathedral, Montreal, Canada, December 17, 1904. Since his ordination, he has been appointed to these various places: December 29, 1904, St. Boniface Church, Quincy, Illinois, assistant, and March 15, 1920, Immaculate Conception Church, Pierron, Illinois, pastor. Father Kunsch holds the degrees A.B., A.M., and S.T.L., and built the present school building at Pierron.

Reverend Joseph Albert Labno

Father Labno, born July 11, 1901, at Chicago, Illinois, of Polish parents, received his education in St. Ignatius College, Chicago, Polish Seminary, Orchard Lake, Michigan, and St. Paul Seminary, St. Paul, Minnesota. Was ordained to the priesthood December 21, 1926, in St. John Hospital Chapel, Springfield, Illinois, by Right Reverend James A. Griffin, D.D. On January 4, 1927, he was appointed assistant of St. Mary Church, Madison, Illinois, a position which he now holds.

Right Reverend Monsignor Louis W. Lammert, R. D.

Right Reverend Monsignor Lammert was born April 10, 1852, at Iserlohn in Westphalia, Germany. He was educated in Iserlohn Magdeburg College, Erfurt, in Fulda Seminary and St. Francis de Sales Seminary, Milwaukee, Wisconsin. Was ordained June 29, 1876, in SS. Peter and Paul Cathedral, Alton, Illinois, by Right Reverend Peter Joseph Baltes, D.D. His first appointment was on July 2, 1876, as pastor pro tempore of St. Henry Church, East St. Louis, Illinois. His subsequent appointments were: August 16, 1876; St. Joseph Church, Cairo, Illinois, pastor; August 1, 1897, St. James Church, Decatur, Illinois, pastor, and January 1, 1896, St. Anthony Church, Effingham, Illinois, where he is still doing splendid work. Monsignor Lammert was appointed member of the Diocesan Matrimonial Board on February 27, 1889, and appointed "Officialis" of the same Tribunal in January, 1926, an office he held up to July, 1927. Was appointed Dean of the Effingham Deanery, November, 1917. He is a member of the Diocesan Board of Examiners of the Clergy and up to November 1, 1927, held the position, "Censor Librorum." His Golden Sacerdotal Jubilee was celebrated in 1926. Father Lammert was elevated by Pope Pius XI to the dignity of Domestic Prelate, at the request of Right Reverend James A. Griffin, D.D. The Bishop invested him with the purple in August, 1927, in St. Anthony Church, Effingham, Illinois, before a large gathering of monsignors, priests and people.

Reverend James Landers

At Annascaul, County Kerry, Ireland, on July 31, 1902, Father Landers was born. He was educated at St. Brendan, Killarney, and in St. Kieran, Kilkenny, Ireland. He was ordained priest by Right Reverend James Downey, D.D., in St. Mary Cathedral, Kilkenny, Ireland, on May 30, 1926. Since his adoption to this Diocese, September 10, 1926, he has served as assistant at St. Patrick, Springfield, Illinois.

Reverend Francis J. Lawler

Father Lawler, born June 10, 1895, at Quincy, Illinois, was educated in Quincy College, Quincy, Illinois, St. Viator College, Bourbonnais, Illinois, and St. Paul Seminary, St. Paul, Minnesota. Was ordained May 29, 1926, by Right Reverend James A. Griffin, D.D., in the Immaculate Conception Cathedral, Springfield, Illinois. Since his ordination he has served as assistant in St. Francis Xavier Church, Jerseyville, Illinois. Father Lawler holds the degree A.B.

Reverend George Matthew Link

Father Link, born August 17, 1896, at Gillett, Wisconsin, of German American parents, was educated in Quincy College, Quincy, Illinois; Kenrick Seminary and St. Louis University. Was ordained by Most Rev-

erend John J. Glennon in the chapel of Kenrick Seminary, Webster Grove, Missouri, June 12, 1921. His first appointment was in July, 1921, when he was sent as assistant to St. Boniface Church, Quincy, Illinois. His subsequent appointments were: July, 1922, St. Mary Church, Alton, Illinois, assistant, looking after, at the same time, the mission at Brighton, and in 1927, St. Joseph Church, Benld, Illinois, pastor. Father Link holds the degrees of A.B. and A.M.

Reverend Optatus Loefler, O.F.M.

Father Loeffler, born at Effelder, Germany, September 19, 1872, was educated in St. Joseph College, Teutopolis, Illinois, in their House of Studies, Quincy, Illinois, and in St. Louis, Missouri. Was ordained priest by Most Reverend John Joseph Kain, D.D., July 4, 1896, in St. Louis, Missouri. Since his ordination, he has filled the following positions: 1897, Indian Missions, Ashland, Wisconsin; 1900, Indian Missions, Harbor Springs, Michigan; 1908, Indian Missions, Odanah, Wisconsin. In 1918, he was appointed pastor of St. Francis Solanus Church, Quincy, Illinois, with St. Antonius, Illinois, for a mission. In 1927, Father Loeffler was appointed Vice Provincial of the Franciscan Fathers of the Sacred Heart Province.

Reverend Francis Augustine Lucius

Father Lucius was born on July 30, 1882, at Bismarck, Missouri, of German-Irish parents. Was educated in St. Francis Solanus College, Quincy, Illinois, and St. Mary Seminary, Baltimore, Maryland. Was ordained priest June 19, 1908, by the late James Cardinal Gibbons, D.D., at Baltimore, Maryland. Since his ordination, he has labored in the following places: July 1, 1908, St. Boniface Church, Quincy, Illinois, assistant; September 1, 1908, St. Thomas Church, Newton, Illinois, with Dieterich as a mission; March 1, 1910, St. Mary Church, New Berlin, Illinois, and January 1, 1911, Church of the Visitation, Alexander, Illinois, pastor. Father Lucius holds the degrees A.B. and A.M.

Reverend John Lupton

Father Lupton, born at Newry, Ireland, June 14, 1874, received his education in St. Colman College, Newry, Ireland; Irish College, Rome, and Propaganda College, Rome, Italy. Was ordained June 4, 1898 by His Eminence, Cardinal Cassetta in St. John Lateran Basilica, Rome. His first appointment took place in July, 1898, when he was sent as assistant to Annaclone and Drumballaroney, Ireland. His subsequent appointments were: October, 1900, Banbridge, Ireland, assistant; March, 1903, Loughbriekland, Ireland; November 3, 1905, St. Augustine Church, Ashland, Illinois, assistant; February 19, 1909, St. Mary Church, Pawnee, Illinois, pastor, with South Fork for a mission and on January 22, 1925, St. Thomas Church, Newton, Illinois, a position which he now fills.

Reverend Dominic Francis Lydon

Father Lydon, born August 28, 1891, in Shammar County, Mayo, Ireland, was educated in St. Nathy College, Ballaghaderrin and All Hallows, Dublin, Ireland; Catholic University of Ireland, and Catholic University of America, Washington, D. C. Was ordained June 20, 1920, in All Hallows College, Dublin, Ireland. Since his coming to the Diocese, he has labored in the following places: 1921, Visitation Church, Illiopolis, Illinois, assist-

ant, and 1922, St. Mary Church, Mt. Sterling, Illinois. During his scholastic term, 1925-26, he attended the Catholic University of America, Washington, D. C., and in 1926-27, specialized in school administration work in St. Louis University. In the fall of 1927, he was sent to Routt College, by Right Reverend James A. Griffin, D.D., and took up his duties as Dean of Studies and professor. Father Lydon holds the degrees A.B. and A.M.

Reverend Patrick J. Malloy

Father Malloy, born October 25, 1889, in Queen's County, Ireland, was educated in St. Thomas Aquinas College, Columbus, Ohio, and Kenrick Seminary, Webster Grove, Missouri. Most Reverend John J. Glennon, D.D., ordained him priest December 21, 1918, in Kenrick Seminary Chapel. Since his ordination, Father Malloy has been assigned to the following places: January 15, 1919, St. Mary Cathedral, Lincoln, Nebraska, assistant; October 20, 1921, St. Patrick Church, Alton, Illinois; June 29, 1924, St. Alphonsus Church, Brighton, Illinois, with St. John the Evangelist Church, Medora, Illinois, as a mission.

Reverend Bernard N. Manning

Father Manning, born February 20, 1886, at Ballymahon, County Longford, Ireland, received his education in St. Mel College, Longford, Ireland, and St. John Seminary, Waterford, Ireland. Was ordained priest June 19, 1910, in St. Patrick Seminary, at Maynooth, by Most Reverend William J. Walsh, D.D. Since his coming to the Diocese, he has served the following places: October 30, 1910, St. Patrick Church, Alton, Illinois, assistant, and on July 1, 1910, pastor of St. Barbara Church, Witt, Illinois, where he now resides.

Reverend Marc S. Marangos, Ph. D.

Father Marangos,, born February 2, 1894, at Sira, Greece, of Hellenes parents, was educated in the Lyceaum Leonianum, Collegium Urbanum and Propaganda University, Rome. Was ordained by His Eminence, Basilio Cardinal Pompili, D.D., in Rome, Italy, March 30, 1918. Since his coming into the Diocese, has worked in the capacity of a missionary and later assigned administrator of the Sacred Heart Church, Livingston, Illinois, where he now resides.

Reverend John Marion

Father Marion, born of American parents, January 13, 1883, at Leroy, Wisconsin, received his classical education in St. Lawrence College, Calven, Illinois, and theological training in Mt. St. Mary Seminary of the West, Cincinnati, Ohio. Most Reverend Henry Moeller, D.D., ordained him priest in St. Peter Cathedral, Cincinnati, Ohio, June 21, 1907. His first appointment was to St. Thomas Church, Newton, Illinois, assistant, on June 30, 1907. His subsequent appointments were assistant of St. Boniface Church, Quincy, Illinois, June 29, 1908; pastor of St. Alphonsus Church, Brighton, Illinois, June 30, 1911, and pastor of St. Ann Church, Edgewood, Illinois, July 1, 1919.

Rev. Anton M. Jaschke, *Chaplain, St. Joseph Home, Springfield.* Rev. M. Kearns. *Ass't, St. Agnes, Springfield.* Rev. L. G. Kipping, *Venice.* . . . Rev. James Landers, *Ass't, St. Patrick, Springfield.* Rev. Francis J. Lawler, *Ass't, St. Francis, Jerseyville.* Rev. John Marion, *Pastor, St. Ann, Edgewood.* . . . Rev. Peter F. Masterson, *Ass't. St. Joseph, Springfield.* Rev. F. S. Mazir, *Pastor, Sacred Heart, Lillyville.* Rev. Charles Meagher, *Ass't, St. Mary, Edwardsville.*

Quincy—Notre Dame Academy, Grotto, Library, Auditorium . . . Quincy—St. Vincent's Home for the Aged, Rev. C. Kreckenburg, Chaplain, Cemetery.

Reverend Francis Aloysius Marks

Father Marks, born June 28, 1859, of German parents at St. Louis, Missouri, was educated in St. Francis College, Milwaukee, Wisconsin, and St. Meinrad Seminary, Indiana. Was ordained May 20, 1883, by Right Reverend Peter Joseph Baltes, D.D., at Breese, Illinois. Since his ordination, Father Marks' activities have been confined to two places: November, 1883, Holy Ghost Church, Jerseyville, Illinois, pastor, with Westwoods as a mission, and September 1, 1910, SS. Peter and Paul Church, Collinsville, Illinois.

Reverend Jerome Leo Marley

Father Marley, born of Irish-American parents, March 20, 1885, at Nokomis, Illinois, received his classical education in Quincy College, Quincy, Illinois, and theological training in Kenrick Seminary, Webster Grove, Missouri. Was ordained June 10, 1922, in Kenrick Seminary Chapel by Most Reverend John J. Glennon, D.D., Archbishop of St. Louis. On July 1, 1922, was assigned assistant at St. Patrick Church, Alton, Illinois, and on June 29, 1924, was appointed pastor of St. Barbara's Church, Batchtown, Illinois. Father Marley holds the degree, LL.B.

Reverend Patrick Henry Masterson

Father Masterson, born at Longford, Ireland, March 2, 1877, was educated in St. Mary College, Mayne, St. Mel, Longford and St. John, Waterford. Was ordained January 8, 1905, in St. Malachy, Belfast, by Right Reverend Bishop Henry, D.D., Bishop of Down and Connor. Since his coming to this Diocese, he has been assigned to the following places: April 2, 1905, St. Mary Church, Paris, Illinois, assistant; September 15, 1907, St. Francis Church, Jerseyville, Illinois, administrator; September 20, 1908, St. Ubaldus Church, New Douglas, Illinois, pastor; October 1, 1913, St. Catherine Church, Virden, Illinois, and June 29, 1924, St. Michael's Church, Staunton, Illinois. Father Masterson built the new Church at Staunton.

Reverend Peter Francis Masterson

Father Masterson, born November 11, 1895, at Aughnacliffe, County Longford, Ireland, was educated in St. Mary College, Moyne, County Cavan; and St. Peter Seminary, Wexford, Ireland. Right Reverend Bishop Codd, D.D., Bishop of Feons, Ireland, ordained him priest June 11, 1922, in St. Peter Seminary Chapel, Wexford, Ireland. Since his ordination, he has filled the following appointments: November, 1922, Visitation Church, Illiopolis, Illinois, and December 23, 1922, St. Joseph Church, Springfield, Illinois, assistant.

Reverend Francis S. Mazir

Father Mazir was born of Slovene parents, on September 30, 1873, at Sy. Ana v Slov. Goricah, Jugoslavia. Was educated in the State Gymnasium, Maribor, Jugoslavia and Celovec, Austria. Right Reverend Prince Bishop Joseph Kahn, D.D., ordained him priest July 20, 1889, in the Cathedral at Celovec, Austria. Before coming to America, he filled the following positions in Austria: August 14, 1899, St. Michael Church, Pliberk, Austria, assistant; October 30, 1900, St. Andrew Church, Vrata, Austria, administrator; February 15, 1901, St. Nicolaus Church, Kamp,

Austria, administrator; September 15, 1901, St. Margaret Church, Velikovec, Austrian pastor. Since his arrival in America, he has been assigned to the following places: August 10, 1905, St. Agnes Church, St. Paul, Minnesota, assistant; August 2, 1907, St. Paul Church, Nicollet, Minnesota, pastor; September 15, 1909, St. Walburga Church, Rogers, Minnesota; September 1, 1911, SS. Peter and Paul Church, Loretto, Minnesota; August 1, 1912, St. John Church, Searles, Minnesota, and March 18, 1915, St. Barbara Church, Springfield, Illinois, where he built a magnificent rectory. On December 7, 1927, he was transferred as pastor at Lillyville, Illinois.

Reverend Leo James McDonald

Father McDonald, born at Hardin, Illinois, September 1, 1887, of Irish parents, received his intellectual training in St. Viator College and Seminary, Bourbonais, Illinois. Was ordained in the Holy Name Cathedral, Chicago, Illinois, September 21, 1917, by His Eminence George Cardinal Mundelein, D.D. Since his ordination, he has filled the following places: July 1, 1918, Sacred Heart Church, New Berlin, Illinois, pastor pro tempore; May 15, 1919, St. Charles Church, Charleston, Illinois, pastor, pro tempore; July 1, 1910, SS. Simon and Jude Church, Gillespie, Illinois, assistant, and July 13, 1924, was appointed pastor of the Ascension Church, Mt. Olive, Illinois, a position which he still fills. Father McDonald holds the degree A.B.

Reverend Thomas Francis McGrath

Father McGrath, born at Jersey City, New Jersey, April 7, 1872, of Irish-American parents, received his training in St. Mary College, St. Mary, Kansas, and North American College, Rome, Italy. Was ordained July 25, 1895, in Rome, Italy, by His Eminence, Cardinal Parrocchi. His first appointment after his ordination, in 1896, was St. Francis Xavier Church, Jerseyville, Illinois, assistant. His subsequent appointments were: 1897, St. Luke Church, Virginia, Illinois, pastor; 1899, St. Michael Church, Michael, Illinois; 1904, Holy Trinity Church, Stonington, Illinois; 1907, St. Mary Church, Neoga, Illinois; 1909, Mother of Dolors Church, Vandalia, Illinois, and 1919, Visitation Church, Illiopolis, Illinois, with Niantic for a mission. Father McGrath rebuilt the Church at Niantic after fire had destroyed the old Church completely.

Reverend Peter Paul McGuinness

Father McGuinness, born July 11, 1881, at Manorhamilton, County Leitrim, Ireland, was educated in St. Patrick College, County Cavan and in the Seminary at Carlow, Ireland. Ordained June 14, 1908 in Carlow Seminary by Right Reverend Patrick Foley, D.D. Upon his coming to the Diocese, he was sent as assistant of St. Mary Church, Mt. Sterling Illinois, October 1, 1908. His subsequent appointments were: February 15, 1909, St. Augustine Church, Ashland, Illinois, assistant; October 1, 1911, St. Denis Church, Shipman, Illinois, pastor; December 4, 1922, St. Bartholomew Church, Murrayville, Illinois, and June 26, 1926, St. Maurice Church, Morrisonville, Illinois, where he now resides.

Reverend Joseph McKeogh

Father McKeogh, born at Killaloe, County Clare, Ireland, July 21, 1891, received his education in St. Flannan College, Ennis, County Clare, and St. Patrick Seminary, Carlow, Ireland. Was ordained in St. Patrick Semin-

ary chapel, Carlow, Ireland, June 4, 1916, by Right Reverend Bishop Foley, D.D., of Kildare and Leighlin. Since his coming into the Diocese, he has served the following places: November 10, 1916, St. Mary Church, Mt. Sterling, Illinois, assistant; October 25, 1918, St. Joseph Church, Springfield, Illinois, and December 22, 1922, St. Denis Church, Shipman, Illinois, pastor.

Reverend Richard McKeogh, D.D.

Father McKeogh, born August 18, 1886, at Cashel County, Tipperary, Ireland, was educated in Pennybridge College, Sussex, England, Columbus Seminary, Hawthorne, New York, Catholic University of America, Washington, D. C., and Apollinaire, Rome, Italy. Was ordained December 23, 1911, in St. Mary Seminary Chapel, Baltimore, Maryland, by His Eminence, James Cardinal Gibbons, D.D. Since his ordination, he has served in the following places: June, 1912, St. Joseph Church, Granite City, assistant; May, 1914, St. Catherine Church, Virden, Illinois; November, 1922, SS. Peter and Paul Church, Collinsville, Illinois; June, 1924, SS. Simon and Jude Church, Gillespie, Illinois; December, 1924, St. Joseph Church, Benld, Illinois, assistant, and August, 1927, Sacred Heart Church, Lillyville, Illinois, assistant. Father McKeogh has the degree, D.D. He specialized in Canon Law in the Apollinaire University at Rome. Owing to ill health, he is now on sick leave.

Reverend Timothy McKeogh

Father McKeogh, born at Killaloe, County Clare, Ireland, October 17, 1886, was educated in St. Flannan College and All Hallows Seminary, Dublin. Was ordained by Right Reverend Bishop Morrisroe, D.D., in All Hallows College, Dublin, June 23, 1912. Since his coming into the Diocese, he has received the following assignments: October, 1912, Immaculate Conception Church, Springfield, Illinois, assistant; November, 1914, St. Joseph Church, Granite City, Illinois; May, 1916, St. Ubaldus Church, New Douglas, Illinois, pastor; November, 1920, Immaculate Conception Church, Shelbyville, Illinois, pastor, and September 1, 1924, St. Elizabeth Church, Mitchell, Illinois.

Reverend Charles Augustine Meagher

Father Meagher, born September 10, 1893, at Livermore, Iowa, of American parents, was educated in St. Boniface College, Kenrick Seminary, Webster Grove, Missouri, and Manitoba University, Winnipeg, Montreal, Canada. Ordained priest by Most Reverend John J. Glennon, D.D. on June 14, 1919, in Kenrick Seminary Chapel, Webster Grove, Missouri. On July 1, 1919, he was assigned to St. Patrick Church, Decatur, Illinois, as assistant, and transferred on July 1, 1925, to St. Mary Church, Edwardsville, Illinois. From Edwardsville he attends the Mission at Glen Carbon, Illinois, a Mission he organized and whose church he built. Father Meagher holds the degree A.B.

Reverend John William Merscher

On December 4, 1853, Father Merscher was born of German-American parents at Aviston, Illinois. He was educated at St. Joseph College, Teutopolis, Illinois, and St. Francis Seminary, Milwaukee, Wisconsin. Right Reverend Peter Joseph Baltes, D.D., ordained him a priest on December 26, 1876, in SS. Peter and Paul Cathedral, at Alton, Illinois.

Since his ordination, he served the following places: January 12, 1877, St. Joseph Church, Olney, Illinois; St. Joseph Church, Stonington, Illinois; Immaculate Conception, Bridgeport, Illinois; February 14, 1884, St. Peter Church, Petersburg, Illinois; St. Mary Church, Greenview, Illinois; December 1, 1885, St. Augustine Church, Ashland, Illinois; September, 1893, St. Elizabeth Church, Mitchell, Illinois; July 14, 1898, St. Mary Church, Taylorville, Illinois; July 1, 1920, Sacred Heart Church, Springfield, Illinois. In 1924 he quietly celebrated his Golden Sacerdotal Jubilee. On July, 1927, he retired to St. John hospital, Springfield, Illinois, on account of ill health .

Reverend William Michael

Father Michael, born of German-American parents at Quincy, Illinois, on February 12, 1863, was educated in St. Francis Solanus College, Quincy, Illinois, and St. Meinrad Seminary, Indiana. Was ordained by Right Reverend Bishop Chatard, D.D., in St. Meinrad Seminary Chapel, June 15, 1889. Since his ordination he has filled the following places: September, 1889, St. Clara Church, Altamont, Illinois, pastor; 1890, SS. Peter and Paul Church, Springfield, Illinois, assistant; July, 1892, St. Gertrude Church, Grantfork, Illinois, pastor; September, 1897, Immaculate Conception Church, Pierron, Illinois, and October, 1911, Carlinville, Illinois. Father Michael holds the degrees A.B. and A.M.

Reverend James Ryan Molony

Father Molony was born on August 15, 1890, at Rathclooney, Quin, County Clare, Ireland. He attended St. Alannan College and All Hallows, Ireland. Was ordained June 21, 1914, in All Hallows College, Ireland, by Right Reverend Dr. Dwyer, D.D., Bishop of Maitland. Upon his arrival in the States, he was assigned to the following places: September 29, 1914, St. Mary Church, Mt. Sterling, Illinois. On account of illness, he returned to Europe and on January 1, 1918, was assigned to Walthamstow, London, England, in the Church of St. George, assistant, and on December 1, 1918, was appointed pastor of St. George Church, Ness Road, Shoeburyness, England. On his return to America, October 28, 1921, he was assigned as chaplain at the Ursuline Novitiate, Alton, Illinois, where he still resides.

Reverend Timothy M. Moloney

Father Moloney, born at Limerick, Ireland, August 5, 1892, was educated in the Sacred Heart College, Limerick, Ireland, All Hallows College, and the Royal University of Ireland. Was ordained June 25, 1916, by Right Reverend Bishop Hackett, D.D., in All Hallows College, Dublin. Since his coming into the diocese, he has served as assistant of St. John Church, Carrollton, Illinois, and pastor of St. Peter Church, Petersburg, Illinois. Father Moloney holds the degree A.B.

Reverend John Peter Moroney

Father Moroney, born August 9, 1868, at Jacksonville, Illinois, was educated in St. Joseph College, Teutopolis, Illinois, St. Mary College, Kansas, and Kenrick Seminary, Webster Grove, Missouri. Was ordained June 8, 1895, by Most Reverend John J. Kain, D.D., Archbishop of St. Louis, in the Cathedral of that city. Since his ordination he has

served the following places: July 1, 1895, St. Lawrence Church, Greenville, Illinois, pastor; July 1, 1898, Mother of Dolors Church, Vandalia, Illinois, and July 1, 1908, St. Patrick's Church, Pana, Illinois. Father Moroney built the rectory, the Huber memorial hall and the new beautiful St. Patrick church at Pana.

Father Moroney is a member of the Diocesan Building Commission.

Reverend James J. Murnane

Father Murnane, born at Killaloe, Ireland, May 4, 1882, was educated in St. Flannan College, Ennis and All Hallows, Dublin, Ireland. Was ordained June 24, 1909, in All Hallows, Dublin, by Right Reverend Bishop Kelly, D.D. Since his coming into the Diocese, he has in turn filled the following places: October 8, 1909, St. Michael Church, Greenfield, Illinois, pastor pro tempore; May 15, 1910, St. Agnes Church, Springfield, Illinois, assistant; October 1, 1910, St. Alexius Church, Beardstown, Illinois; October 1, 1915, Holy Family Church, Athens, Illinois, with Cantrall for a mission, and on July 15, 1925, was appointed pastor of St. Mary Church, Pawnee, Illinois.

Very Reverend Jeremiah Murphy, R.D., M.R.

Dean Murphy, born 1856,, at Cullen, Ireland, was educated in St. Brendan College, Killarney, Ireland, and St. Francis Seminary, Milwaukee, Wisconsin. Was ordained priest by Right Reverend Peter Joseph Baltes, D.D., June 29, 1880, in the Cathedral at Alton, Illinois. His first appointment was at Virden, St. Catherine Church, pastor. His subsequent appointments were: 1882, St. Joseph Church, Cairo, Illinois; 1886, Our Saviour Church, Jacksonville, Illinois; 1888, St. Mark Church, Winchester, Illinois; 1892, Immaculate Conception Church, Mattoon, Illinois; 1898, St. Patrick Church, Decatur, Illinois. Dean Murphy is not only a Rural Dean but also an irremovable rector. He built the magnificent stone St. Patrick Church at Decatur.

Reverend George M. Nell

Father Nell, born at Chicago, Illinois, of German parents, August 3, 1887, was educated in St. Francis Solanus College, Quincy, Illinois, and Mt. St. Mary of the West, Cincinnati, Ohio. Was ordained June 20, 1913, by Most Reverend Henry Moeller, D.D., in the Cathedral at Cincinnati, Ohio. Since his ordination, he has received the following appointments: July 1, 1913, St. Mary Church, Quincy, Illinois, assistant; November 1, 1913, St. Anthony Church, Effingham, Illinois, and on July 1, 1922, he was appointed first resident pastor of St. Joseph Church, Island Grove, Illinois, (Teutopolis, Illinois). Since 1920, Father Nell organized and directed Parish Activities Service with headquarters at Effingham, Illinois. From 1920 to 1922, acted in the capacity of State Spiritual Director of the Young Men's Section of Catholic Union of Illinois and from 1922 to 1924, National Spiritual Director of Gonzaga Union. Father Nell holds the degrees A.B. and A.M.

Reverend Frederick Neveling

Father Neveling, born at Bochum, Westphalia, Germany, August 22, 1878 was educated at Warburg, Germany; Bamberg, Bavaria, and Fribourg Suisse and Muenster, Westphalia. Was ordained July 28, 1901, at Bamberg, Bavaria, by the Archbishop of Bamberg. His first appoint-

ment was that of secretary to Bishop Biker in Stockholm, Sweden. Since his coming into this Diocese, he has served the following places: February 25, 1905, St. Boniface Church, Quincy, Illinois, assistant; April, 1905, St. Mary Church, Alton, Illinois; September, 1905, St. Mary Church, Sainte Marie, Illinois; May, 1907, St. Mary Church, Alton, Illinois; April, 1909, St. Anselm Church, Kampsville, Illinois, pastor, and September, 1911, St. Mary Church, Green Creek, Illinois, where he still resides.

Reverend Frederick A. Niebling

Father Niebling, born at Rochester, New York, February 26, 1871, of German-American parents, was educated in Our Lady of Angels Seminary, and Niagara University. Ordained priest June 8, 1895 by Right Reverend Stephen Vincent Ryan, D.D., Bishop of Buffalo, New York. Since his ordination he has served in the following places: July 7, 1895, St. Boniface Church, Quincy, Illinois, assistant; January 1, 1905, Sacred Heart Church, Lillyville, Illinois, pastor; June 16, 1911, St. Joseph Church, Mt. Sterling, Illinois, and July 1, 1920, Quincy, Illinois. Father Niebling built a large modern parochial school in Quincy.

Reverend Denis O'Brien

Father O'Brien was born July 15, 1880, at Cappawhite, Tipperary, Ireland. Was educated in St. Patrick College and St. Patrick Seminary, Thurles, Tipperary, Ireland. The Most Reverend Thomas Fennally ordained him priest June 22, 1905, in St. Patrick Cathedral, Thurles, Tipperary, Ireland. Since his ordination he has filled the following positions: September 1905 Our Saviour Church, Jacksonville, Illinois, assistant; September, 1909, St. Patrick Church, Alton, Illinois; October, 1910, St. Michael Church, Greenfield, Illinois, pastor, and October, 1920, St. Augustine Church, Ashland, Illinois.

Reverend James J. O'Donoghue

Father O'Donoghue, born September 4, 1895, in Corglass, Longford County, Ireland, received his education in St. Mary College and St. Peter College, Wexford, Ireland. Was ordained June 15, 1919, in St. Peter College Chapel, Wexford, Ireland, by Right Reverend William Codd, D.D. Since his ordination he has served in the following places: January 17, 1920, Our Saviour Church, Jacksonville, Illinois, assistant, and on September 28, 1924, was appointed pastor of St. Joseph Church, Mt. Sterling, Illinois, where he still resides.

Reverend Joseph O'Dwyer

Father O'Dwyer, born at Thurles, Ireland, March 19, 1888, was educated in Mt. Melleray College, Waterford, Ireland, March 19, 1888, was educated in Mt. Melleray College, Waterford, Ireland, and St. John Seminary of the same place. Was ordained priest June 16, 1912, in the Cathedral at Thurles, by Most Reverend Thomas Fennelly, D.D. Since his coming to the Diocese, he has served faithfully the following places: September 1, 1912, Our Saviour Church, Jacksonville, Illinois, assistant; June 18, 1913, St. Luke Church, Virginia, Illinois, pastor pro tempore; September 1, 1913, Immaculate Conception Church, Springfield, Illinois, assistant, and October 1, 1915, was appointed pastor of St. Luke Church, Virginia, Illinois, a position which he now fills.

Reverend Morgan John O'Flaherty

Father O'Flaherty, born October 1, 1880, at Ardfert, County Kerry, Ireland, was educated in St. Brendan College, Killarney, and St. Patrick Seminary, Carlow, Ireland. Was ordained June, 1904, by Right Reverend P. J. Foley, D.D., in St. Patrick College, Carlow, Ireland. Since his coming into the Diocese he has worked in the following vineyards of the Lord: October, 1904, Our Saviour, Church, Jacksonville, Illinois, assistant; June, 1906, St. Norbert Church, Hardin, Illinois, pastor; February, 1908, Sacred Heart Church, Dalton City, Illinois; October, 1914, St. James Church, Riverton, Illinois, with Buffalo for a mission; October, 1922, Mother of Dolors Church, Vandalia, Illinois, and October, 1925, St. Michael's Church, Hume, Illinois, with Brocton for a mission.

Reverend Daniel O'Grady

Father Daniel O'Grady was born February 5, 1896, of Irish parents in Ireland. He was educated in St. Jarlath College, Tuam; All Hallows Seminary, Dublin, and the National University of Ireland. He was ordained priest on June 19, 1921, in Dublin by Right Reverend Bishop O'Doherty, D.D., and holds the degree of A.B. Since his ordination, Father O'Grady has filled the following appointments: October 19, 1921, St. John Church, Carrollton, as assistant; November, 1923, as Chaplain of the Sacred Heart Academy, Springfield, Illinois; June, 1924, Assistant at St. Mary Church, Paris, Illinois, and in January, 1925, was appointed assistant at the Immaculate Conception Cathedral at Springfield, Illinois, an appointment which he still holds.

Reverend Daniel J. O'Hanlon

Father O'Hanlon, born July 2, 1896, in County Kerry, Ireland, was educated in Gonzaga High School, Washington, D. C., Kenrick Seminary, Webster Grove, Missouri, and Georgetown University, Washington, D. C. Most Reverend John J. Glennon, D.D., ordained him priest in St. Louis, Missouri, June 10, 1923. On October 4, 1923, he was sent as assistant to St. Michael Church, Staunton, Illinois. On December 1, 1924, was transferred to St. Mary Church, Taylorville, Illinois, and on February 11, 1928, was appointed assistant pastor of St. Peter church, Quincy, Illinois.

Reverend Michael J. O'Mullane

Father O'Mullane, born January 3, 1888, at Kanuturk, County Cork, Ireland, received his education in Mungret College, All Hallows, Royal University of Ireland, and Catholic University of America, Washington, D. C. Was ordained December 22, 1910, in St. Mary Seminary Chapel, Baltimore, Maryland, by the late James Cardinal Gibbons, D.D. On November 1, 1911, was appointed assistant of the old Cathedral at Alton, Illinois, acting at the same time as chaplain of the Ursuline Academy, and Director of the Cathedral School. In November, 1912, he was appointed pastor of St. Michael Church, Michael, Illinois, and in November, 1921, was sent to St. Mark Church, Winchester, Illinois, where he still resides. Father O'Mullane specialized in Sociology and Canon Law at the Catholic University of America, Washington, D. C., and holds the degrees A.B. and A.M.

Reverend Charles W. Oppenheim

Father Oppenheim, born at Schnectady, New York, November 8, 1866, received his college and seminary training in St. Francis College and Seminary, Trenton, New Jersey. Was ordained by Right Reverend Thomas M. A. Burke, D.D., Bishop of Albany, in Albany, New York, January 19, 1896. Since his ordination his activities have been various, namely: May, 1896, SS. Peter and Paul Church, Camden, New Jersey, assistant; May, 1897, Instructor of History and Sciences in St. Francis College, Trenton, New Jersey, and rector of St. Anthony's Church, Hightstown, New Jersey; January, 1905, St. Anthony Church, Jeffersonville, Indiana, rector; May, 1905, SS. Peter and Paul Church, Springfield, Illinois, assistant, and July 1, 1907, St. Raymond Church, Raymond, Illinois, pastor. Father Oppenheim built the present beautiful brick church at Raymond, Illinois.

Reverend Charles A. O'Reilly

Father O'Reilly, born May 29, 1865, at Amboy, Lee County, Illinois, of American parents, was educated in St. Joseph College, Dubuque, Iowa, and Niagara University, Niagara Falls, New York. Was ordained June 11, 1892, by the Right Reverend Steven Vincent Ryan, D.D., in the University of Niagara. Since his ordination, he has labored in the following places: July 18, 1892, SS. Peter and Paul Cathedral, Alton, Illinois, assistant, and August 1, 1893, was appointed pastor of St. Mary Church, Edwardsville, Illinois, a position which he still fills.

Reverend Patrick Joseph O'Reilly

Father O'Reilly was born in Dromard, Ireland, on September 15, 1854. He was educated in St. Mary Seminary, Ireland, and Grand Seminaire, Montreal, Canada, Right Reverend Bishop Fabre ordained him at Montreal, Canada, December 22, 1883. Father O'Reilly has served the following places: January 14, 1884, St. Catherine Church, Virden, Illinois; October 1, 1886, St. Sebastian Church, Waverly Illinois; July 1, 1887, Sacred Heart Church, Franklin, Illinois; July 1, 1897, St. Patrick Church, Alton, Illinois, and September 1, 1907, St. Joseph Church, Springfield, Illinois. Since his pastorate in St. Joseph Church, he erected a magnificent school on the corner of Fifth and Eastman Avenue, and improved the church property and rectory. Father O'Reilly is a Diocesan Consultor—a member of the Bishop's Advisory Board.

Reverend Philip Joseph O'Reilly

Father O'Reilly was born on May 29, 1891, at Drumbaldry, County Longford, Ireland. Was educated in St. Mary College, County Longford, St. Peter Seminary, Wexford and Catholic University, Washington, D. C. Was ordained at the Catholic University, Washington, D. C., by Most Reverend J. T. McNichols, D.D., on June 17, 1920. His activities as a priest have been confined to St. Mary Church, Paris, Illinois, assistant, November 1, 1921, and St. Patrick Church, Alton, Illinois, July 1, 1924.

Reverend Francis Joseph Ostendorf

Father Ostendorf, born at Effingham, Illinois, March 7, 1876, was educated in St. Joseph College, Teutopolis, Illinois, and old Kenrick Seminary, St. Louis, Missouri. Most Reverend John J. Kain, D.D., ordained

Rev. Daniel O'Grady, *Ass't, Cathedral, Springfield.* Rev. D. J. O'Hanlin, *Ass't, St. Peter, Quincy.* Rev. P. O'Reilley, *Ass't, St. Patrick, Alton.* . . . Rev. F. J. Ostendorf, *Pastor, St. James. Decatur.* Rev. Wm. O'Sullivan, *Pastor, Stonington.* Rev. Max J. Philipp, *Chaplain, St. John Sanitarium, Springfield.* . . . Rev. George H. Powell, *Ass't, St. Joseph, Granite City.* Rev. Charles C. Sandon, *Routt College, Jacksonville.* Rev F. C. Schlepphorst, *Ass't, St. Anthony, Effingham.*

him priest at St. Louis, Missouri, on June 9, 1899. Since his ordination, he has labored in the following parishes: June 9, 1899, St. Anthony Church, Effingham, Illinois, assistant; July 1, 1903, St. Mary Help of Christians Church, Green Creek, Illinois, pastor, and September 1, 1911, St. James Church, Decatur, Illinois. Father Ostendorf not only beautified the Church property, but also erected a magnificent school at Decatur.

Reverend William O'Sullivan

Father O'Sullivan, born at Coachford, County Cork, Ireland, September 20, 1888, was educated in the Christian Brothers College, Cork, and St. Patrick Seminary, Carlow, Ireland. Was ordained by Right Reverend Patrick Foley, D.D., Bishop of Kildare and Leighlin, in the College Chapel at Carlow, Ireland, May 25, 1913. His first appointment after coming to the Diocese was October 1, 1913, when he was sent as assistant to St. Mary Church, Marshall, Illinois. His subsequent appointments were: October 1, 1915, Immaculate Conception Church, Springfield, Illinois, assistant; November 6, 1926, St. Patrick Church, Pana, Illinois, administrator, and May, 1927, Holy Trinity Church, Stonington, Illinois, a position which he now fills.

Reverend Maximilian Joseph Philipp

Father Philipp, born April 29, 1873, at Springfield, Illinois, of German parents, received his entire training in the Pontifical College Josephinum, Columbus, Ohio. Was ordained priest, July 2, 1900, in the Pontifical College Josephinum, by His Excellency, Sebastian Martinelli, Apostolic Delegate. On July 15, 1900, he was appointed professor in the Pontifical College Josephinum and chaplain of the Sisters of Notre Dame at Columbus, Ohio. Father Philipp taught Natural History, Zoology, Botany, Universal History, German and Higher Geography. Whilst at Josephinum, he founded a Natural Science Museum.

Reverend William Arthur Pietsch

Father Pietsch, born at Berlin, Germany, on February 7, 1875, was educated in the Royal Gymnasium, Germanicum, Germany, and the Gregoriana University, Rome, Italy. Was ordained priest September 1, 1906, in St. Patrick Cathedral, Lead, South Dakota, by Right Reverend John N. Stariha, D.D. His first appointment was at St. Mary Church, Alton, Illinois, in July, 1907, as assistant. His subsequent appointments were: July, 1908, SS. Peter and Paul Church, Collinsville, Illinois, assistant; October, 1910, St. Paul Church, Highland, Illinois; December, 1910, Holy Ghost Church, Jerseyville, Illinois, pastor; August, 1914, Sacred Heart Church, Lillyville, Illinois; August, 1918, St. Mary Church, Pierron, Illinois; August, 1920, St. Bridget Church, Liberty, Illinois, and August 7, 1927, St. John the Baptist Church, Arcola, Illinois. Father Pietsch has specialized in Archaeology.

Reverend Joseph Postner

Father Postner, born May 27, 1861, at Dayton, Ohio, of German-American parents, was educated in St. Francis Gymnasium, Cincinnati, Ohio, and St. Francis Seminary, Milwaukee, Wisconsin. Was ordained priest June 24, 1884, by Right Reverend Peter J. Baltes, D.D. Since his ordination, he has labored in these various parishes: August 5, 1884, St.

Mary Church, Shawneetown, Illinois, pastor; January 23, 1885, St. Mary Church, Paris, Illinois; July 15, 1898, St. Michael Church, Staunton, Illinois, and June 1, 1907, St. John the Baptist Church, Quincy, Illinois. In 1927, he built a large modern convent for his school Sisters.

Reverend George Harold Powell

Father Powell, born at Alton, Illinois, of Irish-American parents, May 5, 1894, was educated in Quincy College, Quincy, Illinois, Kenrick Seminary, Webster Grove, Missouri, Apostolic Mission House and Catholic University of America, Washington, D. C. Most Reverend John J. Glennon, D.D., ordained him priest June 10, 1922, in Kenrick Seminary, St. Louis, Missouri. Since his ordination he has been appointed to the following places: July 1, 1922, St. Michael Church, Staunton, Illinois, assistant; October 1, 1923, St. Joseph Church Granite City, Illinois, assistant, and member of the Diocesan Mission Band. He served in the Army Infantry, May, 1918, to November of the same year and qualified for commission.

Reverend William Lawrence Quatman

On April 3, 1877, Father Quatman was born at Altamont, Illinois, of German-Irish parents. Was educated in St. Joseph College, Teutopolis, Illinois; St. Francis College, Quincy, Illinois, and Mt. St. Mary of the West Seminary, Cincinnati, Ohio. On June 21, 1903, was ordained priest in the Chapel of Mt. St. Mary Seminary, Cincinnati, Ohio, by Most Reverend Archbishop Henry Moeller, D.D. As assistant, he served July 1, 1903, St. Anthony Church, Effingham, Illinois; September 1, 1903, St. Patrick Church, Decatur, Illinois; July 1, 1905, St. Patrick Church, Pana, Illinois; on June 1, 1906, he was appointed first resident pastor of the Forty Martyrs Church, Tuscola, Illinois, organizing at the same time the Sacred Heart congregation at Villa Grove, Illinois; December 1, 1917, was transferred to the pastorate of St. Michael church, Sigel, Illinois, and August 21, 1927, pastor of the Sacred Heart church in the Episcopal City. Since his appointment to Sigel, he has served as the "Defensor Vinculi" on the Matrimonial court of the Diocese.

Reverend Daniel J. Quinn

Father Quinn was born July 4, 1881, of American parents at Springfield, Illinois. He made his classical studies in St. Francis Solanus College, Quincy, Illinois; his theological studies in St. Meinrad, Indiana. Was ordained June 5, 1909, in the Seminary Chapel of St. Meinrad, by Right Reverend Dennis O'Donaghue, D.D. Since his ordination, he has labored in the following places: June 15, 1909, St. Benedict Church, Auburn, Illinois, assistant, and November 1, 1913, was appointed pastor of the same church, a position which he still holds. Father Quinn built the St. Joseph brick church at Chatham, Illinois. Chatham is a mission of Auburn.

Reverend Joseph A. Reis

Father Reis, born November 2, 1884, at Quincy, Illinois, was educated in St. Francis Solanus College, Quincy, Illinois, St. Nicolaus Convictus, Innsbruck, and Imperial University, Innsbruck, Austria. On July 26, 1911, he was ordained priest by Right Reverend Francis Larand, D.D., Bishop of Brixen, Tyrol, Austria, in the Church of the Holy Trin-

ity, Innsbruck, Austria. Since his ordination, he has been appointed to these various places: October 1, 1911, St. Paul Church, Highland, Illinois, assistant; November 10, 1915, St. Vincent Home for the Aged, Quincy, Illinois, first resident chaplain, December 1, 1917, St. John the Baptist Church, Quincy, Illinois, assistant, and on July 5, 1924, he was appointed pastor of the Sacred Heart Church, Oconee, Illinois, where he still resides.

Reverend Lubert Riesen, M.R.

On July 10, 1852, Father Riesen was born of German parents at Stendal, Saxony. He was educated in the German Gymnasium, Mt. St. Mary Seminary, Cincinnati, Ohio, Wurzburg and Tubingen in Germany, and in the University of Louvain, Belgium. On the completion of his studies, he came to Alton, Illinois, and on June 29, 1876, was ordained priest by Right Reverend Peter J. Baltes, D.D., Bishop of Alton. He remained with Bishop Baltes about two years, and attended poor missions. In 1879, he was appointed to Flora, Illinois, and attended the missions, Edgewood, Salem, Fairfield and Enfield, Illinois. In ten years he was transferred to Murphysboro, Pinkneyville, Dubois and Freedom; October, 1887, Sigel, Illinois. In October, 1896, was appointed irremovable rector of SS. Peter and Paul Church, Springfield, Illinois, where he still resides. Father Riesen celebrated his Golden Sacerdotal Jubilee, June 27, 1926. On this occasion, the Papal Blessing, cabled from Rome, was read. Solemn Mass Coram Episcopo was celebrated by the Jubilarian.

Reverend Andrew Elliott Robinson, S.T.L.

Father Robinson, born at Cleator, Moor, England, December 22, 1892, of Irish parents, was educated in St. Francis Solanus College, Quincy, Illinois, Kenrick Seminary, Webster Grove, Missouri, and the Catholic University of America. He was ordained December 21, 1918, in Kenrick Seminary Chapel, Webster Grove, Missouri, by Most Reverend Archbishop John J. Glennon, D.D. His first appointment occurred January 1, 1919, when he was sent as assistant to St. Patrick Church, Pana, Illinois. His subsequent appointments were: June, 1924, chaplain of Camp Colgan, Springfield, Illinois; August 15, 1926, St. Mary church, Carlinville, Illinois, pastor pro tempore, and on October 13, 1926, St. James Church, Riverton, Illinois. Father Robinson specialized in Church History and Canon Law in the Catholic University of America and Rome. He holds the degrees, S.T.L. and J.C.B.

Very Reverend Dennis J. Ryan, R.D.

Dean Ryan, born August 5, 1876, at Alton, Illinois, of Irish-American parents, was educated in St. Joseph College, at Teutopolis, Illinois, Our Lady of Angels Seminary, Niagara Falls, N. Y., and the Catholic University of America, Washington, D. C. Was ordained priest June 1, 1901, at Buffalo, New York, by Most Reverend Archbishop Quigley, D.D. His first appointment was that of assistant of St. Joseph Church, Springfield, Illinois, July 1, 1901. His subsequent appointments were: June, 1902, St. Denis Church, Shipman, Illinois, pastor; June, 1903 St. Mark Church, Winchester, Illinois; 1904, St. Benedict Church, Auburn, Illinois. From Auburn, Illinois, aided by Father Quinn, he took care of St. Bernard's Church, Glenarm, Illinois, Sacred Heart Church, Divernon, Illinois, St. Mary Church, Pawnee, Illinois, and St. Michael Church, South Fork, Illi-

nois. In 1913, he was appointed pastor of St. Joseph Church, Granite City, Illinois. Dean Ryan has the distinction of being the first member of the Diocesan Mission Board and later becoming its leader. In 1925, Right Reverend James A. Griffin, D.D., appointed him Dean of the Alton Deanery. Dean Ryan holds the degrees A.B. and S.T.B. He built the new combination Church and School at Granite City.

Reverend Lawrence C. Ryan

Father Ryan was born at Thurles, County Tipperary, Ireland, on April 23, 1883; was educated in St. Patrick College and St. Peter Seminary, Ireland, and ordained priest on June 14, 1908, by Most Reverend Abraham Brownrigg, D.D., in the Cathedral of St. Kieran, Kilkenny. Since his ordination he ministered at the following places: October 1, 1908, Immaculate Conception Church, Springfield, Illinois; October 12, 1912, St. Sebastian Church, Waverly, Illinois; and St. Catherine Church, Hagaman, Illinois; June 1, 1919, St. Mary Church, Farmersville, Illinois. During his pastorate at Farmersville, he erected a magnificent combination grade and high school. In the early part of 1927 he took ill and is now on sick leave.

Reverend Morgan Ryan

Father Ryan, born January 12, 1888, in Upper Church, Thurles County, Tipperary, Ireland, received his college training in Mount Mellray, Waterford, and his theological training in St. John Seminary, Waterford, Ireland. On June 21, 1914, he was ordained by Right Reverend Bishop Sheehan, D.D., in St. John Church, Waterford, Ireland. Since his coming to this Diocese, he has served in the following places: October 1, 1920, St. Theresa Academy, Decatur, Illinois, chaplain; June 2, 1925, St. Francis Hospital, Litchfield, Illinois, chaplain, and January 2, 1926, St. Vincent Hospital, Taylorville, Illinois, chaplain, a position which he now holds.

Reverend Charles Cornelius Sandon

Father Sandon, born March 7, 1897, at Decatur, Illinois, was educated in Quincy College, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. His first appointment as priest, June 30, 1922, was that of assistant at St. Clara Church, Altamont, Illinois, attending at the same time the missions Shumway, St. Elmo, and Avena. His subsequent appointments were: September 1, 1924, Sacred Heart, Springfield, Illinois, chaplain; January 14, 1925, Immaculate Conception Church, Springfield, Illinois, assistant; May 1, 1926, St. Theresa Academy, Decatur, Illinois, chaplain, and on June 1, 1926, was appointed assistant at Our Saviour Church, Jacksonville, Illinois, filling at the same time the position of Director of Athletics at Routt College of that city. Father Sandon holds the degree A.B.

Reverend Edmund Joseph Scanlan

Father Scanlon, born October 30, 1892, at Gurtmagee, Killaloe, County Clare, Ireland, was educated in St. Flannan College, Ennis, All Hallows College, Dublin and the National University of Ireland. He was ordained May 5, 1918, in All Hallows College, by Right Reverend Edward Mulhern, D.D. In April, 1918, he was appointed assistant at St. Peter Church, Quincy, Illinois, and in 1927, pastor of St. Bridget Church, Liberty, Illinois. He is at present acting as assistant editor of the Western Catholic, published at Quincy, Illinois. He holds the degree A.B.

Reverend Stephen C. Schauwecker

Father Schauwecker, born at Westphalia, Missouri, January 29, 1876, of German-American parents, was educated in St. Francis Solanus College, Quincy, Illinois, and Mt. St. Mary Seminary of the West, Cincinnati, Ohio. Was ordained by Most Reverend Henry Mueller, D.D., in St. Peter Cathedral, Cincinnati, Ohio, on June 16, 1909. On July 1, 1909, was appointed assistant in Alton Illinois, and on June 1, 1919, pastor of St. Joseph Church, Meppen, Illinois. Father Schauwecker built a large school at Meppen.

Reverend Francis Clement Schlepphorst

Father Schlepphorst, born at Quincy, Illinois, December 30, 1897, of German American parents, received his classical education in Quincy College and Seminary, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. Most Reverend John J. Glennon, D.D., ordained him priest June 10, 1922, in Kenrick Seminary Chapel, Webster Grove, Missouri. Since that time, he has served as assistant of St. Anthony Church, Effingham, Illinois. He holds the degree A.B.

Reverend Henry Bernard Schnelton

Father Schnelten, born January 31, 1892, of German-American parents, at Quincy, Illinois, was educated in St. Francis Solanus College, Quincy, Illinois, and Mt. St. Mary of the West, Cincinnati, Ohio. Was ordained May 29, 1915, in the Cathedral at Cincinnati, Ohio, by Most Reverend Henry Moeller, D.D. Since his ordination, he has served in the following places: June 10, 1915, St. Paul Church, Highland, Illinois, assistant, attending at the same time the two missions, St. Jacob and Pocahontas; July 1, 1918, St. Gertrude Church, Grantfork, Illinois, pastor; June 1, 1919, St. Mary Church, Alton, Illinois, assistant, and July 1, 1924, St. Mary Church, Brussels, Illinois, pastor.

Reverend David L. Scully

Father Scully, born May 6, 1893, at Ballyagrou, Limerick, Ireland, received his education in St. Viator College, Kankakee, Illinois, Mt. St. Mary of the West Seminary, Cincinnati, Ohio, and Catholic University and Apostolic Mission House, Washington, D. C. Was ordained June 17, 1916, in the Cathedral at Cincinnati, Ohio, by Most Reverend Moeller, D.D. Since his ordination he has filled the following positions: June 1, 1916, St. Joseph Church, Granite City, Illinois, assistant, and November 1, 1924, St. Mary Church, Madison, Illinois, pastor. Since his appointment to Madison, Illinois, he has built a magnificent combination school and church building. Father Scully has written a book, "My Master's Business," published by Herder Book Company and for four years labored as a member of the Diocesan Mission Band.

Reverend Michael Sheehy

Father Sheehy, born September 27, 1895, at Ballingam, Limerick, Ireland, was educated in St. Munchins College, Limerick, Ireland, and St. John Seminary, Waterford, Ireland. Was ordained by Right Reverend Bernard Hackett, D.D., June 15, 1919, at the Cathedral at Waterford, Ireland. Since his coming to the Diocese, he was appointed assistant at St. John Church, Carrollton, Illinois, on December 28, 1919, and on November 1, 1921, was appointed pastor of St. Michael Church, Michael, Illinois, where he now resides.

Reverend Francis Sheils

Father Sheils was born on March 28, 1883, in Crosskeys, County Cavan, Ireland. Was educated in St. Patrick College, Kilmore; St. Patrick Seminary, Carlow, and Royal University.

Was ordained priest June 14, 1908, in St. Patrick Seminary Chapel, Ireland, by Right Reverend Patrick Foley, D.D. Since his ordination, he has filled the following appointments: October 8, 1908, as assistant at St. Patrick Church, Pana, Illinois; October 1, 1910, St. Barbara Church, Witt, Illinois; October 1, 1915, assistant at St. Francis church, Jerseyville, Illinois; February 14, 1926, assistant at the Cathedral of the Immaculate Conception, Springfield, Illinois. He is now absent on sick leave.

Very Reverend Monsignor William Thomas Sloan

Monsignor Sloan, born at Long View, Illinois, May 6, 1884, of Irish-American parents, was educated in St. Francis Seminary, Milwaukee, Wisconsin, St. Francis College, Quincy, Illinois, Kenrick Seminary, Webster Grove, Missouri, and Catholic University of America, Washington, D. C. Was ordained priest June 13, 1916, in Kenrick Seminary Chapel, by Most Reverend John J. Glennon, D.D. His first appointment July 1, 1916, was that of assistant of Our Saviour Church, Jacksonville, Illinois. His subsequent appointments were: August 11, 1919, Sacred Heart Church, Livingston, Illinois, pastor; May 1, 1921, St. Joseph Church, Granite City, Illinois, assistant, and June 20, 1924, St. Catherine Church, Virden, Illinois, pastor. Monsignor Sloan prepared himself for mission work in the Mission House at Washington, D. C., and became a member of the Diocesan Mission Band, a position which he filled for three years with his headquarters at Granite City, Illinois. In January, 1925, Right Reverend James A. Griffin, D.D., appointed him Diocesan Director of the Propagation of the Faith with his headquarters at 1301 West Monroe St., Springfield, Illinois. Under his wise management the Propagation of the Faith has made great strides. Computation shows that this Diocese leads all others in per capita donations. In June, 1927, he was elevated by Pope Pius XI to the dignity of Monsignor. (Private Chamberline to His Holiness.) Monsignor Sloan holds the degrees A.B. and A.M.

Reverend Andrew Smith

Father Smith, born August 6, 1880, at Kill, County Kaven, Ireland, was educated in St. Malachy College, Belfast, and Carlow, Ireland. Was ordained in June, 1907, by Right Reverend Bishop Foley, D.D., at Carlow, Ireland. Since his domicile in America, he served the following places: October, 1907, St. Patrick Church, Decatur, Illinois, assistant, and December, 1914, Sacred Heart Church, Franklin, Illinois. In 1925, Right Reverend James A. Griffin, D.D., commissioned him to create a new parish in Decatur, Illinois, a task which he successfully accomplished. He is now pastor of this new combination church and school, known as St. Thomas Church.

Reverend Timothy G. Smith

Father Smith, born at Butterant, County Cork, Ireland, January 14, 1891, was educated in St. Colman College, Fermoy, County Cork, and St. John College, Waterford, Ireland. Was ordained priest by Most Rev-

erend Richard Alphonsus Sheehan, D.D., at the Cathedral of the Most Holy Trinity, Waterford, Ireland, June 20, 1915. Since his arrival in the Diocese, he has served the following places: October 26, 1915, St. Mary Church, Marshall, Illinois, assistant; October 23, 1916, St. Theresa Academy, Decatur, Illinois, chaplain; December 12, 1917, St. Agnes Church, Springfield, Illinois, assistant, and 1927, Sacred Heart Church, Divernon, Illinois, with Glenarm as a mission.

Reverend Peter J. Smyth

Father Smyth was born at Banagher, Kings County, Ireland, on July 30, 1895. He made his studies in Mt. St. Joseph College, Roscrea; All Hallows, Dublin, and in the National University of Ireland, where he received his A.B. degree. Was ordained priest, June 22, 1919, in All Hallows, by Right Reverend Bishop Gorman, D.D., of Sierra Leone, Africa. Upon his arrival in the Diocese, the late Bishop Ryan assigned him on March 1, 1920, to the Visitation Church, Illiopolis, Illinois, assistant; November 9, 1920, SS. Peter and Paul Cathedral, Alton, Illinois, assistant. In 1926 Father Smyth attended the St. Louis University, and today is superintendent of the Marquette Catholic High School at Alton, Illinois. Under his direction, the High School has made unusual progress.

Reverend Christian Augustas Snyder

Father Snyder, born at Altoona, Pennsylvania, February 8, 1855, received his education in St. Joseph College, Teutopolis, Illinois, St. Mary, Kansas, and St. Meinrad, Indiana. Was ordained on the Feast of SS. Peter and Paul, 1888, in St. Meinrad Seminary Chapel by Right Reverend Bishop Chatard, D.D. Since his ordination, he has worked in various places throughout the Diocese.

Right Reverend Monsignor Edward L. Spalding, V.G.

The history of the Diocese of Springfield for the seventy-five years of its existence would be but poorly and imperfectly assembled unless there was written into its pages a generous and genuine appreciation of the long and fruitful career of its present Vicar General, the Right Reverend Monsignor Edward L. Spalding.

Monsignor Spalding is a member of that celebrated family of Kentucky Spaldings whose sons have spread such lustre upon the history of the Church in America—Most Reverend Martin John Spalding, Archbishop of Baltimore, author, orator and churchman; Most Reverend John Lancaster Spalding, Bishop of Peoria, and later Titular Archbishop of Scitopolis, philosopher, lecturer, essayist and cultured scholar—and others whose works and accomplishments for God and Church are buried in the seclusions of Religious Life. Of this great family the gifted Maurice Francis Egan writes, "To American Catholics, Kentucky has, next to Maryland, an air of that romance which is, as a rule, the glamor of historical traditions. The position of the Spaldings and other families who stood unfaltering among the perils of faith and patriotism, will always be a point of light in the chronicles of their neighborhood and their states. Kentucky has always stood for manliness, boldness and simplicity, and the old family seems to have valued culture rather than mere pedigree, and character than wealth or intrinsic things. In almost every State of the Union one can find the descend-

ants of the Kentuckians whose Fathers kept the Faith and they are still fighting the good fight."

Monsignor Spalding traces his ancestry back to the family of that name whose members came to Kentucky from Maryland shortly after the Revolutionary War; and still farther back to the Catholics who came to Maryland in the middle of the Seventeenth Century to escape the persecutions in England. He was born at Bardstown, Kentucky, at the beginning of the Civil war, August 17, 1860, the eldest of nine children. As a boy he served Mass in the old Cathedral at Bardstown (now St. Joseph Church), and after finishing his grades in the parochial school, entered St. Joseph College in his native town. This institution was for many years the glory and pride of Bardstown. To this seat of learning students came from many States of the Union, especially from the South; but after the Civil War it lost much of its patronage. However, when young Edward Spalding sought admission as a student, St. Joseph was still well known as a center of higher learning.

After the completion of his course of studies at St. Joseph College, Edward Spalding made application to Bishop John Lancaster Spalding of Peoria to study for that diocese. He was accepted and sent to the American College, Louvain, Bulgium, for his philosophical and theological studies. On returning to the United States after his ordination to the priesthood, on June 24, 1887, he was sent as assistant, first to the Very Reverend Dean Weldon, pastor of Holy Trinity Church, Bloomington, Illinois, and after a few months was transferred as assistant to Father James Ryan, pastor of St. Columbia's Church, Ottawa, Illinois. Realizing the character and worth of his young assistant, Father Ryan when consecrated Bishop of Alton, three months later, took Father Spalding with him to his See City. Monsignor Spalding was Bishop Ryan's Chancellor throughout his long Episcopate of thirty-five years during the last ten of these, his Vicar General also. At the death of Bishop Ryan he was named by the Consultors Administrator of the Diocese. Right Reverend Bishop James Griffin upon his installation as Bishop and the transfer of the See to Springfield, immediately reappointed Monsignor Spalding Vicar General; and at the new Bishop's request, on his Jubilee Visit to Rome in August, 1925, Father Spalding was named Domestic Prelate to Pius X. The appointment met the most hearty approval of the clergy, who assembled almost to a man at his investiture in the old Cathedral at Alton.

Monsignor Spalding's official life in the Diocese extending as it does over more than half the Diamond years, of which this book is a record, has made him the idol and inspiration of the Clergy. A priest of Apostolic spirit and guided by Apostolic standards, he has developed a character replete with gentleness and kindness, a disposition always genial and courteous and yet with all, possessed of an administrative ability which wins confidence, and makes compliance a pleasure. Always the thoughtful, perfect gentleman, cultured and hospitable; always the amiable pastor, gentle, considerate, respected, admired and emulated by each of his many assistants, who were to him always co-workers, never inferiors; always the patient, prompt and prudent Chancellor, smoothing the difficulties of many a priest; able, tireless and willing at every personal sacrifice to second and support his Bishop with a loyalty that knew no wavering. Monsignor Spalding is today the pride of his Diocese, the idol of its clergy, the priestly priest, the fruit of whose labors, the example of whose priesthood and the influence of whose personality will long endure and bear fruit in the Diocese of Springfield and far beyond its confines. In the Dia-

Rev. Francis Shiels, *Ass't, Cathedral, Springfield.* Rev. Peter J. Smyth, *Ass't, SS. Peter and Paul, Alton,* Rev. John J. Sullivan, *Ass't, St. Mary, Paris* . . . Rev. W. A. Toomey, *Ass't St. Mary, Taylorville.* Rev. W. B. Whalen, *Ass't, SS. Peter and Paul, Alton.* Rev. A. J. Wolf, *Ass't, SS. Peter and Paul, Springfield.* . . . Rev. William Croke, *Ass't. Cathedral, Springfield.* Rev. Victor C. Goyke, *Director of Charities, Springfield.*

mond Jubilee celebration much of the blessings for which we are today grateful, much of the history of which we are today proud, should be a special joy to him, for many of the blessings and much of the History are of his making, certainly of his inspiration. The Diocese would be lonesome without Right Reverend Monsignor Edward L. Spalding, Vicar General.

Reverend Walter Henry Speeman

Father Speeman, born at Krefeld, Rhineland, Germany, January 25, 1881, received his education in King William College, Krefeld, Germany, and Holy Cross College, Udem, Holland; Grand Seminary, Montreal, and Laval University, Montreal, Canada. Was ordained on June 29, 1906, by Most Reverend A. Langevin, D.D., in Canada. From 1906-11, he was off duty on account of illness. His first appointment was in 1911, when he was assigned assistant at the Church of St. Louis, Philadelphia, Pennsylvania. His subsequent appointments were as follows: 1912-1917, worked as a missionary in Massachusetts; from 1917-1920, assisted at the Holy Family Church, Jefferson Place, Union Hill, New Jersey; in 1921, St. Mark Church, Venice, Illinois, assistant; 1921-1923, St. Alphonsus Church, Brighton, Illinois, pastor; 1924, St. Joseph Church, Springfield, Illinois, and Our Saviour Church, Jacksonville, Illinois, where he substituted; October 15, 1925, Mother of Dolors Church, Vandalia, Illinois, pastor, and 1927, was appointed pastor of St Elizabeth Church, Robinson, Illinois. Father Speeman holds the degree A.B.

Reverend Anthony John Stengel

Father Stengel, born September 22, 1874, of German parents in Sangamon County, State of Illinois, was educated in St. Francis Solanus College, Quincy, Illinois, and Kenrick Seminary, St. Louis, Missouri. Was ordained priest in the Seminary chapel by Most Reverend John J. Kain, D.D., June 9, 1899. Since his ordination he has labored in the following places: July 15, 1899, St. John Church, Quincy, Illinois, assistant; June 1, 1907, St. Gertrude Church, Grant Fork, Illinois, pastor; December 1, 1910, St. Mary Church, Brussels, Illinois, and, July 1, 1919, St. Aloysius Church, Litchfield, Illinois.

Reverend Clement Thomas Stolze, D.C.L.

Reverend Doctor Stolze, born April 25, 1890, of German-American parents at Edwardsville, Illinois, was educated in St. Francis Solanus College, Quincy, Illinois, University of Innsbruck, Austria, and Leonianum University, Rome, Italy. Was ordained by the Right Reverend Prince-Bishop Francis, D.D., Bishop of Brixen, Tyrol, on June 27, 1913, at Innsbruck, Austria. Returning to America, he was assigned to the following places: August 1, 1913, St. Jerome Church, Troy, Illinois, administrator; October 1, 1915, St. John Hospital, Springfield, Illinois, chaplain; June 1, 1918, St. Boniface Church, Edwardsville, Illinois, pastor, and July 1, 1918, Annunciation Church, Bunker Hill. Doctor Stolze is responsible for the new mission of Wilsonville, Illinois, a mission which he serves at the present time. Doctor Stolze holds the degree D.C.L.

Reverend Joseph Charles Straub

Father Straub was born on November 4, 1873, at Burgstadt, Bayern, Germany. He was educated in St. Andrew College, Rochester, New York, St. Bernard Seminary, Rochester, New York, taking one year post-

graduate work at the University of Innsbruck, Tyrol, Austria. Was ordained June 11, 1898 at Rochester, New York, by Right Reverend Bernard McQuaid, D.D. Since his ordination he has filled the following places: July, 1899, SS. Peter and Paul Church, Springfield, Illinois, assistant; May, 1905, St. John Hospital, Springfield, Illinois. In September, 1905, he was appointed director of St. John Hospital, and since that time has so enlarged that building as to make it one of the largest hospitals in the Country. He also built a large hospital for the crippled children and those suffering from the White Plague and a Mother house for the Sisters of the III Order of St. Francis, with a chapel costing over a quarter of a million dollars.

Reverend John Joseph Sullivan

Father Sullivan, born July 6, 1899, in County Kerry, Ireland, received his training in St. Brendan College, Killarney, Ireland, and Kenrick Seminary, Webster Grove, Missouri. On May 29, 1926, Right Reverend James A. Griffin, D.D., ordained him priest in the Cathedral of the Immaculate Conception, Springfield, Illinois. On June 18, 1926, he was appointed assistant of St. Mary Church, Paris, Illinois, where he now resides.

Reverend James A. Telken

Father Telken, born August 2, 1884, at St. Louis, Missouri, of German parents, was educated in St. Francis Solanus College, Quincy, Illinois, Mt. St. Mary Seminary, Cincinnati, Ohio and St. Louis University. Was ordained priest, June 19, 1909, in the Cathedral at Cincinnati, Ohio, by Most Reverend Henry Mueller, D.D. Since his ordination, he has been appointed to these various places: St. Mary Church, Quincy, Illinois, assistant; St Aloysius Church, Litchfield, Illinois, pastor; St. Anselm Church, Kampsville, Illinois; St. Boniface Church, Quincy, Illinois, assistant; St. Paul Church, Highland, Illinois, assistant, and St. Theresa Academy, Decatur, Illinois, chaplain.

Right Reverend Monsignor Michael A. Tarrent

Monsignor Tarrent was born on July 7, 1879, at Springfield, Illinois. He was educated in St. Francis Solanus College, Quincy, Illinois, and St. Mary Seminary, Baltimore, Maryland. He was ordained priest by the late James Cardinal Gibbons, D.D., in the Cathedral in Baltimore, Maryland, on June 21, 1904. The late James Ryan, D.D., Bishop of Alton, assigned him as temporary assistant at the Immaculate Conception Church, Springfield, Illinois, on June 28, 1904. On July 9, 1904, he was called to Alton Illinois, as assistant at the Cathedral. In 1908, he was made secretary to Bishop Ryan. In 1919 he was entrusted with the erection of the much needed new Diocesan Catholic Children's Home, a project which he carried successfully to completion in 1922. From 1922 to March 17, 1924, while still secretary to the Bishop, he was appointed superintendent of the Home. After the installation of Right Reverend James A. Griffin, D.D., as Bishop of the Diocese of Springfield, in Illinois (the old Alton Diocese) Monsignor Tarrent was appointed Chancellor of the Diocese, and on September 1, 1924, was commissioned to establish a new parish in the southwest part of the Episcopal city. Recognizing his ability and the wonderful works done in the Diocese, the Pope at the instance of Right Reverend James A. Griffin, D.D., elevated him to the rank of Domestic Prelate in June, 1927. Monsignor Tarrent holds the degrees, A.B.; A.M. and S.T.B.

Reverend William A. Toomey

Father Toomey was born at Greenhills, Crecora, Limerick, Ireland, on May 3, 1883. Was educated in St. Munchins College, Limerick and St. John Seminary, Waterford, Ireland. Was ordained by Right Reverend Richard Sheehan, D.D., in the Cathedral at Waterford, Ireland, June 21, 1908. Since his arrival in the Diocese, he has been assigned to these various places: October 1, 1908, St. Rose Church, Quincy, Illinois; October 1, 1910, St. Joseph Church, Granite City, Illinois; May 31, 1911, Ascension Church, Mt. Olive, Illinois; July 4, 1924, Holy Trinity Church, Stonington, Illinois; October 12, 1924, St. Mary Church, Carlinville, Illinois; June 30, 1925, Immaculate Conception Church, Mattoon, Illinois; December 1, 1925, St. John the Baptist Church, Arcola, Illinois, and October, 1927, St. Mary Church, Taylorville, Illinois, where he now resides.

Reverend Arthur John Vanspeybroeck

Father Vanspeybroeck, born at Lille, France, of Belgium-French parents, November 6, 1875, was educated in St. Mary College, Kansas, Grand Seminary, Montreal, and St. John Memramcook, New Brunswick, Canada. Was ordained priest April 20, 1902, at Valley Field, Province of Quebec, Canada, by Right Reverend Medard Emrad, D.D. After his ordination, he worked in the Diocese of Concordia, Kansas, and when, on June 26, 1924, he came to this Diocese, he was assigned as assistant at St. Patrick Church, Alton, Illinois. On February 2, 1925, was appointed Administrator of St. Mary Church, Pawnee, Illinois, and on July 6, 1925, administrator of St. Rita Church, Kincaid, Illinois. Before his ordination, he was professor of French, English and Latin at the Holy Cross College, Farnham and St. John University, Memramcook, Canada. Father Vanspeybroeck built and paid for a large brick school at Kincaid.

Reverend Peter Joseph Virnich

Father Virnich, born at Lendersdorf, County Dueren (Rhineland) of German parents, June 22, 1848, was educated in the Gymnasium at Dueren; Louvain American Seminary, and Louvain University, Belgium. Was ordained priest July 27, 1873, at Brussels by the Papal Nuncio. Since his ordination he has labored in the following places: December 3, 1873, Our Lady of Mt. Carmel, Mt. Carmel, Illinois, pastor with St. Francisville, Grayville and St. Sebastian as missions; March 23, 1876, St. Agnes Church, Hillsboro, Illinois, pastor, with Nokomis and Raymond as missions and October 25, 1881, was appointed pastor of the Assumption Church, Ste. Marie, Illinois. Father Virnich is Dean of the Diocesan Clergy. He built a church at Ste. Marie which was dedicated on May 24, 1894. In the fall of 1893 he opened a parochial school and in 1926 he saw the completion of a magnificent hall. Father Virnich is greatly loved and respected by all and that accounts for his long pastorate at Ste. Marie, where he still resides.

Reverend James P. Walsh

Father Walsh was born February 3, 1877, of Irish-American parents at Decatur, Illinois. He was educated at St. Francis Solanus College, Quincy, Illinois, Mt. St. Mary of the West, Cincinnati, Ohio, and Creigh-

ton University, Omaha, Nebraska. Was ordained June 21, 1907 by Most Reverend Henry D. Moeller, D.D., in the Cathedral at Cincinnati, Ohio. His first appointment was to St. Benedict Church, Auburn, Illinois, June 25, 1907. His subsequent appointments were: pastor of St. Michael Church, Hume, Illinois, July 1, 1909, then pastor of St. Clare Church, Altamont, Illinois, October 1, 1912, a position he still fills.

Reverend John Bernardine Wardein

Father Wardein, born March 13, 1870, at Pausram, Moravia, Austria, of German parents, was educated in St. Joseph College, Teutopolis, Illinois, St. Francis Solanus College, Quincy, Illinois, and Kenrick Seminary, St. Louis, Missouri. Most Reverend John J. Kain, D.D., ordained him priest June 12, 1897 in Kenrick Seminary Chapel, St. Louis, Missouri. His first appointment was on July 11, 1897, as assistant of St. Paul Church, Highland, Illinois, with St. Jacob, Illinois for a mission. His subsequent appointments were: September 14, 1905, St. Michael Church, Michael, Illinois, pastor; September 1, 1910, St. Joseph Church, Meppen, Illinois, and June 1, 1919, St. Gertrude Church, Grantfork, Illinois, a position which he now fills.

Reverend Oscar John Wendel Wernet

Father Wernet, born of Alsatian parents, December 2, 1877, at Canton, Stark County, Ohio, received his college training in St. Jerome College, Kitchener, Ontario, Canada, and theological training in St. Mary of the West, Cincinnati, Ohio. Was ordained June 22, 1906, in St. Peter Cathedral, Cincinnati, Ohio, by Most Reverend Henry Moeller, D.D. He received his first appointment July 1, 1906, as assistant of St. Patrick Church, Decatur, Illinois, and Chaplain at the Wabash Railroad Hospital of that city. His subsequent appointments were: August 1, 1906, St. Paul Church, Highland, Illinois, assistant; July 1, 1907, SS. Peter and Paul Church, Springfield, Illinois; July 1, 1908, Sacred Heart Church, New Berlin, Illinois; March 1, 1910, St. Thomas the Apostle Church, Newton, Illinois, with Dieterich as a mission, and on November 1, 1910, was appointed pastor of the Immaculate Conception Church at Dieterich, Illinois. Father Wernet holds the degree, Ph.B.

Reverend William B. Whalen

Father Whalen was born October 25, 1896, at Grafton, Illinois, of American parents. Was educated at Quincy College, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. Ordained June 10, 1922, in Kenrick Seminary Chapel by Most Reverend John J. Glennon, D.D. Since his ordination he has filled the following positions: June 13, 1922, St. Patrick Church, Pana, Illinois, assistant, and chaplain of the Huber Memorial Hospital; March 25, 1923, SS. Peter and Paul Church, Alton, Illinois, assistant and chaplain of the Ursuline Convent of the Holy Family. Father Whalen has the degree A.B.

Reverend Anton Wieneke

Father Wieneke, born at Benninghausen, Germany, January 15, 1869, received his education in the Gymnasium in Paderborn, Germany, St. Francis Solanus College, Quincy, Illinois, and Mt. St. Mary of the West, Cincinnati, Ohio. Ordained by Most Reverend William Henry Elder, D.D., in the Cathedral at Cincinnati, Ohio, June 19, 1895. Since

his ordination he has filled the following positions: June 22, 1895, St. Mary Church, Quincy, Illinois, assistant; July 13, 1899, St. Jerome Church, Troy, Illinois, pastor, and August 8, 1914, St. Elizabeth Church, Marine, Illinois, pastor. Father Wieneke holds the degrees A.B. and A.M.

Reverend Lawrence H. Winking

Father Winking, born November 3, 1895, at Quincy, Illinois, received his college training in Quincy College, Quincy, Illinois, and his theological training in Kenrick Seminary, Webster Grove, Missouri. Was ordained June 14, 1919 by Most Reverend John J. Glennon, D.D., in Kenrick Seminary. He received his first appointment July 1, 1919, when he was sent as assistant to St. Mary Church, Quincy, Illinois. His subsequent appointments were: July 1, 1920, St. Paul Church, Highland, Illinois; July 1, 1923, St. Anthony Hospital, Effingham, Illinois, chaplain, and September 1, 1924, Immaculate Conception Church, Shelbyville, Illinois, with Sullivan as a mission. Father Winking holds the degrees A.B. and A.M.

Reverend Joseph Aloysius Mary Wilson

Father Wilson, born September 17, 1864, at East Boston, Massachusetts, was educated in the North American College and Propaganda University, Rome, Italy. Was ordained May 24, 1902, in St. John Lateran, Rome, Italy, by His Eminence Cardinal Respighi. His first appointment, July 10, 1902, was that of assistant to St. Joseph Church, Springfield, Illinois. His subsequent appointments were: March 24, 1905, First Resident Pastor, St. Mary Church, Pawnee, Illinois, with South Fork for a mission; February 15, 1908, Sacred Heart Church, Effingham, Illinois, and October 1, 1915, St. Mary Church, Marshall, Illinois, where he now resides.

Reverend Albert John Wolf

Father Wolf was born August 23, 1899, Alton, Illinois, of American parents. He was educated in Quincy College, Quincy, Illinois, in Kenrick Seminary, Webster Grove, Missouri. On June 24, 1924, Most Reverend John J. Glennon, D.D., ordained him priest in the Cathedral of St. Louis, Missouri. Since his ordination he has been assigned to the following places: July 12, 1924, St. Boniface Church, Quincy, Illinois; July, 1927, SS. Peter and Paul Church, Springfield, Illinois.

Reverend Bernard Wubbe

Father Wubbe, born February 11, 1886, at the Hague, Holland, received his collegiate training in Holland and his theological training in Mt. St. Mary of the West, Cincinnati, Ohio. Was ordained priest May 21, 1910, at Columbus, Ohio, by Right Reverend James Hartley, D.D. Since his ordination, he has labored in the following places: 1910, St. Mark Church, Venice, Illinois, assistant; 1911, St. Mary Church, Quincy, Illinois, assistant; 1912, St. John Hospital, Springfield, Illinois, chaplain; 1915, Sacred Heart Church, Oconee, Illinois, pastor; 1924, St. Rita Church, Kincaid, Illinois; 1924, Ursuline Academy, Springfield, Illinois, chaplain; 1926, Catholic Children's Home, Alton, Illinois, director and chaplain, and 1926, St. Valentine Church, Bend, Illinois, where he still resides. Father Wubbe constructed the school at Oconee.

Reverend Stanislaus Otto Yunker

On February 16, 1894, Father Yunker was born of German-Lithuanian parents at Alexandrowa, Lithuania. He was educated at Tilsit, Germany, in Quincy College, Quincy, Illinois, and Kenrick Seminary, Webster Grove, Missouri. Most Reverend John J. Glennon, D.D., ordained him in the chapel of Kenrick Seminary, Webster Grove, on June 10, 1923. Since his ordination he has served the following places: June 15, St. Paul Church, Highland, Illinois, assistant; December 1, 1924, St. Vincent de Paul Church, Springfield, Illinois, pastor. Father Yunker holds a degree A.B. Since his appointment as pastor of St. Vincent Church, Father Yunker has had the Church beautifully decorated and the Rectory remodeled.

CHAPTER XIII

THE DIOCESAN SOLDIERY

War is under no circumstances a pleasant or agreeable thing to contemplate, but realities must be bravely confronted, and Catholics would fail in the discharge of their duty, both to God and country, if they shirked their responsibilities as citizens and proponents and defenders of the right. It is gratifying that Catholics of this country have no apologies to make in this connection. In every war in which our country has been involved, they have played their full part. Men of distinction have arisen out of the Catholic ranks in every such emergency, and it is a matter of just pride that more than the quota of manpower has always been recruited from the Catholic ranks.

In another Chapter will be found references to the part played by some distinguished Catholics in other wars, but here it seems sufficient to say that in the great World War of recent memory, although the Catholics are credited with less than one-fifth of the population of the United States, the military forces of the late war were in excess of thirty-five per cent Catholic, and the naval forces in excess of forty-five per cent Catholic according to the reports of the War Department. On this data more than one million Catholics were in the service.

Thanks to several earnest men in and out of public office, a fairly accurate record of the late war is in existence and is being put in understandable and permanent order. If we are not able now to give accurate data for the whole of the country, which, no doubt, we soon will be, we at least have been fortunate in securing quite satisfactory data with reference to service men from the Diocese of Springfield in Illinois. At the instance of the National Catholic Welfare Association, the Dioceses and Parishes throughout the country were set to work to gather names and records of service men, and, under the direction of Right Reverend James A. Griffin, Bishop of the Diocese, Monsignor Martin J. Foley, Editor and Publisher of "The Western Catholic," prosecuted the work vigorously, and, with general co-operation and the assistance of all the pastors and many others, procured the list of names of service men which follows.

It is feared that many of the young men who went to the Colors from the Diocese of Springfield are omitted, and if that be so, it is the source of sincere regret. This account is made in no spirit of boasting, but is primarily intended as a tribute to the valiant young men who served their country, and as a recognition and appreciation of their labors and sacrifices as well as of the love and patriotism of their parents and families.

The records of Catholic men who entered the military or naval establishments of the United States during the World War were accrued from the parishes and societies of the Diocese. No record of the religious affiliations of service men

generally is maintained by the Government. In order to have such records of our Catholic men, the data had to be gleaned from local sources so as to know who were Catholics.

With the approval of the Bishop, the Western Catholic maintained a lively campaign of publicity in behalf of this data throughout 1924. The results were filed with the Bureau of Historical Records of the National Catholic Welfare Conference. This list of recorded service men as it appears was obtained from the N. C. W. C., Bureau of Historical Records.

The State of Illinois gave 318,301 men to the Colors. This was five per cent of the War-time population. The population of this diocese at that time of the war was 87,000 souls. On the basis of the state's population under arms, namely five per cent—our representative contribution in the way of man power could not be said to be greater than such per cent of our population, which would call for about 4350 Catholic men from our parishes. There are here listed 5038.

The graves of our Catholic dead in the American World War cemeteries overseas have been searched out by the Bureau of Historical Records, N. C. W. C., and blessed by a chaplain at the direction of the N. C. W. C.

DIOCESAN WAR CHAPLAINS

No war service made a greater impression upon the men in the service than that of the chaplains, and while all chaplains won the love and esteem of the boys in the camps and in the ranks, none was more truly loved or highly respected than the Catholic priest who was at all times and under all conditions at the behest of the soldier boys, planning and executing for their welfare and well-being.

The government recognized the value of a great Chaplaincy and, immediately upon the opening of the war, provided for such a service. Fairness was observed in the distribution of chaplains amongst various religious denominations, and equality in the treatment was reasonably enforced.

The Knights of Columbus, with the approval of Church authorities, early offered assistance in supplying chaplains and with the consent of the several Bishops sent priests designated by the Bishop as chaplains in the service, paying the necessary expense of their transportation and maintenance. These chaplains called "Knights of Columbus Chaplains" were afterwards made official government chaplains and everyone of them rendered valuable service. Several such chaplains were selected from the Diocese of Springfield and served to the best of their ability and opportunities.

The following sketches are given both for the interest they must elicit and in honor of the distinguished Diocesan Priests:

Reverend Edward A. Broadman

Reverend Edward A. Broadman commissioned Chaplain in the U. S. Navy on March 28, 1910, served on the U. S. S. New York in Alongapo, P. I.; U. S. S.

Maine; U. S. S. Missouri; U. S. S. New Hampshire; U. S. S. Vermont and was for a time at the U. S. Training Station, Great Lakes, Illinois.

During the World War, was stationed at Paris Island, C. S. with the United States Marines and at Charleston, South Carolina training camp as Chaplain of the United States Navy in charge of twelve thousand to eighteen thousand men.

After the War he served thirty-eight months on the U. S. S. New York, was then sent to Mar Island, California and from there to the U. S. S. West Virginia, becoming Fleet Chaplain of the United States Atlantic Fleet on the Staff of Admiral McKean, U. S. N. in 1925. In September, 1926, he was ordered to the Receiving Ship at San Francisco, California and then to the Training Station, Newport, Rhode Island.

Father Broadman has been honored five times by the President of the United States with a commission and now holds the rank of Captain.

Prior to receiving his commission in the Navy, he served as Assistant for three years in Mattoon, Illinois, and as pastor of Witt, Illinois, for five years.

Captain Edward A. Broadman is now fifty years of age.

Reverend John Joseph Connolly

Father Connolly enlisted in the United States Army on July 5th, 1918. After extensive training at Camp Taylor, Kentucky, he was assigned to hospital work in both Camp Taylor and Camp Grant. During service he held the rank of First Lieutenant.

Reverend James Joseph Dunne

Reverend James Joseph Dunne was born in Thurles, Tipperary, Ireland, in the year 1887. He made his primary studies in the National School of his native town, and, being a bright boy, his parents sent him to College. He was ordained a priest in St. Patrick College Chapel, Thurles, Ireland, in 1912.

He immediately came to America, reached Alton in September, 1912, and immediately upon arrival was appointed as Assistant to Father Higgins, pastor of Immaculate Conception Church, Mattoon, Illinois. On February 8, 1913, he applied for his American Citizenship papers, and on March 6, 1918, his final hearing was held in presence of Judge McNutt in the Mattoon City Court.

Towards the end of the war he volunteered to act as a Knights of Columbus Chaplain. His intentions were to go to France as a Chaplain under the auspices of the Knights of Columbus. But the Armistice was signed November 11, 1918, and in December that same year Father Dunne fell a victim to the dreaded Flu.

While on a mission of mercy at the beds of stricken ones, he himself was struck down and he died a victim to Influenza-pneumonia on December 7, 1918. His funeral services were held in Mattoon and were largely attended by the clergy and laity. Over forty priests were present at his funeral.

Reverend Charles J. Flori

Father Flori, now pastor of Saint Joseph's Church, Paloma, Illinois, was accepted as Chaplain of the United States Army in October, 1918, but failed to receive his call to active duty, owing to the armistice.

Reverend Patrick J. Fox

During the World War, Father Fox served as Knights of Columbus Chaplain at Mesves Hospital Center in France from October, 1918, to October, 1919. During this time he was also attached to the Evacuation Hospital No. 24. In April, 1919, he was attached to the Base Hospital 108 at Mesves. Father Fox now holds the Commission of Lieutenant in the Reserve Corps of the United States Army.

Reverend Amos E. Giusti

Father Giusti was accepted as Chaplain of the United States Army in October, 1918, but owing to the cessation of war, failed to see service.

Reverend Joseph P. Munday.

Father Munday was born of Charles and Bride Munday, in Litchfield, Illinois, on December 19, 1896. He was educated in the Parochial school in Litchfield, St. Francis College, Quincy, St. Viator, Kankakee, and the Catholic University, Washington, D. C., where he was ordained on October 25, 1908. In 1909, he entered the American College in Rome and made a two year course. When he came back to his home Diocese, he was assigned to Newton as pastor.

When the World War came, with the approval of the Bishop, he offered his services as Chaplain. He was accepted in 1918, assigned to Fort Sheridan and served with great fidelity in the Flu epidemic and unfortunately he himself fell a victim and gave his life.

GOLD STARS

Killed in Action

BAST, John K., St. Boniface, Edwardsville.
BEIERMAN, Frank H., St. Raymond, Raymond.
BENSON, Leo W., St. Mary, Pawnee.
BENSON, Richard, St. John, Carrollton.
BEYERS, Bernard J., St. Patrick, Pana.
BINGAMON, Alfred T., St. Patrick, Decatur.
BROXTON, Geo., St. Alexius, Beardstown.
CASSIDAY, Hugh R., St. Louis, Nokomis.
CASSIDAY, Leo, St. Louis, Nokomis.
CONLIN, Edw. Pius, St. Isadore, Bethany.
COOK, Harvey J., St. Michael, Greenfield.
DEISS, Herman Robt., St. Joseph, Carlinville.
DELKER, Ferd, St. Francis, Teutopolis.
DEVLIN, Chas. J., Our Saviour, Jacksonville.
FERRARI, Henry J., St. James, Riverton.
FISCHER, Thos., St. Boniface, Edwardsville.
FITZGERALD, Frank, Immaculate Conception, Mattoon.
FITZGIBBONS, Robt., St. Francis, Jerseyville.
FRISSE, Theo., St. Gertrude, Grantfork.
HERKHAUS, Henry W., St. Mary, Alton.
HERMAN, Frank, St. Joseph, Carlinville.
HOFFMAN, Theo., St. Anthony, Effingham.
JAGODZENSKI, Joseph, St. Agnes, Hillsboro.
JURKOVICH, Samuel, Ascension, Mt. Olive.
KEANE, Theo., St. Mary, Alton.
KEEFE, Wm., SS. Peter and Paul, Alton.
KELLEY, John F., St. Peter, Quincy.
KELLY, John F., St. Francis, Quincy.
KHATZ, Frank, St. Boniface, Edwardsville.
KNIERY, Edw. A., Assumption, Litchfield.
LACHNY, Geo., Sacred Heart, Virden.
LIPPOLDT, Jos. C., St. Mary, Alton.
LUBBE, George W., St. Boniface, Quincy.
McCABE, Leo, St. Peter, Quincy.
McLAUGHLIN, Peter, SS. Simon and Jude, Gillespie (Canadian Forces).
MAGUIRE, Chas. E., SS. Peter and Paul, Alton.
MAGUIRE, Geo., SS. Peter and Paul, Alton.
MAHONEY, Martin, SS. Peter and Paul, Alton.
MEINHART, John L., St. Joseph, Island Grove.
MILEWSKI, Ignatius, O. L. Czestochowa, Madison.
MOGAN, Chas., St. Agnes, Springfield.
MULRANEY, Wm., St. Barbara, Witt.
MURPHY, John J., Sacred Heart, New Berlin.
OSTENDORF, Henry N., St. Mary, Edwardsville.
POHLMAN, Francis, St. Mary, Brussels.
PRANCHEVICH, Ant., St. Vincent de Paul, Springfield.
REILLY, John And., St. Joseph, Springfield.
SCHERER, Carl H., SS. Peter and Paul, Alton.
SCHROEDER, Henry H., St. Boniface, Quincy.
SIEPKER, Clem W., St. Peter, Quincy.
SIMON, Chas. Henry, St. Patrick, Springfield.
SLEKIS, ———, St. Vincent De Paul, Springfield.
SOMMERS, Jos. C., St. Joseph, Springfield.
SPINNER, Jos., St. Agnes, Hillsboro.
STREAKER, Henry, St. Mary, Quincy.
SVAGZDJS, Stephen, St. Vincent de Paul, Springfield.
TERFORD, Arthur C., St. Boniface, Quincy.
TIMKO, Louis, Sacred Heart, Virden.
TOMSCO, Joseph, Holy Trinity, Mt. Olive.
WALSH, Jos. L., St. Mary, Edwardsville.
WHALEN, Thomas M., St. Patrick, Grafton.
YURKOVICH, Sam, Ascension, Mt. Olive.
YURKOVICH, Matthew, Ascension, Mt. Olive.

Soldiers Wounded in World War

AMBURG, Fred, St. Patrick, Grafton.
BARCUS, Peter, Sacred Heart, Divernon.
DACY, Wm., St. Joseph, Springfield.
DAY, Walter, St. Joseph, Springfield.
FELLHAUER, Erwin, St. Paul, Highland.
FREEMAN, Curtis, St. Patrick, Grafton.
GORMAN, Martin L., St. Isadore, Farmersville.
GREELEY, John, St. Paul, Highland.
LYNCH, Stanley, St. Patrick, Alton.
McCLINTOCK, Lawrence, St. Patrick, Grafton.
MAMMOSSER, Bernard, St. Francis, Teutopolis.
OZANIC, Henry, Ascension, Mt. Olive.
PETERS, Chas., St. Mary, Neoga.
PALLFY, Henry, O. L. Czestochowa, Madison.
REAVY, Earl, St. Joseph, Springfield.
REAVY, Geo., St. Joseph, Springfield.
RYAN, John, Sacred Heart, Franklin.
STEPHENS, Rogers, St. Joseph, Springfield.
WESTENDORF, Aloysius, Immaculate Conception, Dieterich.

Reported Dead

ADELMAN, Frank, Sac. Heart, Springfield.
CASSELMAN, Louis, St. Charles, Casey.
CLARK, John, SS. Simon and Jude, Gillespie.
COLEMAN, Matthew, St. Patrick, Alton.
DOWLING, Jos. J., Our Saviour, Jacksonville.
FEHRENBACH, John, St. Mary, Westwoods.
FITZGIBBONS, Robert Earl, St. Francis, Jerseyville.
FITZSIMONS, Robert, St. Michael, Greenfield.
FRANZ, Arthur, Imm. Conception, Springfield.
HOGAN, Arthur, St. Patrick, Decatur.
KAHRHOFF, Wm. H., St. Louis, Nokomis.
LOBMIER, Urban G., St. Thomas, Newton.
McBRIDE, Harry, St. Patrick, Alton.
RISSI, Bernard, SS. Peter and Paul, Collinsville.
SCHNELTEN, Herman, St. John, Carrollton.
VOSS, Henry, St. Aloysius, Bishop Creek.
ZIPPRICH, Frank A., Imm. Conception, Carlinville.

Died From Effects of War

ANERINO, Frank, St. Peter, Quincy.
ARTER, Harold, St. Patrick, Alton.
BADAMO, Anthony, St. Peter, Quincy.
BERGSCHNEIDER, W. J., Sacred Heart, New Berlin.
BETZ, Adolph, St. Mary, Alton.
BIERMAN, Frank X., Assumption, Litchfield.
BOCKHOLD, Jerome, St. Anthony, Quincy.
BOEING, Anthony, St. Francis, Quincy.
BOGDAJEWICZ, Henry, O. L. Czestochowa, Madison.
BORDENKIRCHER, Geo., St. Mary, Mt. Sterling.
BOUREY, Jos. O., St. Patrick, Pana.
BOUREY, Michael R., St. Barbara, Witt.
BRAY, Martin, Assumption, Litchfield.
BRAY, Wm., Assumption, Litchfield.
BROHAMER, Lawrence, St. John, Coffeen.
BUENKER, Edw. J., St. Francis, Teutopolis.
CAMPBELL, Orville, St. Boniface, Quincy.
CANNON, Edw. E., Immaculate Conception, Carlinville.
CHRISTOPHER, John, St. Barbara, Witt.
COAKLEY, Jas. M., St. Louis, Nokomis.
COLE, Wilson, St. Louis, Nokomis.
CONNOR, Arthur C., St. Ann, Niantic.
DERWIN, Edw. SS. Peter and Paul, Alton.
DREW, Frank E., St. Mary, Mt. Sterling.
DUNIGAN, Mark, St. Elizabeth, Robinson.
DUNLOP, Geo. A., St. Mary, New Berlin.
DUNN, Chas. E., St. Joseph, Springfield.
EPLEY, John H., St. Louis, Nokomis.
EVANKE, Michael, SS. Peter and Paul, Collinsville.
EWEN, Tim, St. Michael, Michael.
FEDERER, Edgar W., St. Paul, Highland.
FELDHAKE, Otto, St. Anthony, Effingham.
FERENBACH, John F., St. Francis, Jerseyville.
FITZGIBBONS, John Edw., St. Alphonsus, Brighton.

GALLAGHER, John, St. Elizabeth, Robinson.
GANNINGER, Geo. W., SS. Peter and Paul, Collinsville.
GILMARTIN, John H., St. Louis, Nokomis.
GORDEN, Chas. R., St. Elizabeth, Robinson.
GRAVES, Frank D., St. Joseph, Springfield.
GRIFFIN, Henry J., St. Ann, Niantic.
HANNING, Wm., St. Augustine, Ashland.
HARNEY, Jos. M., Immaculate Conception, Springfield.
HAUGH, Wm. J., Sacred Heart, New Berlin.
HAWKINGS, Wm., Ascension, Mt. Olive.
HENDRICKS, Gerhard, St. Mary, Brussels.
HILDEBRAND, Chas., St. Peter, Quincy.
HILL, John B., St. Patrick, Springfield.
HIRBE, Leo, St. Mary, Alton.
HOEFLINGER, Ed., St. Anthony, Effingham.
HUBERT, Adam, St. Francis, Teutopolis.
JONES, John Q., Immaculate Conception, Mattoon.
JURGENS, Harry, St. Francis, Teutopolis.
KAHRHOFF, Wm., St. Louis, Nokomis.
KELTER, Jas. C., SS. Peter and Paul, Alton.
KINSELLA, Raymond, St. Joseph, Springfield.
KLEINSNITTGER, Edw., St. Patrick, Alton.
KLUG, Edw. Wm., St. Valentine, Bend.
KNEBEL, Albert L., St. Paul, Highland.
KNOFSKI, Theophil, St. James, Decatur.
KOWLOSKY, Jos., St. Patrick, Pana.
LAHEY, Robert Leo, St. Francis, Jerseyville.
LIEBLER, Albert, St. Gertrude, Grantfork.
LONG, David, SS. Peter and Paul, Alton.
LONG, Robert, St. Mary, Edwardsville.
McMEANS, Clarence, St. Mark, Winchester.
MANNIX, Walter, St. Mary, Pawnee.
MATTHEWS, Dudley, Immaculate Conception, Mattoon.
MEYER, John, St. Anslem, Kampsville.
MEYERS, Alfred, St. Francis, Teutopolis.
MICHL, Eugene X., St. Valentine, Bend.
MILLER, Chas. Jos., St. Thomas, Newton.
MONCKTON, Richard, St. Mary, Mt. Sterling.
MONCKTON, Thos., St. Mary, Mt. Sterling.
MOORE, John M., St. Ann, Niantic.
MOSCHENROSE, Edw., St. Thomas, Newton.
MOSES, Jos. F., St. Mary, Brussels.
MULVANEY, Dore, St. Thomas, Newton.
NIEMERG, Henry J., St. Aloysius, Bishop Creek.
NOLAN, Wm., St. Mary, Paris.
PERKS, Chas. Pat, St. Catherine, Virden.
PETROVICH, Frank, St. Vincent de Paul, Springfield.
PHALM, John S., Our Saviour, Jacksonville.
QUATTO, Frank, SS. Peter and Paul, Collinsville.
RAEF, Severine A., Assumption, Ste. Marie.
REDING, John A., St. Elizabeth, Marine.
REISACHER, Frank, St. Louis, Nokomis.
RICE, Lorenzo, St. John Baptist, Quincy.
ROBB, Francis V., St. Francis Xavier, Jerseyville.
ROURKE, Richard J., Immaculate Conception, Mattoon.
RUDDEN, Emmet, St. Rose, Quincy.
SAUER, Francis C. J., Our Saviour, Jacksonville.
SCHERER, Cecil, SS. Peter and Paul, Alton.
SCHMITT, Chas. J., St. Joseph, Granite City.
SCHNEIDER, Henry L., St. Michael, Michael.
SCHORLE, Otto, Sacred Heart, Springfield.
SCHUELTEN, Herman, St. John, Carrollton.
SCHUTTE, John, St. Michael, Sigel.
SCHWEHR, Henry L., St. Gertrude, Grantfork.
SEROCKEY, Michael, St. Patrick, Pana.
SHERLOCK, F., Immaculate Conception, Shelbyville.
SKINNER, Wm. Doy, St. Patrick, Girard.
SMENT, Jos. Leo, St. Joseph, Springfield.
SMITH, Geo., St. Mary, Lovington.
SNADDEN, John J., SS. Peter and Paul, Collinsville.
SPINNER, Jos., Assumption, Litchfield.
SPINNER, Tony, St. Agnes, Hillsboro.
STABEN, Carl, St. Boniface, Edwardsville.
STISCHAK, Frank, Ascension, Mt. Olive.
STRUIF, Leo, SS. Peter and Paul, Alton.
STUCKER, Frank, SS. Peter and Paul, Collinsville.
SUDKAMP, Lawrence, St. Michael, Sigel.
TAGGART, Peter, St. Joseph, Buffalo.
THOELE, Chas., St. Anthony, Effingham.
TOPPMEIER, Jos., St. Mary, Brussels.

VERCRUYSEE, Adolph, St. Clara, Altamont.
VERNEUIL, Jos., SS. Peter and Paul, Collinsville.
VERNICK, Paul, St. Patrick, Pana.
VOGEL, Jos. A., St. Peter, Quincy.
VOGT, Ernest Carl, St. Anthony, Effingham.
WEIBRING, Herman J., St. Francis, Quincy.
WILLIS, Leo, St. Mary, Alton.
ZIPPRICH, Frank, St. Michael, Michael.

The Diocesan Roll of Honor

ABRAMS, Thos. E., St. Patrick, Decatur.
ACKER, Ambrose, St. Mary, Alton.
ACKER, Andrew, St. Mary, Alton.
ACKER, Clement, St. Mary, Alton.
ACKER, Frank P., St. Mary, Alton.
ACKERMAN, Chas., St. Michael, Staunton.
ACKERMANN, Aug., St. Michael, Staunton.
ACKERMANN, Wm. B., St. Michael, Staunton.
ADAM, Albert, St. Francis, Teutopolis.
ADAM, Hubert, St. Francis, Teutopolis.
ADAM, Leo, St. Anthony, Effingham.
ADAM, Louis, St. Anthony, Effingham.
ADAMS, George, Assumption, Ste. Marie.
ADAMS, Harry L., St. James, Riverton.
ADELHARDT, George, St. Jerome, Troy.
ADOLFS, Frank W., St. Mary, Quincy.
ADOLFS, Wm., S., St. Peter, Quincy.
AGLES, Chas., St. Mary, Edwardsville.
AIELLO, Phil, St. Joseph, Springfield.
ALBLINGER, Gus, Assumption, Ste. Marie.
ALBLINGER, John J., Assumption, Ste. Marie.
ALBRECHT, Joseph, St. John, Carrollton.
ALBRIGHT, Henry, St. Patrick, Springfield.
ALBRIGHT, Robert W., St. Peter, Quincy.
ALBRIGHT, Theodore Jos., Sacred Heart, Springfield.
ALBRIGHT, Walter, St. Maurice, Morrisonville.
ALDINGER, Rich., St. Mary, Alton.
ALEWELT, Carl, SS. Peter and Paul, Springfield.
ALEWELT, Wm., SS. Peter and Paul, Springfield.
ALHIANS, Jos., Assumption, St. Marie.
ALLEN, Chas. L., St. Peter, Quincy.
ALLEN, John Cullen, Immaculate Conception, Springfield.
ALLISON, Cornelius, St. Joseph, Springfield.
ALLISON, Joseph, St. Joseph, Springfield.
ALTHAUS, Elmer, Assumption, Ste. Marie.
ALTHAUS, Joseph, Assumption, Ste. Marie.
ALTHOFF, Ben, St. Francis, Teutopolis.
ALTHOFF, Geo., St. Anthony, Effingham.
ALTHOFF, Gerry A., St. John, Quincy.
AMAN, Ray L., St. Joseph, Decatur.
AMBERG, Frank, St. Peter, Quincy.
AMBS, John J., St. Agnes, Springfield.
AMBS, Leo J., St. Agnes, Springfield.
AMBURN, Thomas H., St. Peter, Quincy.
AMEN, Donald P., St. Peter, Quincy.
AMKAMP, Walter, St. Boniface, Quincy.
AMMANN, Robert H., St. Paul, Highland.
AMRHEIN, Carl, SS. Peter and Paul, Springfield.
AMRHEIN, John, Sacred Heart, New Berlin.
AMRHEIN, Nic, Sacred Heart, New Berlin.
AMRHEIN, Wm., Sacred Heart, New Berlin.
ANDERSON, George M., St. Peter, Quincy.
ANDERSON, John, St. Sebastian, Waverly.
ANDERSON, Thomas, St. Patrick, Trow bridge.
ANDERSON, Wm. H., St. Peter, Quincy.
ANDREAS, Henry Steven, SS. Simon and Jude, Gillespie.
ANDREAS, John, SS. Simon and Jude, Gillespie.
ANDREAS, William, SS. Simon and Jude, Gillespie.
ANDREWS, Howard, St. Mary, Paris.
ANDRIGHETTI, Louis, St. Agnes, Hillsboro.
ANGELL, Herman, St. Joseph, Springfield.
ANGELL, Raymond, St. Joseph, Springfield.
ANTENEN, John, St. Boniface, Edwardsville.
ANTEY, Frank J., Assumption, Ste. Marie.
APKEN, John H., St. Paul, Highland.
APPENZELLAR, Albert, St. James, Decatur.
ARDISON, Peter, SS. Peter and Paul, Collinsville.
ARING, Robert, St. John, Quincy.
ARMBRUSTER, O., St. Joseph, Granite City.
ARMSTEAD, Robert, (Colored), St. Patrick, Alton.

ARMSTRONG, D. Dwight, St. Mary, Mt. Sterling.
ARMSTRONG, James S., St. Peter, Petersburg.
ARMSTRONG, Ray, Assumption, St. Marie.
ARNOLD, Louis, St. Mary, Brussels.
ARNOLD, Roman J., St. Francis, Quincy.
ARSENAU, Stanislaus, St. James, Decatur.
ARTER, Charles, St. Patrick, Alton.
ARTH, Edward, St. Jerome, Troy.
ARTH, Louis C., SS. Peter & Paul, Collinsville.
ARTH, Raphael A., SS. Peter & Paul, Collinsville.
ARTH, Rudolph C., SS. Peter & Paul, Collinsville.
ARTH, Walter, St. Jerome, Troy.
ARTHUR, Ethrun, St. Maurice, Morrisonville.
ASCHAUER, Albert, SS. Peter & Paul, Springfield.
ASCHBACHER, J. O., St. Michael, Staunton.
ASCHEMANN, Albert, St. Anthony, Quincy.
ASCHEMANN, John, St. Anthony, Quincy.
ASCHEMANN, Lawrence, St. Anthony, Quincy.
ASCHEMANN, Ralph, St. Francis Solanus, Quincy.
ASCHEMANN, Rudolph, St. Anthony, Quincy.
AUFENORDE, Henry J., St. Francis, Quincy.
AUFFENORDE, Henry, St. Patrick, Trowbridge.
AUSTIN, Jas., Sacred Heart, Effingham.
AVENA, Sandro, St. Barbara, Witt.
AYLWARD, James, St. Francis Xavier, Jerseyville.
AYLWARD, John R., St. Francis, Jerseyville.
AYLWARD, Nich. W., St. Louis, Nokomis.

BAALMAN, Herman, St. Mary, Brussels.
BACH, Andrew, St. Agnes, Hillsboro.
BAHN, George, St. Michael, Staunton.
BAILEY, Clarence, St. Patrick, Pana.
BALCHIUNAS, Charles, St. Peter and Paul, Collinsville.
BALINAS, Stanley, Holy Family, Athens.
BALLARE, John E., St. Peter, Quincy.
BALTER, John F., St. Peter and Paul, Springfield.
BALTHROPE, Edwin, St. Boniface, Quincy.
BALTZ, George, St. John Evangelist, Carrollton.
BANGE, George, St. Mary, Edwardsville.
BANGHAT, John, St. Norbert, Hardin.
BANNON, Edw. F., St. Patrick, Pana.
BANNON, M., St. Patrick, Pana.
BANNON, Thomas, St. Patrick, Pana.
BANOVIC, John, Ascension, Mt. Olive.
BANSBACH, Otto, SS. Peter and Paul, Springfield.
BANTNER, Wm. Emmet, Assumption, Assumption.
BARBATTI, Joseph, St. Agnes, Hillsboro.
BARBUSCH, Andrew, St. Patrick, Pana.
BARCELINO, John, St. Mary, Pawnee.
BARCH, Joseph, St. Agnes, Hillsboro.
BARGBAUER, Cornelius, Assumption, St. Marie.
BARGER, Leo, St. Rose of Lima, Quincy.
BARGER, Robert Lee, St. Francis Solanus, Quincy.
BARLAGE, Harry St. Anthony, Effingham.
BARLOW, John, St. Rose of Lima, Quincy.
BARRETT, Edw. H., St. Peter and Paul, Alton.
BARRETT, Geo. F., Immaculate Conception, Springfield.
BARRETT, John, St. Peter and Paul, Alton.
BARRY, Joseph F., Assumption, Litchfield.
BARRY, Ralph, St. Isadore, Farmersville.
BARRY, Richard, St. Patrick, Decatur.
BARRY, T. F., St. Boniface, Quincy.
BART, Fred, St. Joseph, Springfield.
BARTHELME, Lester L., Assumption, Ste. Marie.
BARTLING, Chas. A., St. Peter and Paul, Springfield.
BARTMAN, Wm. C., St. Aloysius, Litchfield.
BARTSCH, Chas., St. Peter and Paul, Collinsville.
BARTSCH, Gabriel, St. Joseph, Springfield.
BARUZZINI, Louis, St. Catherine, Virden.
BARY, Jas. E., Jr., St. Patrick, Decatur.
BASLER, Edgar, Immaculate Conception, Pierron.
BASSHAMM, Ben M., St. Michael, Greenfield.
BASSO, Louis, Sacred Heart, Panama.
BASSOLO, John, St. Peter and Paul, Collinsville.
BAST, Frank M., St. Boniface, Edwardsville.
BAST, Michael, St. Boniface, Edwardsville.
BAST, Phillip J., St. Boniface, Edwardsville.

BASTIAN, Albert, St. Rose of Lima, Quincy.
BAUER, Frank Joseph, St. Anthony, Effingham.
BAUER, George H., St. Anthony, Effingham.
BAUER, Irvin, Immaculate Conception, Mattoon.
BAUJAN, F. W., St. Alexis, Beardstown.
BAUJAN, G. O., St. Alexis, Beardstown.
BAUJAN, H. C., St. Alexis, Beardstown.
BAUJAN, P. C., St. Alexius, Beardstown.
BAUJAN, Raymond, St. Alexius, Beardstown.
BAUM, Edgar, St. Peter, Quincy.
BAUM, Louis, St. Peter, Quincy.
BAUMANN, Anthony, St. Francis Solanus, Quincy.
BAUMANN, Ralph, St. Francis, Quincy.
BAUMGARDNER, Roy, St. Alexius, Beardstown.
BAUREY, Michael, St. Barbara, Witt.
BAYER, Earl, St. Mark, Venice.
BAYER, J., St. Joseph, Granite City.
BEAGHAN, John F., St. Joseph, Springfield.
BEAGHAN, Peter A., St. Joseph, Springfield.
BEALL, John R., Immaculate Conception, Mattoon.
BEAN, Charles R., Immaculate Conception, Springfield.
BEARDEN, Alfred, St. Benedict, Auburn.
BEARDEN, William, St. Benedict, Auburn.
BEASLER, Frank, St. Valentine, Bend.
BEATTY, Leroy, St. Catherine, Virden.
BEAVER, Harry, St. Patrick, Alton.
BEAVER, Walter, St. Patrick, Alton.
BECHDOLT, Henry B., St. Francis, Jerseyville.
BECHLER, Joseph, St. Anthony, Effingham.
BECK, Alfred, St. Peter and Paul, Alton.
BECKER, August, St. Joseph, Carlinville.
BECKER, Henry C., Sacred Heart, Springfield.
BECKER, John J., St. John, Carrollton.
BECKER, Joseph, Our Saviour, Jacksonville.
BECKER, Louis, St. John Evangelist, Carrollton.
BECKER, Roman, St. Patrick, Pana.
BECKER, Valentine, St. John Evangelist, Carrollton.
BECKER, Wm., Sacred Heart, Divernon.
BECKER, Wm. J., St. James, Riverton.
BECKMIER, Henry, St. Ann, Edgewood.
BECKS, Joe, St. John, Quincy.
BECKS, Theodore, St. John, Quincy.
BEDNAR, Fred, Sacred Heart, Livingston.
BEDNARCHIK, And., Sacred Heart, Virden.
BEDUHN, Frederic, Sacred Heart, Springfield.
BEEDLE, Harry, Immaculate Conception, Pittsfield.
BEEKER, Roman, St. Patrick, Pana.
BEELER, Leon, St. Louis, Nokomis.
BEGAN, Jos. M., Sacred Heart, Effingham.
BEGAN, Louis E., Sacred Heart, Effingham.
BEHRENDT, Frank J., St. Joseph, Carlinville.
BEHRENS, Herman, St. Mary, Brussels.
BEISER, Louis, St. Peter and Paul, Alton.
BELGER, Arthur, St. Boniface, Quincy.
BELL, John, St. Vincent de Paul, Springfield.
BELL, Ray, St. Rose of Lima, Quincy.
BELL, Wm., St. Vincent de Paul, Springfield.
BELL, Wm., St. Peter and Paul, Alton.
BELLAR, Frederick, St. Peter, Quincy.
BELLM, John V., St. Gertrude, Grantfork.
BELLM, Arthur, St. Gertrude, Grantfork.
BELLM, Philip, Immaculate Conception, Carlinville.
BELLM, William, St. Michael, Michaels.
BELUIM, John, St. Joseph, Benld.
BEMER, Leo, St. Mary, Alton.
BENDER, Frank, St. Louis, Nokomis.
BENKEN, Bernard B., St. Mary, Brussels.
BENNES, Frank, St. Patrick, Alton.
BENSON, Anthony Leo, St. Isadore, Farmersville.
BENTLEY, David L., Our Saviour, Jacksonville.
BENZ, Frank, St. Anthony, Quincy.
BERG, Frank L., St. Peter and Paul, Alton.
BERGANIA, Alfred, St. Peter and Paul, Collinsville.
BERGBOWER, Cornelius, St. Thomas, Newton.
BERGBOWER, Leo B., St. Thomas, Newton.
BERGBOWER, Urban B., St. Thomas, Newton.
BERGENER, Chas., St. Patrick, Decatur.
BERGER, Chas., Sacred Heart, New Berlin.
BERGER, Henry L., St. Mary, Alton.
BERGFELD, John, St. Anthony, Effingham.

BERGFELD, Vincent, St. Anthony, Effingham.
BERGHOWER, Hebert, Assumption, Ste. Marie.
BERGIN, D. J., St. Patrick, Decatur.
BERGIN, Joseph, St. Patrick, Pana.
BERGMAN, Herman N., St. Peter, Quincy.
BERGSCHNEIDER, Anton, St. Mary, Alexander.
BERGSCHNEIDER, D. J., Our Saviour, Jacksonville.
BERGSCHNEIDER, Arche, Sacred Heart, New Berlin.
BERGSCHNEIDER, Sylvester, Sacred Heart, New Berlin.
BERNARD, Emil L., St. Peter and Paul, Springfield.
BERNARD, Wm. E., St. Peter and Paul, Springfield.
BERNER, Leo, St. Mary, Alton.
BERNING, Herman W., Immaculate Conception, Mattoon.
BERROYER, Emil, St. Patrick, Pana.
BERROYER, Wm. L., St. Patrick, Pana.
BERSIG, John, St. Rose, Montrose.
BERSIG, Henry, St. Rose, Montrose.
BERTER, Karl, St. John, Quincy.
BERTIN, Henry, St. Patrick, Pana.
BERTMAN, Alois, St. Mary, Alton.
BERTMANN, Leo E., St. Maurice, Morrisonville.
BERTOLINO, Ernest, SS. Simon and Jude, Gillespie.
BERTORELLO, Mike, St. Joseph, Benld.
BERTRAM, Frank, St. Francis, Teutopolis.
BERTRAM, John, St. Peter and Paul, Collinsville.
BESS, M., St. Joseph, Granite City.
BESSING, Herbert, St. John, Quincy.
BESSLING, John, St. Boniface, Quincy.
BEYERS, Benjamin, St. Patrick, Pana.
BEYERS, Henry C., St. Patrick, Pana.
BEYERS, Paul L., St. Patrick, Pana.
BIAGO, Antonacci, St. James, Riverton.
BIANCO, Francis, St. Barbara, Witt.
BIANCO, Joseph, St. Barbara, Witt.
BIBECKS, Peter, St. Barbara, Witt.
BIERMANN, Theo., St. Aloysius, Bishop Creek.
BIERSCHENK, Edw., St. Michael, Staunton.
BIESER, Albert, St. Rose of Lima, Collinsville.
BIGGANE, Jos., F., St. Lawrence, Greenville.
BILECKS, Milse, St. Barbara, Witt.
BILLHARTZ, Wm., St. Paul, Highland.
BILPUSH, Geo., St. Michael, Staunton.
BILUNAS, John, St. Peter and Paul, Collinsville.
BINGAMON, Daniel P., St. Patrick, Decatur.
BINGAMON, George E., St. Patrick, Decatur.
BIRCH, Francis, Immaculate Conception, Springfield.
BIRCH, Thomas F., St. Peter, Petersburg.
BIRCHER, Xavier, St. Elizabeth, Marine.
BIRES, George, Holy Trinity, Mt. Olive.
BIRES, Michael, Holy Trinity, Mt. Olive.
BITTERBERG, Henry E., St. Raymond, Raymond.
BLACKBURN, William, St. Mark, Winchester.
BLACKMAN, Everett, St. Mary, Paris.
BLACKMAN, Hunter U., St. Mary, Paris.
BLAESING, Albert, St. Francis, Quincy.
BLAHA, Wm., St. Peter and Paul, Collinsville.
BLAIR, Andy J., Visitation, Illiopolis.
BLAKE, John, St. Barbara, Witt.
BLAKELY, Walter, St. Peter and Paul, Alton.
BLANCHFIELD, Frank, St. Benedict, Auburn.
BLASCEK, Wm., St. Joseph, Springfield.
BLEAKLEY, Ben J., Immaculate Conception, Mattoon.
BLICKHAN, Albert, St. Francis Solanus, Quincy.
BLOEMER, Ben, St. Anthony, Effingham.
BLOEMKE, Joseph, St. Boniface, Edwardsville.
BLONDIAN, Andrew, Assumption, Assumption.
BLOOMFIELD, Bernard, Immaculate Conception, Carlinville.
BLOOMFIELD, Chas. B., Immaculate Conception, Carlinville.
BLOOMFIELD, James R., St. Mary, Carlinville.
BLOOMFIELD, Thomas, St. Mary, Carlinville.
BOARMAN, James, St. Agnes, Springfield.
BOCHM, Adam, St. Maurice, Morrisonville.
BOCKE, Henry, St. Boniface, Quincy.
BOCKE, Henry J., St. John, Quincy.
BOCKENFELD, Bernard, St. Francis, Quincy.
BOCKENFELD, Herman, St. Francis, Quincy.
BODAMA, Anthony, St. Peter, Quincy.
BOECKE, Albert, St. John, Quincy.
BOEDIGE, Henry, St. Boniface, Quincy.
BOEDIGE, Herman H., St. Boniface, Quincy.

BOEHL, Hiram, St. Valentine, Bend.
BOEHL, Noe, St. Valentine, Bend.
BOEHNING, J. W. SS. Peter and Paul, Springfield.
BOENTE, Joseph, Immaculate Conception, Carlinville.
BOENTE, Frank Joseph, St. Mary, Carlinville.
BOENTE, Hugo, Immaculate Conception, Carlinville.
BOES, Edw. L., St. Peter and Paul, Collinsville.
BOES, Frank P., SS. Peter and Paul, Collinsville.
BOES, Herman S., S. Peter and Paul, Collinsville.
BOGDAJEWICZ, Ladislaus, O. L. Czestochowa, Madison.
BOHNE, Cyril, St. John, Quincy.
BOLANDER, Alex, Assumption, Ste. Marie.
BOLANDER, Andrew J., Asumption, Ste. Marie.
BOLANDER, C. Charles, Assumption, Ste. Marie.
BOLANDER, Louis, Assumption, Ste. Marie.
BOLL, Henry J., St. John, Quincy.
BOLSHITUS, Carl, St. Mary, Pawnee.
BONANSINGA, Robert S., Immaculate Conception, Springfield.
BONKAMP, Henry, St. Joseph, Carlinville.
BOOTH, Jos. A., St. Joseph, Springfield.
BORGIC, John A., St. Patrick, Pana.
BORRIES, Edward, St. Francis, Teutopolis.
BOSCHERT, Albert A., St. Mary, Alton.
BOSCHERT, Herbert, St. Peter, Quincy.
BOTT, Mathew, St. Peter and Paul, Collinsville.
BOTTS, Louis, Sacred Heart, Divernon.
BOTWINIS, James, St. Joseph, Springfield.
BOTWINIS, F. W., St. Joseph, Springfield.
BOTWINIS, Joseph, St. Vincent de Paul, Springfield.
BOULANFER, Henry, St. Peter and Paul, Collinsville.
BOULIAS, Peter, St. Vincent de Paul, Springfield.
BOUMAN, Arthur W., Forty Martyrs, Tuscola.
BOURGEOIS, Leo, St. Francis, Teutopolis.
BOUSE, Charles, St. Peter and Paul, Collinsville.
BOUSE, Jos., St. Mary, Edwardsville.
BOWEN, George E., St. Joseph, Springfield.
BOYLE, Packey, Immaculate Conception, Springfield.
BOYLE, Richard, Immaculate Conception, Mattoon.
BOYLE, Wm., St. John, Coffeen.
BOZDECK, John Clarence, Sacred Heart, Villa Grove.
BRADAC, Anthony J., St. Peter, Petersburg.
BRADAC, Laurence F., St. Peter, Petersburg.
BRADLEY, Francis E., St. Patrick, Pana.
BRADLEY, Emmett, St. Patrick, Pana.
BRADY, Francis C., St. Mary, Mt. Sterling.
BRADY, Frank D., Immaculate Conception, Springfield.
BRADY, James, St. Joseph, Springfield.
BRADY, James T., St. Patrick, Pana.
BRADY, Joseph, St. Rose of Lima, Quincy.
BRADY, Robert, St. Patrick, Springfield.
BRADY, T. M., St. Patrick, Pana.
BRADY, Thomas, St. Joseph, Springfield.
BRAMMEIER, Robert, Holy Ghost, Jerseyville.
BRAND, Louis, St. James, Decatur.
BRANDLEY, Martin, St. Boniface, Edwardsville.
BRANMANN, Webster C., Immaculate Conception, Mattoon.
BRAUN, Frank, St. Anthony, Effingham.
BRAUN, Herman, St. Anthony, Effingham.
BRAUN, Wm. J., St. Mary, Quincy.
BRAUNAGEL, J. A., St. Mary, Alton.
BRAUNAGEL, Louis, St. Mary, Alton.
BRAXMEIER, Milton, St. Peters, Quincy.
BRAY, Edward L., St. Francis, Jerseyville.
BRAY, John F., St. Mary, Marshall.
BRAY, Laurence, St. Isadore, Farmersville.
BRECKA, Edward, SS. Peter and Paul, Collinsville.
BREDEN, Leo, St. Norbert, Hardin.
BREITBARTH, Albert, St. Francis, Quincy.
BREMER, Peter, St. Michael, Sigel.
BRENDEL, Albert, St. Jerome, Troy.
BRENNAN, Edward, Assumption, Litchfield.
BRENNAN, James, St. Joseph, Springfield.
BRENNAN, Jos., St. Joseph, Granite City.
BRENNAN, Joseph, Ascension, Mt. Olive.

BRENNAN, Patrick J., Immaculate Conception, Springfield.
BRENNAN, Thos. P., St. Joseph, Granite City.
BRENNAN, Walter, St. Joseph, Springfield.
BRENNAN, Wm. J., St. Joseph, Granite City.
BRETZ, Edward, Sacred Heart, Springfield.
BRETZ, Elmer J., Immaculate Conception, Springfield.
BRETZ, H. J., Sacred Heart, Springfield.
BRETZ, John P., St. James, Decatur.
BREW, Joe, Immaculate Conception, Pittsfield.
BREW, Mike, Immaculate Conception, Pittsfield.
BREWER, Allen, St. Francis, Teutopolis.
BRICE, Donat, SS. Peter and Paul, Alton.
BRICHMILLER, German, St. Lawrence, Greenville.
BRIMBERRY, Edgar, St. Joseph, Carlinville.
BRINGAZE, W. L., St. Peter, Quincy.
BRINK, Eugene, St. Francis, Quincy.
BRINK, Joseph, St. Mary, Brussels.
BRINKMAN, Edward, St. Joseph, Paloma.
BRINKMANN, John, St. Anthony, Quincy.
BRITT, John, St. Ubaldus, New Douglas.
BRITT, Robert E., St. Peter, Quincy.
BRITT, Thomas, St. Mark, Venice.
BRITZ, John, St. Joseph, Springfield.
BROCKER, Richard Wm., St. Francis, Quincy.
BRODERICK, J. R., St. Catherine, Virden.
BRODERICK, Wm., SS. Peter and Paul, Alton.
BRODMAN, Rev. R. A., St. Patrick, Pana.
BROERINGSMEYER, Anthony, St. Francis, Teutopolis.
BROERKEN, Henry, St. Francis, Quincy.
BROKAMP, Albert, St. Boniface, Quincy.
BROOKS, Fred, St. Elizabeth, Robinson.
BROOKS, John, St. Louis, Nokomis.
BROOKS, Will, St. Elizabeth, Robinson.
BROOKS, William, St. Louis, Nokomis.
BROSE, John A., St. Clara, Altamont.
BROST, Lawrence, St. Alexius, Beardstown.
BROUX, Frank, St. Patrick, Pana.
BROWER, Bernard, St. Francis, Jerseyville.
BROWN, Geo. Leo, Immaculate Conception, Pittsfield.
BROWN, Gregory, St. Joseph, Springfield.
BROWN, John Thomas, St. Mary, Alton.
BROWN, Joseph, St. Mark, Winchester.
BROWN, Lawrence, St. Clara, Altamont.
BROWN, Michael Eugene, St. Clara, Altamont.
BROWN, Sylvester, St. Isadore, Farmersville.
BROWN, W. H., St. Isadore, Lovington.
BROWN, Walter, St. Mark, Winchester.
BROWN, Walter A., St. Alexius, Beardstown.
BROWN, Wm., St. Peter, Quincy.
BROWN, Wm. R., St. Isadore, Farmersville.
BRUCH, Edwin, St. Joseph, Granite City.
BRUEMMER, Theodore, St. Anthony, Effingham.
BRUENING, John H., St. John, Quincy.
BRUESKE, Robert J., St. Peter, Petersburg.
BRUMLEVE, A. J., Immaculate Conception, Mattoon.
BRUMLEVE, August, St. Francis, Teutopolis.
BRUMLEVE, Ferd, Immaculate Conception, Mattoon.
BRUMLEVE, Ralph H., Immaculate Conception, Mattoon.
BRUMLEVE, Ralph, St. Francis, Teutopolis.
BRUMLEVE, Sylvester, St. Francis, Teutopolis.
BRUNK, Pacific, St. Francis, Teutopolis.
BRUNO, Charles, SS. Peter and Paul, Collinsville.
BRYCE, Allan T., St. Joseph, Springfield.
BRYCE, James D., St. Joseph, Springfield.
BRYCE, Norman F., St. Joseph, Springfield.
BUCHEK, Stephen, St. Joseph, Granite City.
BUCHHEIM, Oscar, St. Paul, Highland.
BUCHHEIM, Paul L., St. Paul, Highland.
BUCHHEIM, Wm. B., St. Paul, Highland.
BUCHMILLER, Fremont, Immaculate Conception, Pierron.
BUCHMILLER, German, St. Lawrence, Greenville.
BUCHMILLER, Wm., St. Paul, Highland.
BUCHHOLZ, Frank, SS. Peter and Paul, Alton.
BUCHHOLZ, Anthony, SS. Peter and Paul, Alton.
BUCHHOLZ, Philip, SS. Peter and Paul, Alton.
BUCKLES, Eddie, St. Mary, Pawnee.
BUCKLES, Herman, St. Barbara, Witt.
BUCKLES, Joseph, St. Barbara, Witt.
BUCKLES, Ray, St. Mary, Pawnee.
BUCKSHOT, Edward, St. Denis, Shipman.
BUDDE, Henry, St. Mary, Alton.

BUDDE, Walter, SS. Peter and Paul, Alton.
BUDKE, Otto, St. Mark, Winchester.
BUDKE, Frederick H., St. Boniface, Quincy.
BUEDEL, Antony, Sacred Heart, Springfield.
BUENKER, John, St. Francis, Teutopolis.
BUESCHER, Clement, Sacred Heart, Lillyville.
BUETER, Anton A., St. Francis, Quincy.
BUGGER, Zeno, St. Jerome, Troy.
BUHNEKEMPER, Frank, St. Anthony, Effingham.
BULGER, Harlan, St. Benedict, Auburn.
BULGER, Harris, St. Benedict, Auburn.
BULY, Leo, St. Louis, Nokomis.
BUND, William, St. Patrick, Alton.
BUOTHETE, D. I., St. Mary, Taylorville.
BURDZUS, Karolius, St. Vincent de Paul, Springfield.
BURFORD, Lawrence, St. Francis, Teutopolis.
BURG, Edw. C., St. Patrick, Decatur.
BURG, Lee, Sacred Heart, New Berlin.
BURGENER, Chas., St. Patrick, Decatur.
BURGER, Chas. Sacred Heart, New Berlin.
BURGER, Robert L., St. Peter, Quincy.
BURGUND, Clemence J., Assumption, Ste. Marie.
BURKHART, Norman J., Immaculate Conception, Springfield.
BURNS, Daniel, St. Joseph, Springfield.
BURNS, Dan F., Assumption, Litchfield.
BURNS, Dan, Sts. Simon and Jude, Gillespie.
BURNS, Earl, St. Francis, Jerseyville.
BURNS, George, St. Bartholomew, Murrayville.
BURNS, Harry E., St. Francis Xavier, Jerseyville.
BURNS, John, St. Joseph, Springfield.
BURNS, Leo R., St. Francis, Jerseyville.
BURNS, Louis, SS. Peter and Paul, Alton.
BURNS, Maurice, St. Francis, Jerseyville.
BURNS, Robert, St. Joseph, Springfield.
BURNS, Thomas, St. Joseph, Springfield.
BURNS, Thomas E., Our Saviour, Jacksonville.
BURNS, Virgil, St. Catherine, Waverly.
BURNS, Wm. E., St. Augustine, Ashland.
BURTLE, Ernest A., (now Rev.) St. Bernard, Glenarm.
BURTLE, Ralph, St. Bernard, Glenarm.
BURTLE, Joseph, St. Mary, Taylorville.
BURTSCHI, Dan, Mother of Dolors, Vandalia.
BUSBOR, John, St. Mary, Effingham.
BUSBOR, Joseph, St. Mary, Effingham.
BUSCH, Henry E., St. Patrick, Decatur.
BUSCHMANN, Maurice, St. Boniface, Quincy.
BUSCHUR, Stephen, St. Michael, Sigel.
BUSHUE, Geo., St. Anthony, Effingham.
BUSHUE, Geo., Sacred Heart, Effingham.
BUSSE, Edward, St. Francis, Teutopolis.
BUTLER, John E., St. Francis, Jerseyville.
BUTLER, Thomas, St. Francis, Jerseyville.
BUTSCHER, August, Sacred Heart, Springfield.
BUTSCHER, Wm., Sacred Heart, Springfield.
BUTTER, Harry, St. Mary, Lovington.
BUZAN, Thomas E., St. Patrick, Decatur.
BYERS, Bernard, St. Patrick, Pana.

CABALEK, Thomas George, Sacred Heart, Villa Grove.
CABALEK, Wenzel Joseph, Sacred Heart, Villa Grove.
CADIGAN, Frank, St. Joseph, Springfield.
CAFFERTY, Eugene, St. Anthony, Effingham.
CAFFERY, Eugene, Imm. Conception, Dieterich.
CAHILL, John, SS. Peter and Paul, Alton.
CAHILL, David, SS. Peter and Paul, Alton.
CAHILL, Jas. F., St. Patrick, Decatur.
CAHILL, Raymond, St. Patrick, Alton.
CAIN, Edward, St. Rose of Lima, Quincy.
CAIN, George, St. Joseph, Springfield.
CAIN, George R., Our Saviour, Jacksonville.
CAIN, J. Oliver, Our Saviour, Jacksonville.
CAIN, James H., St. Joseph, Springfield.
CAIN, John Leo, St. Joseph, Springfield.
CAIN, Joseph, St. Joseph, Springfield.
CAIN, Leo, St. Joseph, Springfield.
CAIN, Louis A., Our Saviour, Jacksonville.
CAIN, Muriel E., Our Saviour, Jacksonville.
CAIN, Thomas D., Our Saviour, Jacksonville.
CAIRNS, Charles, St. Denis, Shipman.
CALAFETT, Peter, Sacred Heart, Panama.
CALCIO, Frank J., St. Louis, Nokomis.
CALDWELL, Frank, St. Mary, Alton.
CALDWELL, Henry, St. Mary, Alton.
CALDWELL, Leonard, St. Mary, Alton.
CALDWELL, Raymond J., St. Mary, Alton.

CALL, Charles C., Immaculate Conception, Springfield.
CALL, James, J., Immaculate Conception, Springfield.
CALL, Hubert Bryan, Immaculate Conception, Springfield.
CALL, John M., Immaculate Conception, Springfield.
CALL, Ronald J., Immaculate Conception, Springfield.
CALLAGHAN, James, SS. Peter and Paul, Alton.
CALLAGHAN, Zita, St. Peter, Petersburg.
CALLAHAN, Jas. T., SS. Peter and Paul, Alton.
CALLAHAN, Jesse, St. Patrick, Grafton.
CALLAHAN, John, St. Bernard's, Wood River.
CALLAHAN, John, St. Patrick, Grafton.
CALLAHAN, Jos., SS. Peter and Paul, Alton.
CALLAHAN, Wm., SS. Peter and Paul, Alton.
CALUL, David, SS. Peter and Paul, Alton.
CALVIN, Andy, St. Joseph, Benld.
CALVO, Horace L., St. Mary, Mt. Sterling.
CALVO, William, St. Mary, Mt. Sterling.
CALZA, August, Sacred Heart, Panama.
CAMERATA, Mariano, St. Boniface, Edwardsville.
CAMERON, James, St. Joseph, Springfield.
CAMPBELL, James, St. Patrick, Pana.
CAMPBELL, John, St. Patrick, Pana.
CAMPION, M., St. James, Decatur.
CAMPO, Nick, St. Mary, Pawnee.
CANTLON, Walter, St. Mary, Paris.
CANTON, Peter, Sacred Heart, Livingston.
CANTWELL, Wm. T., St. Patrick, Decatur.
CAPAK, John, Sacred Heart, Virden.
CAPAK, Stephen, Sacred Heart, Virden.
CAPELLE, Paul, SS. Peter and Paul, Collinsville.
CAPELLE, Paul, St. Jerome, Troy.
CAPEN, Ralph A., Immaculate Conception, Mattoon.
CAPP, Louis, St. Joseph, Springfield.
CAPPEL, Charles, St. Mary, Brussells.
CARBONETTI, John, SS. Peter and Paul, Collinsville.
CARDONI, Chas., St. James, Riverton.
CARDWELL, Edward, St. Mark, Venice.
CAREY, Donald J., Sacred Heart, Effingham.
CAREY, Henry, St. Patrick, Grafton.
CAREY, Michael, St. Raymond, Raymond.
CARMODY, Daniel, St. John Evan., Carrollton.
CARMODY, David, St. John Evan., Carrollton.
CARMODY, Jos. D., St. John, Carrollton.
CARMODY, Malachi, St. John Evan., Carrollton.
CARMODY, Paul, St. John, Carrollton.
CARMODY, Robert T., St. John Evan., Carrollton.
CARMODY, Stephen E., St. Joseph, Carlinville.
CARMODY, Thomas, St. John, Carrollton.
CARNELLO, Joe, St. Mary, Pawnee.
CARNEY, James, St. Joseph, Springfield.
CARNEY, Martin L., St. Joseph, Springfield.
CARPENTER, Elmer, St. Mary, Brussels.
CARPENTER, Leo J., St. Mary, Brussels.
CARPENTER, Wm., St. Peter and Paul, Alton.
CARR, Edward, St. Michael, Hume.
CARR, Thomas, St. Michael, Hume.
CARR, Jerry J., St. Michael, Hume.
CARRIGAN, Arthur, St. Joseph, Springfield.
CARRIGAN, Edw. A., St. Joseph, Springfield.
CARRIGAN, Jos. F., Our Saviour, Jacksonville.
CARRIGAN, Leo L., Our Saviour, Jacksonville.
CARRIGAN, Nick, Sacred Heart, New Berlin.
CARRIGAN, Wm. E., St. Joseph, Springfield.
CARRILLON, Henry F., St. Paul, Highland.
CARROLL, Charles, Immaculate Conception, Pittsfield.
CARROLL, D. M., Our Saviour, Jacksonville.
CARROLL, Dan B., Immaculate Conception, Pittsfield.
CARROLL, Hugh, Immaculate Conception, Pittsfield.
CARROLL, Edw., St. Michael, Staunton.
CARROLL, Edward Bley, Annunciation, Bunker Hill.
CARROLL, George A., SS. Simon and Jude, Gillespie.
CARROLL, George E., Our Saviour, Jacksonville.
CARROLL, Hugh, St. Peter, Quincy.
CARROLL, James, SS. Simon and Jude, Gillespie.
CARROLL, John, Immaculate Conception, Shelbyville.
CARROLL, Leo., St. Michael, Staunton.

CARROLL, Martin, Immaculate Conception, Pittsfield.
CARROLL, Mike, Immaculate Conception, Pittsfield.
CARROLL, Wm. J., Assumption, Litchfield.
CARROLL, Wm., Annunciation, Bunker Hill.
CARSON, Dr. O. E., SS. Peter and Paul, Alton.
CARSON, Wm. P., SS. Peter and Paul, Alton.
CARTER, Frank, St. Mary, Edwardsville.
CARTER, John, St. Agnes, Hillsboro.
CARTNYVELO, Dan L., St. Agnes, Springfield.
CARTWRIGHT, Edward, St. Joseph, Springfield.
CASEY, Charles, Assumption, St. Marie.
CASEY, Wm., Immaculate Conception, Carlinville.
CASHEN, Peter L., St. Maurice, Morrisonville.
CASHIN, Vincent E., Assumption, Assumption.
CASHIN, Peter, St. Isidore, Farmersville.
CASSELMAN, Clarence, St. Anthony, Effingham.
CASSELMAN, John, St. Anthony, Effingham.
CASSIDY, Jas. P., St. Louis, Nokomis.
CASSIDY, Jerome, St. Louis, Nokomis.
CASSTEVENS, Francis, Immaculate Conception, Mattoon.
CASSTEVENS, Michael, Immaculate Conception, Mattoon.
CAULEY, Aloysius, St. Elizabeth, Robinson.
CAVENY, Lawrence S., Immaculate Conception, Carlinville.
CAVENY, Malcom P., Immaculate Conception, Carlinville.
CEAS, Chas. F., St. Mary, Taylorville.
CENTKO, Michael, Sacred Heart, Virden.
CERELLO, Peter, Sacred Heart, Panama.
CHAMBERS, John S., St. Joseph, Springfield.
CHAMPLEY, James, St. Barbara, Witt.
CHANDLER, Lawrence, St. Barbara, Springfield.
CHARLES, John T., St. Agnes, Springfield.
CHENVINKO, John, St. Barbara, Witt.
CHENVINKO, Stephen, St. Barbara, Witt.
CHERVANAK, Michael, St. Agnes, Hillsboro.
CHESKY, Julius, SS. Simon and Jude, Gillespie.
CHESTNUT, John, St. Joseph, Springfield.
CHESTNUT, Orlen J., St. Thomas, Newton.
CHEWENSKI, John, St. Barbaras, Witt.
CHOVANEC, George, Holy Trinity, Mt. Olive.
CHRISTENSEN, Cyris, St. Alexius, Beardstown.
CHRYSTEL, George M., St. Mary, Lovington.
CLAFLIN, John, St. John, Carrollton.
CLANCY, John, St. Patrick, Decatur.
CLANCY, Leo J., Our Saviour, Jacksonville.
CLANCY, Thos., St. Patrick, Decatur.
CLARE, Eugene, St. Paul, Highland.
CLARK, Ernest, Immaculate Conception, Carlinville.
CLARK, Jas. Wm., Immaculate Conception, Carlinville.
CLARK, Patrick, St. Bridget, Liberty.
CLARKE, Arthur T., St. Isidore, Farmersville.
CLAUSEN, John, St. Mary, Pawnee.
CLER, Henry Anthony, Sacred Heart, Villa Grove.
CLIFFORD, Francis Victor, St. Francis Xavier, Jerseyville.
CLIFFORD, Leo Phayer, St. Mark, Venice.
CLINTON, Geo., St. Patrick, Springfield.
CLYNES, August, St. Michael, Michael.
COADY, Edmond P., St. Mary, Paris.
COADY, Edward J., St. Mary, Greenview.
COADY, Frank, St. Mary, Greenview.
COADY, John, St. Joseph, Springfield.
COADY, John H., St. Mary, Paris.
COADY, John L., St. Mary, Taylorville.
COADY, Jos. S., St. Mary, Taylorville.
COADY, Martin, St. Michael, South Fork.
COADY, Michael, St. Joseph, Springfield.
COADY, Patrick Francis, Holy Trinity, Stonington.
COAKLEY, Arthur, St. Louis, Nokomis.
COALSON, Forman, Sacred Heart, Livingston.
COCAGNE, Jos., Assumption, Assumption.
COCHRAN, Leo, St. Peter, Quincy.
CODEMO, Frank, St. Agnes, Hillsboro.
CODEMO, John, St. Agnes, Hillsboro.
CODEMO, Laurence, St. Agnes, Hillsboro.
CODERKO, Anthony, St. Agnes, Hillsboro.
CODY, Thomas, Sacred Heart, Effingham.
COENS, Frank, St. Francis, Quincy.
COFFEY, Wm., St. Clara, Atlamont.

COLBERT, James, SS. Peter and Paul, Alton.
COLBROOK, William P., Holy Trinity, Stonington.
COLBURN, Ray, Sacred Heart, New Berlin.
COLEMAN, Alexander And. Aloy., St. Patrick, Springfield.
COLEMAN, Bernard J., St. Joseph, Springfield.
COLEMAN, Eugene, St. Francis Xavier, Jerseyville.
COLEMAN, Joe, St. Michael, Staunton.
COLEMAN, Martin, St. Joseph, Springfield.
COLEMAN, Michael Henry, St. Francis Xav., Jerseyville.
COLEMAN, Patrick L., St. Francis Xav., Jerseyville.
COLGAN, Howard E., St. Agnes, Springfield.
COLLEBRUSCO, Louis, St. James, Riverton.
COLLEBRUSCO, Julius, St. James, Riverton.
COLLIGAN, Walter J., St. Joseph, Granite City.
COLLINS, C., St. Joseph, Granite City.
COLLINS, Jos. E., St. Patrick, Decatur.
COLLINS, Jas. Marion, St. Rose of Lima, Quincy.
COLLINS, W., St. Joseph, Granite City.
COLOMACO, Peter, St. James, Riverton.
COMERFORD, Augustin, A., St. Patrick, Pana.
COMERFORD, B., St. Patrick, Pana.
COMERFORD, James B., St. Patrick, Pana.
COMERFORD, Wm. L., St. Patrick, Pana.
COMISKEY, Geo. A., St. Patrick, Pana.
COMMERFORD, Laurence L., St. Isidore, Farmersville.
COMMERFORD, William A., St. Isidore, Farmersville.
CONCIDINE, Thomas, Assumption, Litchfield.
CONDERS, Andrew, Sacred Heart, Divernon.
CONDON, Ed. T., St. Patrick, Decatur.
CONDON, F. H., St. Patrick, Decatur.
CONDON, James Leo, St. Patrick, Pana.
CONDON, Joseph, SS. Simon & Jude, Gillespie.
CONDON, Leo J., St. Patrick, Pana.
CONLEY, John, St. Patrick, Alton.
CONLEY, Maurice, St. Patrick, Alton.
CONLEY, Raymond E., Immaculate Conception, Springfield.
CONLIN, Felix, St. Benedict, Auburn.
CONLIN, John, Immaculate Conception, Mattoon.
CONLON, M. T., St. Catherine, Virden.
CONNAGHAN, Francis, St. Isidore, Bethany.
CONNAGHAN, Joseph Leo, St. Ann, Niantic.
CONNELLY, Louis M., St. Patrick, Decatur.
CONNELLY, Raymond V., Our Saviour, Jacksonville.
CONNELLY, Thomas, St. Joseph, Springfield.
CONNELLY, Wm. T., Immaculate Conception, Springfield.
CONNER, Paul, SS. Simon & Jude, Gillespie.
CONNOLE, Leo J., St. Marks, Venice.
CONNOLLY, Daniel, Assumption, Assumption.
CONNOLLY, Ernest F., St. Mary, Assumption.
CONNOLLY, James, St. Joseph, Springfield.
CONNOLLY, John, St. Joseph, Springfield.
CONNOLLY, Rev. John J., St. Peter, Petersburg.
CONNOLLY, Louis E., St. Patrick, Decatur.
CONNOLLY, Michael, St. Joseph, Springfield.
CONNOLLY, Raymond, St. Bartholomew, Murrayville.
CONNOLLY, Thomas D., St. Mary, Assumption.
CONNOLLY, Thomas Patrick, Immaculate Conception, Springfield.
CONNOR, Arthur E., St. Patrick, Decatur.
CONNOR, Paul, Sts. Simon and Jude, Gillespie.
CONNOR, Thomas, Sacred Heart, Divernon.
CONNOR, Thomas, St. Patrick, Springfield.
CONNOR, Vincent, St. Joseph, Springfield.
CONNOR, Wm. F., St. Ann, Niantic.
CONNOTO, Steve, Sacred Heart, Livingston.
CONRAD, Albert, St. Mary, Shumway.
CONRAD, Frank, St. Mary, Shumway.
CONRAD, Clarence, St. Charles, Charleston.
CONRAD, John, St. Charles, Charleston.
CONROY, A., St. Joseph, Granite City.
CONROY, Edward, St. Joseph, Springfield.
CONROY, James F., Sacred Heart, Villa Grove.

CONWAY, Arthur, St. Mark, Venice.
CONWAY, Charles, St. Mark, Venice.
CONWAY, John, St. Mark, Venice.
CONWAY, Thos. J., Immaculate Conception, Springfield.
COOK, Bernie, St. John, Medora.
COOK, Edward, St. John, Medora.
COONEY, Leo, Our Saviour, Jacksonville.
COONEY, Thos. J., Immaculate Conception, Springfield.
COPP, Frank, St. Barbara, Springfield.
COPP, Louis, St. Barbara, Springfield.
COPPINGER, Faustinus E., SS. Peter and Paul, Alton.
COPPINGER, Lucian B., SS. Peter and Paul, Alton.
COPPINGER, Walter, SS. Peter and Paul, Alton.
CORAZZA, Adolph, St. Agnes, Hillsboro.
CORBETT, J. J., Sacred Heart, New Berlin.
CORCORAN, Leo, St. Peter, Quincy.
CORCORAN, Thomas, St. Patrick, Springfield.
CORDER, Paul Leo, St. Rose of Lima, Quincy.
CORDES, Jos. John, St. John Evangelist, Carrollton.
CORLAS, Frank, St. Barbara, Springfield.
CORRIGAN, Ed. J., Immaculate Conception, Springfield.
CORRIGAN, Geo., Sacred Heart, New Berlin.
COSGRIFF, Edw. T., Our Saviour, Jacksonville.
COSGROVE, Paul, Immaculate Conception, Pittsfield.
COSGROVE, Wm. Thomas, Immaculate Conception, Pittsfield.
COSTELLO, Lewis, St. Francis Xavier, Jerseyville.
COSTELLO, Louis, St. John Evangelist, Carrollton.
COSTELLO, M. D., St. Patrick, Decatur.
COSTELLO, Mark W., St. Joseph, Buffalo.
COSTELLO, Wm. L., Immaculate Conception, Carlinville.
COSTELLO, Wm., St. Catherine, Hagaman.
COUGHLAN, John G., Assumption, Assumption.
COURTNEY, Daniel, SS. Peter and Paul, Alton.
COUSHER, Peter, SS. Peter and Paul, Collinsville.
COUSINS, Clarence, St. Patrick, Alton.
COUSINS, Leo, St. Patrick, Alton.
COVERLEY, Jos. H., Our Saviour, Jacksonville.
COVI, Joseph, Sacred Heart, Divernon.
COX, Edw. B., St. Mary, Mt. Sterling.
COYNE, C., St. Joseph, Granite City.
CRAMSEY, E. W., St. Joseph, Paloma.
CRAUGH, Jos. P., Our Saviour, Jacksonville.
CRAWFORD, Thomas, Jr., St. Agnes, Springfield.
CRAWFORD, William, St. Agnes, Springfield.
CREAMER, John, Assumption, Assumption.
CREANE, John T., St. Mary, Edwardsville.
CREIGHTON, James, St. Patrick, Springfield.
CRIMMINS, Frank, Immaculate Conception, Mattoon.
CRINIGAN, John F., St. Patrick, Decatur.
CRIVELLO, August, SS. Peter and Paul, Alton.
CRIVELLO, Gasper, SS. Peter and Paul, Alton.
CRONAN, Leo Jos., St. Peter, Petersburg.
CRONEY, Wm. B., Immaculate Conception, Springfield.
CRONIN, Frank A., St. Mary, Assumption.
CRONIN, J. Everett, St. Mary, Mt. Sterling.
CRONIN, John P., St. Mary, Mt. Sterling.
CRONIN, Patrick H., St. Mary, Mt. Sterling.
CRONIN, Philip, St. John, Carrollton.
CRONIN, Thos. J., St. Francis Xavier, Jerseyville.
CRONIN, Thomas, St. John, Carrollton.
CROOKS, Francis R., St. Mary, Mt. Sterling.
CROWLEY, Edward, St. Joseph, Springfield.
CROWLEY, James, St. Joseph, Springfield.
CROWLEY, Joseph, Sacred Heart, New Berlin.
CROWLEY, Patrick, St. Joseph, Springfield.
CRUCIANO, Antonio, Sacred Heart, Panama.
CRUISE, Leo, St. Catherine, Hagaman.
CRUISE, Michael L., Immaculate Conception, Carlinville.
CRUISER, Michael, St. Catherine, Hagaman.
CRUZ, Francis, St. Agnes, Hillsboro.
CULLEN, Matthew Dominic, Immaculate Conception, Springfield.
CULLEN, Thomas F., Immaculate Conception, Springfield.

CULLEN, Walter, St. Joseph, Springfield.
CUMMINGS, John, Immaculate Conception, Springfield.
CUMMINGS, Thos., St. Joseph, Springfield.
CUNNANE, George, St. Peter, Quincy.
CUNNINGHAM, Charles, SS. Peter and Paul, Alton.
CUNNINGHAM, Eugene, SS. Peter and Paul, Alton.
CUNNINGHAM, James, Mother of Dolors, Vandalia.
CUNNINGHAM, William Joseph, St. Agnes, Springfield.
CURRAN, Charles, St. Mary, Paris.
CURRAN, William, SS. Simon and Jude, Gillespie.
CURREN, John W., St. Agnes, Springfield.
CURREN, Robert T., St. Agnes, Springfield.
CURRY, Adolph, St. Rose, Quincy.
CURTIN, George, St. Maurice, Morrisonville.
CURVIN, Charles, St. Patrick, Alton.
CUSHAM, Clyde E., St. Joseph, Springfield.
CVENGROS, John J., St. Patrick, Pana.
CYVAHAM, Peter, St. Barbara, Witt.

D'ARCY, Arthur, St. Peter, Quincy.
D'ARCY, John F., St. Peter, Quincy.
DE TALLEUR, Otto, St. Elizabeth, Marine.
DACEY, Harry, St. Mary, Marshall.
DACEY, Jos., St. Mary, Marshall.
DACY, Patrick, St. Joseph, Springfield.
DAGON, John, St. Agnes, Hillsboro.
DAHMUS, E., St. Joseph, Granite City.
DAIBER, Leo, St. Elizabeth, Marine.
DAIL, Leo M., St. Anthony, Effingham.
DAILY, William H., St. Ann, Niantic.
DAILY, Wm. L., St. Patrick, Decatur.
DALEY, Charles, St. Rose of Lima, Quincy.
DALEY, James, St. Patrick, Pana.
DALEY, James, Holy Family, Athens.
DALEY, John, St. Patrick, Pana.
DALEY, Joe, Holy Family, Athens.
DALGOTO, Zach, St. Agnes, Hillsboro.
DALY, Frank, SS. Peter and Paul, Collinsville.
DAMHORST, Clarence F., St. Francis, Quincy.
DANDREA, Angelo, St. James, Riverton.
DANIELS, Patrick J., St. Rose of Lima, Quincy.
DANIS, Antone, Sacred Heart, Divernon.
DANIS, Joseph, Sacred Heart, Divernon.
DANNER, Edmond J., St. Mary, Quincy.
DANTEL, John, St. Benedict, Auburn.
DARBY, John J., St. Joseph, Springfield.
DARDA, Ben, St. Agnes, Hillsboro.
DARDA, Henry, St. Agnes, Hillsboro.
DARDA, Jerry, St. Agnes, Hillsboro.
DARFADO, Frank, SS. Peter and Paul, Collinsville.
DASENBROCK, Clem, St. Anthony, Effingham.
DASENBROCK, William, St. Anthony, Effingham.
DAUGHERTY, John, Annunciation, Bunker Hill.
DAUGHTON, Chas. E., St. Joseph, Springfield.
DAUGHTON, Robert, St. Joseph, Springfield.
DAUGHTON, Wm. Allen, St. Joseph Springfield.
DAVEY, Frank, St. Augustine, Ashland
DAVEY, John, SS. Peter and Paul, Alton.
DAVIS, Frank M., St. Agnes, Springfield.
DAVLIN, John J., St. Joseph, Springfield.
DAVLIN, Marcus R., St. Joseph, Springfield.
DAY, John J., St. Joseph, Springfield.
DAY, Vincent S., St. Joseph, Springfield.
DEACH, Leon, St. Anthony, Effingham.
DEAN, Joseph, SS. Peter and Paul, Alton.
DEBERNARDI, Joseph, SS. Peter and Paul, Collinsville.
DEBRUN, John, Assumption, Assumption.
DEBRUN, Thos. J., Assumption, Assumption.
DE CARLI, Angelo, Sacred Heart, Livingston.
DECAROLI, Louis, St. Barbara, Witt.
DEE, Thomas C., St. Joseph, Springfield.
DEEMS, Roy, St. Mary, Alton.
DEGENHARDT, A. J., Jr., Immaculate Conception, Alton.
DEGENHARDT, E. A. (Dr.) Immaculate Conception, Alton.
DEGENHARDT, J. A., Immaculate Conception, Alton.
DEGENHARDT, Louis H., Immaculate Conception, Alton.
DEHNER, Hugh, St. Peter, Quincy.
DEIL, Alphonsus, St. Mary, Paris.
DEISCHLER, Joseph, St. Agnes, Hillsboro.
DEKARZ, William, O. L. of Czestochowa, Madison.
DELAHANTY, Ed, St. Catherine, Virden.
DELANEY, Charles R., SS. Peter and Paul, Collinsville.
DELANEY, Edward E., SS. Peter and Paul, Collinsville.
DELANEY, G., Immaculate Conception, Shelbyville.

DELANEY, Henry, SS. Peter and Paul, Alton.
DELANEY, James P., St. Patrick, Decatur.
DELANEY, Leo, St. Patrick, Decatur.
DELANEY, Ted, Sacred Heart, Divernon.
DELANEY, Thos. J., St. Patrick, Decatur.
DELANEY, Walter L., SS. Peter and Paul, Collinsville.
DELANEY, Wm. C., St. Patrick, Decatur.
DE LARCHE, Rene, Sacred Heart, Livingston.
DELEHANTY, Cecil, SS. Peter and Paul, Alton.
DELEHANTY, Earl, SS. Peter and Paul, Alton.
DELEHANTY, Edw., St. Catherine, Virden.
DELMASTRO, Moreno, Sacred Heart, Livingston.
DELMORE, Myles, St. Joseph, Springfield.
DEMPSEY, Edward J., St. Patrick, Grafton.
DEMPSEY, Herbert L., St. Peter, Quincy.
DENNISON, John, SS. Peter and Paul, Alton.
DENO, Angels, St. James, Riverton.
DENTON, Charles, Sacred Heart, Divernon.
DERHAKE, Henry, St. Francis, Quincy.
DERIGHT, Cush, Sacred Heart, Panama.
DERIGHT, Peter, Sacred Heart, Panama.
DERLER, Aloys, Assumption, St. Marie.
DERLER, Geo., Assumption B. V. M., Ste. Marie.
DERRICK, C. J., Immaculate Conception, Mattoon.
DESWEYSEN, Gabriel, St. Benedict, Auburn.
DETERS, B. F., Immaculate Conception B. V. M., Dietrich.
DETERS, George, Immaculate Conception B. V. M., Dietrich.
DETERS, Wm., St. Michael, Sigel.
DETTERT, Anthony, St. Clara, Altamont.
DEVANEY, Patrick Jos., St. Mark, Venice.
DEVLIN, Henry, St. Catherine, Virden.
DEVLIN, Tom, St. Barbaras, Witt.
DEVLIN, Thos. A., Assumption, Assumption.
DEVLIN, Wm. J., St. Augustine, Ashland.
DHESSE, Louis, St. Joseph, Benld.
DIAL, Leo, St. Clara, Altamont.
DI BATTISTE, Luigi, St. James, Riverton.
DICHEY, Alfred F., St. Mary, Assumption.
DICKERSON, Harry E., St. Joseph, Springfield.
DIEGNAN, John, St. Patrick, Alton.
DIEKER, Ed, St. John, Quincy.
DIEKER, John, St. John, Quincy.
DIEL, Alphonsus, St. Mary, Paris.
DIERKES, Joe G., St. John, Quincy.
DIESEN, Christ, St. Paul, Highland.
DIETERICH, Joseph, St. Aloysius, Bishop Creek.
DILKS, Albert, St. Patrick, Alton.
DILKS, Roy, St. Patrick, Alton.
DILLEN, Leo, St. Denis, Shipman.
DILLON, Edward, St. Mary, Paris.
DILLON, George, St. Mary, Edwardsville.
DILLON, Homer, SS. Peter and Paul, Collinsville.
DILLON, Joseph J., St. Agnes, Springfield.
DILLON, Leo, SS. Peter and Paul, Collinsville.
DILLON, Norris F., St. Mary, Pittsfield.
DILLON, Thos., SS. Peter and Paul, Collinsville.
DILLON, Victor, St. Peter, Quincy.
DILLON, Victor, Immaculate Conception, Pittsfield.
DILLS, R. J., St. Patrick, Decatur.
DIRKS, Joseph, St. Anthony, Effingham.
DIRKSEN, Anthony F., St. Joseph, Springfield.
DIRKSEN, Louis W., St. Joseph, Springfield.
DIRKSMEYER, John M., St. Anselm, Kampsville.
DIRKSMEYER, Martin, St. Anselm, Kampsville.
DIXON, Paul G., St. Agnes, Springfield.
DIXON, Walter, SS. Peter and Paul, Alton.
DOBAS, Geo., St. Mary, Green Creek.
DOBER, Chas., St. Fidelis, Arenzville.
DOBROWOLSKI, Alexander, O. L. Czestochowa, Madison.
DOBROWOLSKI, Stanislaus, O. L. Czestochowa, Madison.
DOCHERTY, Charles, SS. Simon and Jude, Gillespie.
DODDS, Giles, St. Alexius, Beardstown.
DOEDTMANN, Henry, St. Mary, Green Creek.
DOEDTMAN, Herman, St. Mary, Green Creek.
DOEDTMAN, Wm., St. Mary, Green Creek.
DOEGBES, Wm. H., Our Saviour, Jacksonville.
DOENGES, Albert, St. Joseph, Springfield.
DOEPEL, Paul, Immaculate Conception, Mattoon.

DOEPEL, Robert, Immaculate Conception, Mattoon.
DOERFLER, Joseph H., Immaculate Conception, Springfield.
DOERSON, Adam J., St. Mary, Quincy.
DOLAN, Lenard, St. Mark, Winchester.
DOLAN, Thos., Immaculate Conception, Springfield.
DOLL, Frank, St. Paul, Highland.
DOLLEAR, Bernard, Our Saviour, Jacksonville.
DOLLMAN, Wm., St. John, Quincy.
DOLSON, S. J., St. Patrick, Decatur.
DOMAS, Justin, Immaculate Conception, Shelbyville.
DOMAS, L. A., Immaculate Conception, Shelbyville.
DOMBRUSKI, Dominic, St. Mary, Pawnee.
DOMEN, Valcusin, Sacred Heart, Virden.
DOMINCO, Andrew, St. Mary, Pawnee.
DOMINIC, Henry, Sacred Heart, Livingston.
DONALD, Butler C., Our Saviour, Jacksonville.
DONATTI, Frank, SS. Peter and Paul, Collinsville.
DONATTI, Louis, SS. Peter and Paul, Collinsville.
DONATTI, Jos., SS. Peter and Paul, Collinsville.
DONDERIA, M., SS. Peter and Paul, Collinsville.
DONDERIA, J., SS. Peter and Paul, Collinsville.
DONELAN, James C., St. Joseph, Springfield.
DONHARDT, Bernard, St. John, Quincy.
DONNELLEY, Charles Leo, St. Anne, Edgewood.
DONNELLY, Jas. F., Our Saviour, Jacksonville.
DONNELLY, Chas., St. Clara, Altamont.
DONNELLY, Howard E., St. Maurice, Morrisonville.
DONNELLY, Hugh, St. Mary, Pawnee.
DONNELLY, John, St. Joseph, Benld.
DONNELLY, Michael, Immaculate Conception, Springfield.
DONOVAN, Aden M., St. Mary, Assumption.
DONOVAN, Jas. P., Our Saviour, Jacksonville.
DONOVAN, Michael, St. Joseph, Springfield.
DOOLIN, Francis P., Our Saviour, Jacksonville.
DOOLIN, John, St. Denis, Shipman.
DOOLING, Clarence R., Assumption, Litchfield.
DOOLING, Philip, Our Saviour, Jacksonville.
DOOLING, Robert, St. Patrick, Alton.
DOONER, Thomas C., St. Mary, Edwardsville.
DORAN, Carl, SS. Peter and Paul, Alton.
DORAN, Peter Joseph, St. Patrick, Decatur.
DORFLER, Joseph, St. Patrick, Springfield.
DORGAN, Chas. E., St. Patrick, Decatur.
DORR, Frank C., SS. Peter and Paul, Springfield.
DORWART, Chas., Sacred Heart, Franklin.
DORWART, James, Sacred Heart, Franklin.
DOSSIL, Carl, All Saints, Whitehall.
DOUGHERTY, Charles, St. Patrick, Alton.
DOUGHERTY, Leo, St. Mary, Taylorville.
DOUGHERTY, Patrick, St. Joseph, Springfield.
DOUGIS, Irwan Geo., Sacred Heart, Hartford.
DOWD, Arthur F., St. Peter, Quincy.
DOWER, John, St. Patrick, Springfield.
DOWER, Jos. L., St. Patrick, Springfield.
DOWLING, John, St. Patrick, Decatur.
DOWLING, John E., St. Agnes, Springfield.
DOWNING, Jos. R., St. Patrick, Decatur.
DOWNING, Louis, St. Patrick, Decatur.
DOWNING, W. P., St. Patrick, Decatur.
DOYLE, Bernard, Sr., St. Mary, Lovington.
DOYLE, Edw. J., St. Maurice, Morrisonville.
DOYLE, Frank, St. Mark, Winchester.
DOYLE, James, St. Mark, Winchester.
DOYLE, Patrick John, Holy Trinity, Stonington.
DOYLE, Philip J., Immaculate Conception, Springfield.
DOYLE, Robert, Holy Trinity, Stonington.
DRABANT, Michael, St. Agnes, Hillsboro.
DRACKERT, Aloysius M., St. Clara, Altamont.
DRACKERT, Louis Irwin, St. Clara, Altamont.
DRAKE, Wm. E., St. Patrick, Decatur.
DRANGINUS, Chas., St. Catherine, Virden.
DRDA, Albert, St. Mary, Edwardsville.
DREIER, George, St. Anthony, Quincy.
DREIER, Henry, St. Anthony, Quincy.

DRESSENDORFER, J., Immaculate Conception, Springfield.
DREXELIUS, August, St. Boniface, Edwardsville.
DREXELIUS, John, St. Boniface, Edwardsville.
DREW, Daniel, St. Denis, Shipman.
DREW, Edgar, St. Mary, Mt. Sterling.
DREW, Henry, St. Denis, Shipman.
DREW, John, St. Denis, Shipman.
DRIER, Herbert, St. Francis Solanus, Quincy.
DRISCOLL, James J., Assumption B.V.M., Litchfield.
DRISCOLL, John M., Assumption B.V.M., Litchfield.
DRISCOLL, Mike, Immaculate Conception, Pittsfield.
DROEGE, John B., St. Joseph, Meppen.
DROEGE, Peter, St. Mary, Brussels.
DROERGE, Frank H., St. Mary, Brussels.
DROMGOOLE, Jos., SS. Peter and Paul, Alton.
DRUFFEL, Henry Frank, St. Francis, Quincy.
DRUFFEL, Wm., St. Francis, Quincy.
DUAN, John J., St. John, Quincy.
DUBINICK, John, St. Catherine, Virden.
DUCEY, Clayton James, Immaculate Conception, Pittsfield.
DUCEY, Edwin J., Immaculate Conception, Pittsfield.
DUCEY, Emmett P., St. Mary, Lovington.
DUCEY, Mike, Jr., Immaculate Conception, Pittsfield.
DUCEY, Virgil William, Immaculate Conception, Pittsfield.
DUFFEY, Walter, St. Denis, Shipman.
DUFFY, William, SS. Simon and Jude, Gillespie.
DUGGAN, Chas., Immaculate Conception, Carlinville.
DUGGAN, Ed. J., St. Joseph, Carlinville.
DUGGAN, Eugene F., St. Joseph, Buffalo.
DUGGAN, John F., SS. Peter and Paul, Alton.
DUGGAN, Thos., SS. Peter and Paul, Alton.
DUKER, Laurence C., St. Boniface, Quincy.
DUMONT, Arthur, Sacred Heart, Livingston.
DUMONT, Jos., Sacred Heart, Livingston.
DUNCAN, Frank L., Immaculate Conception, Springfield.
DUNCHEON, Frank, St. Peter, Petersburg.
DUNCHEON, Louis, St. Luke, Virginia.
DUNHAM, John L., St. Joseph, Springfield.
DUNHAM, Harry, St. Patrick, Springfield.
DUNHAM, Thomas, St. Patrick, Springfield.
DUNIGAN, Harry, St. Elizabeth, Robinson.
DUNIGAN, James W., Immaculate Conception, Springfield.
DUNIGAN, Richard, St. Elizabeth, Robinson.
DUNIGAN, Walter, St. Elizabeth, Robinson.
DUNKER, Frank, St. Rose of Lima, Quincy.
DUNKER, Joseph, St. Rose of Lima, Quincy.
DUNKER, Leonard, St. Rose of Lima, Quincy.
DUNLAP, Leo W., Sacred Heart of Mary, New Berlin.
DUNN, Homer J., St. Patrick, Decatur.
DUNN, John R., Immaculate Conception, Carlinville.
DUNN, R. E., St. Patrick, Decatur.
DUNN, Thomas M., St. Joseph, Springfield.
DUNNE, Rev. J. J., Immaculate Conception, Mattoon.
DUNNIGAN, Garrett K., St. Joseph, Springfield.
DUNNIGAN, James W., St. Joseph, Springfield.
DUNSWORTH, Clement, St. John Evangelist, Carrollton.
DUNSWORTH, James, St. John Evangelist, Carrollton.
DUNSWORTH, Leo, St. John Evangelist, Carrollton.
DURAKO, John J., St. James, Riverton.
DURAND, Frank, St. Mary, Quincy.
DURANT, Chas. H., St. Mary, Quincy.
DURBIN, Edward, St. Maurice, Morrisonville.
DURBIN, Paul, St. Mary, Taylorville.
DURCHOLST, Maurice, St. Ann, Niantic.
DURHAM, B. O., St. Mary, Quincy.
DURKIN, Bernard, St. Joseph, Springfield.
DUTCHIK, J., St. Joseph, Granite City.
DUVELIUS, Ed, St. Francis, Quincy.
DUWALL, Joseph T., St. Patrick, Pana.
DWIGGINS, Leonard, SS. Peter and Paul, Alton.
DWIGGINS, Sydney, St. Mary, Alton.
DWYER, Joseph, St. Patrick, Alton.
DWYER, Thomas J., St. Rose of Lima, Quincy.
DZUVRUS, George, Sacred Heart, Livingston.
DZUVRUS, William, Sacred Heart, Livingston.

EARNEST, Joseph, St. Mary, Edwardsville.
EBBERS, Al Carl, St. Boniface, Quincy.
EBERLE, Bernard, St. John, Quincy.
EBERLINE, Arthur, St. Norbert, Hardin.
ECHILLS, Wm., SS. Peter and Paul, Collinsville.
ECKHARDT, John, St. Mary, Alton.
ECKJANS, Joseph H., St. Anthony, Effingham.
EDERER, Henry, Assumption, Ste. Marie.
EDWARD, Ross, St. John, Carrollton.
EFCINSKI, Leo, St. James, Decatur.
EGAN, James, St. Joseph, Springfield.
EGAN, John, St. Joseph, Springfield.
EGGER, John, St. Barbara, Springfield.
EGGER, Jos., St. Barbara, Springfield.
EGGERMAN, Albert, St. Francis, Teutopolis.
EGGES, John, St. Joseph, Springfield.
EGLIN, Wm. F., St. Joseph, Springfield.
EHLING, Hy, St. Francis, Quincy.
EHLING, Herman, St. Francis, Quincy.
EHNIE, Wm. S., Jr., Our Saviour, Jacksonville.
EHRHARDT, Edward, St. Patrick, Decatur.
EHRHARDT, Herbert, St. Boniface, Quincy.
EHRHARDT, Theodore, St. Boniface, Quincy.
EICHELBERGER, Fred, St. Mary, Taylorville.
EICKELSCHULTE, Jos., St. John, Quincy.
EICKHOFF, William, St. Maurice, Morrisonville.
EILER, A., Jr., St. Joseph, Granite City.
EINHOIN, John M., St. Joseph, Island Grove.
EINIG, Geo. W., St. Patrick, Pana.
EISING, John N., St. John, Quincy.
ELBUS, Fred, St. Mary, Mt. Sterling.
ELBUS, George J., St. Mary, Mt. Sterling.
ELFGEN, Henry, St. Mary, Alton.
ELINANCHOS, Chas., Sacred Heart, Livingston.
ELLHOFFER, Frank, St. John, Carrollton.
ELLIOTT, Ralph, Immaculate Conception, Shelbyville.
ELM, John, St. Patrick, Pana.
ELSBECK, John, SS. Peter and Paul, Collinsville.
ELSEBECK, Jos., SS. Peter and Paul, Collinsville.
ELSHOFF, Arthur, SS. Peter and Paul, Springfield.
ELSHOFF, Carl H., SS. Peter and Paul, Springfield.
ELSHOFF, Gerard, Sacred Heart, Springfield.
ELSHOFF, John, Sacred Heart, Springfield.
ELSHOFF, Vincent C., SS. Peter and Paul, Springfield.
ELY, Elden, Annunciation, Bunker Hill.
ELY, Howard, SS. Simon and Jude, Gillespie.
ELY, Richard Harrington, St. Francis Xavier, Jerseyville.
ELZI, Alois H., St. Francis, Quincy.
ELZI, L. A., St. Boniface, Quincy.
EMMERICH, William G., St. Joseph, Island Grove.
EMMIG, August, St. Barbara, Springfield.
EMMIG, Joseph, St. Barbara, Springfield.
EMST, Frank A., St. John, Coffeen.
ENDRIS, Frank L., St. Patrick, Pana.
ENDRIS, Otto L., St. Patrick, Pana.
ENDRIS, Paul A., St. Patrick, Pana.
ENGBRING, Henry C., St. Anthony, Effingham.
ENGEL, William, SS. Peter and Paul, Springfield.
ENGEL, Wm. J., SS. Peter and Paul, Springfield.
ENGELMAN, John, St. Mary, Effingham.
ENGELS, John W., St. John, Quincy.
ENGLAND, D. T., St. Patrick, Decatur.
ENLOW, Leo F., St. Agnes, Springfield.
ENRIGHT, Francis, St. Peter, Quincy.
ENSCH, Chas., Sacred Heart, Springfield.
ENSCH, Henry, Sacred Heart, Springfield.
ENSCH, John, Sacred Heart, Springfield.
ENSCH, Matthias, Sacred Heart, Springfield.
ENTRUP, George, St. Boniface, Quincy.
EPLEY, Frank, St. Louis, Nokomis.
EPLEY, William, St. Louis, Nokomis.
EPPING, Geo., St. Francis, Quincy.
ERENGIS, Geo., St. Barbara, Springfield.
ERHARDT, Joseph, St. Boniface, Quincy.
ERLEY, Joseph, Sacred Heart, Springfield.
ERMOVICK, Michael, St. Patrick, Pana.
ERNEST, Albert, SS. Peter and Paul, Alton.
ERNEST, Carl B., St. Barbara, Witt.
ERNEST, Frank, Immaculate Conception, Shelbyville.
ERNST, Carl, St. John, Coffeen.
ERNST, Harry, SS. Peter and Paul, Alton.
ERNST, V. R., St. Patrick, Decatur.
ERUSER, Harry, St. Mary, Alton.
ERWIN, Chas. M., St. Ann, Niantic.

ESELA, Edward, Sacred Heart, New Berlin.
ESELE, Jack, Sacred Heart, New Berlin.
ESKER, Alphonse, St. Francis, Teutopolis.
ESKER, Harry, St. Francis, Teutopolis.
ESPER, Leonard W., St. James, Riverton.
ESSENPREIS, Albert, Immaculate Conception, Pierron.
ETZKORN, Albert, St. Paul, Highland.
EVANKE, Michael, SS. Peter and Paul, Alton.
EVANS, Charles, St. Paul, Highland.
EWANS, William, St. Jerome, Troy.
EWEN, Frank, St. Michael, Michael.
EWERS, Frank, St. Anthony, Effingham.

FABISZAK, Jan, O. L. Czestochowa, Madison.
FACTOR, Fred G., St. Mary, Mt. Sterling.
FACTOR, Jacob, St. Mary, Mt. Sterling.
FACTOR, John, St. Mary, Mt. Sterling.
FACTOR, Raymond, SS. Peter and Paul, Alton.
FAGAN, John, St. Anthony, Effingham.
FAGAN, Ray, St. Elizabeth, Robinson.
FAHAY, Wm. M., St. Patrick, Decatur.
FAHEY, Murty M., St. Agnes, Springfield.
FAHRENBACHER, Edw. L., SS. Peter and Paul, Springfield.
FAINES, Harry, St. Anthony, Quincy.
FALETTI, Battista, Sacred Heart, Panama.
FALETTI, Michael, Sacred Heart, Panama.
FALK, Harry A., St. Patrick, Decatur.
FALLER, R. L., St. Thomas, Newton.
FANNIKOS, Joe, Sacred Heart, Livingston.
FARRARI, Antonio, Sacred Heart, Panama.
FARRELL, James J., Jr., St. Patrick, Pana.
FAUST, Fred, St. Benedict, Auburn.
FEAR, Joseph J., St. Thomas, Newton.
FEATHERINGILL, Michael, SS. Peter and Paul, Alton.
FEDERER, John J., St. Paul, Highland.
FEDERER, Jos. A., St. Paul, Highland.
FEDERLE, Albert, St. Mary, Alton.
FEDOR, John, Holy Trinity, Mt. Olive.
FEDERER, Oscar, St. Paul, Highland.
FEERY, Frank P., Mother of Dolors, Vandalia.
FEHRENBACHER, Albert, St. Thomas, Newton.
FEHRENBACHER, Chris, St. Thomas, Newton.
FEHRENBACHER, Jas., St. Thomas, Newton.
FEHRENBACHER, Justin, St. Thomas, Newton.
FEHRENBACKER, Howard T., Assumption, Ste. Marie.
FELCHNER, Edw., St. Michael, Staunton.
FELCHNER, Wm., St. Michael, Staunton.
FELDHAKE, Chas. J., St., Anthony, Effingham.
FELDHAKE, Frank, St. Anthony, Effingham.
FELDHAKE, Fred B., St. Anthony, Effingham.
FELDHAKE, Leo J., St. Anthony, Effingham.
FELDHAKE, Paul B., St. Anthony, Effingham.
FELDHAKE, Wm. H., St. Anthony, Effingham.
FELDHAUS, John, Holy Ghost, Jerseyville.
FELDHAUS, Laurence, Holy Ghost, Jerseyville.
FELLER, Edw., Assumption, Litchfield.
FELLHAUER, Elmer J., St. Gertrude, Grant Fork.
FELLHAUER, Otmar, St. Paul, Highland.
FELTES, Wm. H., St. Mary, Alton.
FERANDO, John, St. Louis, Nokomis.
FERAUD, A., St. Joseph, Granite City.
FERENBACH, Ernest L., Holy Ghost, Jerseyville.
FERENBACH, Theo. L., St. Francis, Jerseyville.
FERGUSON, George, St. Mary, Mt. Sterling.
FERGUSON, Walter, SS. Peter and Paul, Alton.
FERGUSON, William, St. Mary, Mt. Sterling.
FERNANDES, John S., St. Alexius, Beardstown.
FERREE, Harry, Immaculate Conception, Mattoon.
FERREE, Virgil, Immaculate Conception, Mattoon.
FERRY, Francis J., Our Saviour, Jacksonville.
FESS, John, St. Bernard, Wood River.
FETTER, Chas. A., St. Mark's, Venice.
FETTERER, Jos. A., St. Paul, Highland.
FICHS, William, St. Mary, Alton.
FIELDING, Edward, St. Joseph, Springfield.

FIELDING, William, St. Joseph, Springfield.
FIELDS, A. W., St. Mark's, Venice.
FIETSAM, A., St. Joseph, Granite City.
FIETSAM, B., St. Joseph, Granite City.
FINES, William, St. Mary, Taylorville.
FINGLETON, J. L., SS. Peter and Paul, Alton.
FINK, Anthony, St. Mary, Edwardsville.
FINK, Frank, St. Boniface, Edwardsville.
FINK, Leroy, St. Mary, Edwardsville.
FINKENHOEFER, Alois, St. Francis, Quincy.
FINKES, Joe, St. Francis, Jerseyville.
FINLEY, Clifford, Sacred Heart, Livingston.
FINLEY, Joseph, St. Mary, Alton.
FINN, John D., St. Patrick, Decatur.
FINN, Ignatius, St. Luke, Virginia.
FINNEGAN, John, Assumption, Assumption.
FINNERTY, Bert, St. Patrick, Girard.
FIOCCHI, Eugene, St. Agnes, Hillsboro.
FISCHER, C. C., St. Michael, Staunton.
FISCHER, Clarence, St. Michael, Michael.
FISCHER, Chas., St. Patrick, Alton.
FISCHER, Frank A., SS. Peter and Paul, Springfield.
FISCHER, George, St. Francis, Quincy.
FISCHER, John, St. Patrick, Alton.
FISCHER, Jos. H., St. Peter, Quincy.
FISCHER, Jos. John, St. Francis, Quincy.
FISCHER, William, St. Patrick, Alton.
FISCHER, Wm. J., St. Francis, Quincy.
FISCHERKELLER, Carl, Sacred Heart, Springfield.
FISCHERKELLER, Leo, Sacred Heart, Springfield.
FISHER, Joseph John, St. Peter, Quincy.
FITZGERALD, Dan, St. Michael, Hume.
FITZGERALD, Francis J., St. Augustine, Ashland.
FITZGERALD, John, St. Francis Xavier, Jerseyville.
FITZGERALD, Jerry, St. Michael, Hume.
FITZGERALD, Joseph, St. Isidore, Farmersville.
FITZGERALD, Leo, St. Patrick, Alton.
FITZGERALD, R. Emmett, St. Patrick, Alton.
FITZGERALD, Thomas, St. Peter, Quincy.
FITZGERALD, Thomas, St. Michael, Hume.
FITZGIBBON, Maurice, St. Agnes, Springfield.
FITZPATRICK, James, SS. Simon and Jude, Gillespie.
FITZPATRICK, John R., Immaculate Conception, Springfield.
FLACH, Arthur, St. Rose, Montrose.
FLAHERTY, John, Assumption, Assumption.
FLAMM, James A., Holy Ghost, Jerseyville.
FLAMM, John Elston, Holy Ghost, Jerseyville.
FLAMM, Thomas J., Holy Ghost, Jerseyville.
FLAMM, Wm. Fred, Holy Ghost, Jerseyville.
FLAMMINI, Jos., St. James, Riverton.
FLANAGAN, Chas, St. Sebastian, Waverly.
FLANAGAN, Robt. E., St. James, Riverton.
FLATLEY, John, SS. Peter and Paul, Alton.
FLAVIN, Martin, St. Mary, Edwardsville.
FLECK, L. Emil Brown, St. Patrick, Pana.
FLEISCHLI, Earl, SS. Peter and Paul, Springfield.
FLEISCHLI, Joseph, SS. Peter and Paul, Springfield.
FLEMING, Bryan, St. Norbert, Hardin.
FLEMING, Thomas J., St. Francis, Jerseyville.
FLEMMING, Frank A., St. Francis, Jerseyville.
FLEMMING, Joseph, St. Denis, Shipman.
FLESCH, Alfred, Sacred Heart, Springfield.
FLESCH, Charles, Sacred Heart, Springfield.
FLESCH, Chas., St. Louis, Nokomis.
FLESCH, Charles, Sacred Heart, Oconee.
FLESCH, Edw. A., Immaculate Conception, Springfield.
FLESCH, Harry, Sacred Heart, Oconee.
FLESCH, Leonard R., Sacred Heart, Oconee.
FLESCH, Leonard, St. Patrick, Pana.
FLITCHER, Edward, St. Joseph, Springfield.
FLOOD, Leo J., Our Saviour, Jacksonville.
FLOOD, Simon, St. Benedict, Auburn.
FLORI, Aloysius, St. Mary, Alton.
FLORI, Jos., St. Mary, Alton.
FLORI, William Francis, Immaculate Conception. Carlinville.
FLYNN, Edward, St. Mary, Edwardsville.
FLYNN, Frank, St. Benedict, Auburn.
FLYNN, George, St. Bartholomew, Murrayville.

FLYNN, George W., Assumption, Litchfield.
FLYNN, George Wm., St. Patrick, Springfield.
FLYNN, Jas. E., St. Mary, Edwardsville.
FLYNN, John, St. Joseph, Springfield.
FLYNN, Leo, St. Benedict, Auburn.
FLYNN, Robert E., St. Francis, Jerseyville.
FLYNN, William, St. Patrick, Decatur.
FLYNN, Wm. H., Immaculate Conception, Springfield.
FLYNN, William R., Our Saviour, Jacksonville.
FLYNN, Wm. Thomas, St. Mary, Edwardsville.
FOBBE, Joseph A., SS. Peter and Paul, Springfield.
FOEDERER, Oscar, Immaculate Conception, Pierron.
FOEHRKALB, A. J., St. Mary, Edwardsville.
FOEHRKOLB, Andrew, St. Boniface, Edwardsville.
FOEHRKOLB, William, St. Boniface, Edwardsville.
FOGARTY, Wm., Ray, Immaculate Conception, Springfield.
FOLEY, Harold F., St. Patrick, Decatur.
FOLEY, Edward, Immaculate Conception, Hannibal.
FOLEY, James J., Immaculate Conception, Mattoon.
FOLZ, Lawrence A., St. Peter, Quincy.
FOOTE, Wheeler, Immaculate Conception, Pittsfield.
FORAN, W. A., St. Patrick, Decatur.
FORD, Edward, St. Joseph, Springfield.
FORD, Fred F., St. Patrick, Pana.
FORD, Leo, SS. Peter and Paul, Alton.
FORD, Robert, St. Joseph, Springfield.
FORD, Thomas, St. Joseph, Springfield.
FORESTER, Paul, St. Peter, Petersburg
FORMEO, Joseph, Immaculate Conception, Carlinville.
FORSTHOVE, Marion, St. Peter, Quincy.
FORSYTHE, Elmer, St. Mary, Taylorville.
FORSYTHE, Rual, St. Mary, Taylorville.
FORTSCHNEIDER, Henry, St. Mary, Brussels.
FOSSELMAN, Rev. Isadore, St. Francis, Teutopolis.
FOSTER, Edward, St. Denis, Shipman.
FOSTER, Francis, St. Denis, Shipman.
FOSTER, Fred, St. Denis, Shipman.
FOSTER, Jas. E., St. Denis, Shipman.
FOSTER, Jos., St. Peter, Quincy.
FOULK, W. L., St. Michael, Staunton.
FOWLER, Geo. Wm., St. Valentine, Bend.
FOX, Rev. Patrick J., St. Patrick, Pana.
FRAIN, Martin, St. Agnes, Hillsboro.
FRAIN, Daniel, St. Agnes, Hillsboro.
FRANCAVICH, Albert, St. Patrick, Pana.
FRANCIS, Edgar, St. Peter, Quincy.
FRANEK, F. J., St. Mary, Edwardsville.
FRANK, Carl, Sacred Heart, New Berlin.
FRANK, Fred, Sacred Heart, New Berlin.
FRANK, Godfrey, Sacred Heart, New Berlin.
FRANKE, Dr. F. E., St. Thomas, Newton.
FRANKE, Gertrude, St. Thomas, Newton.
FRANKE, Neil, St. Thomas, Newton.
FRANKLIN, Geo. G., Immaculate Conception, Mattoon.
FRANTER, John, Sacred Heart, Livingston.
FRANZ, Arthur, St. Michael, Staunton.
FRANZ, Joseph A., SS. Peter and Paul, Springfield.
FRANZ, Walter, St. Michael, Staunton.
FRANZE, Charles, SS. Peter and Paul, Collinsville.
FRECH, Elmer H., St. John Evangelist, Carrollton.
FREEMAN, Raymond J., St. Patrick, Grafton.
FREEMAN, William Porter, St. Mary, Assumption.
FREEPARTNER, Henry, St. Anthony, Effingham.
FREER, John B., St. John Evangelist, Carrollton.
FREIBURG, Jos. A., St. Francis, Quincy.
FREIBURG, Max E., St. Boniface, Quincy.
FREIBURG, Otto, St. Boniface, Quincy.
FREITAG, J., Sacred Heart, New Berlin.
FRENCH, James K., St. Joseph, Springfield.
FRESE, Albert H., St. Francis, Quincy.
FRESE, John, St. Francis, Quincy.
FRESH, Elmer, St. Francis, Jerseyville.
FREY, Alvin L., St. Paul, Highland.
FREY, Bernard B., Immaculate Conception, Springfield.
FREY, Florian, SS. Simon and Jude, Gillespie.
FREY, John P., St. Gertrude, Grant Fork.
FREY, Joseph, Immaculate Conception, Pierron.
FREY, Oscar, Immaculate Conception, Pierron.
FREY, Paul J., Immaculate Conception, Pierron.
FRICHTL, John J., St. Thomas, Newton.
FRIEDEL, George E., St. Mary, Brussels.
FRIEDERICHSON, Carl, Annunciation, Bunker Hill.

FRIES, Albert, SS. Simon and Jude, Gillespie.
FRIES, Frank, SS. Simon and Jude, Gillespie.
FRIETAG, John B., Our Saviour, Jacksonville.
FRIPP, Chas., St. Charles, Charleston.
FRISO, John, Sacred Heart, Panama.
FROELICH, Isadore Edward, Immaculate Conception, Springfield.
FUCHS, Wm., SS. Peter and Paul, Alton.
FUENDO, John, St. Louis, Nokomis.
FUHLER, Wm., St. Mary, Brussels.
FUHRMAN, Odo F., SS. Peter and Paul, Springfield.
FULGENZI, Louis, St. James, Riverton.
FUNCHEON, Louis, St. Luke, Virginia.
FUNK, Leo, St. Elizabeth, Marine.
FUNKE, Frank, St. Francis, Quincy.
FUNNEMANN, Edward, St. Francis, Teutopolis.
FURGUSON, Walter, SS. Peter and Paul, Alton.
FUTTERER, Alex. J., St. Francis, Quincy.
FUTTERER, Zeno, St. Francis, Quincy.

GAA, Carl, Sacred Heart, Springfield.
GAA, Charles A., SS. Peter and Paul, Springfield.
GABALIS, Leo, St. Vincent de Paul, Springfield.
GABRIEL, H. B., St. Joseph, Granite City.
GADDO, John, St. Joseph, Benld.
GAFFIGAN, Wm., St. Joseph, Springfield.
GAFFNEY, Charles, St. Rose, Quincy.
GAGEN, Chas. A., St. Mary, Paris.
GAGEN (Dewey) Frank, St. Mary, Marshall.
GAINES, Harry, St. Peter, Quincy.
GAIUTICOS, Jos., SS. Peter and Paul, Collinsville.
GAIUTICOS, Tony, SS. Peter and Paul, Collinsville.
GAIZAT, Joseph, SS. Peter and Paul, Collinsville.
GAIZAT, Tony, SS. Peter and Paul, Collinsville.
GALL, John, Sacred Heart, Virden.
GALL, Leonard, Immaculate Conception, Pierron.
GALLAGHER, Edward T., SS. Peter and Paul, Alton.
GALLAGHER, John L., St. Thomas, Newton.
GALLOWAY, Paul D., Immaculate Conception, Springfield.
GAMBINO, Pietro, St. Joseph, Springfield.
GANER, John V., St. Maurice, Morrisonville.
GANER, Joseph J., St. Maurice, Morrisonville.
GANER, Otto M., St. Maurice, Morrisonville.
GANEY, Hugh, SS. Simon and Jude, Gillespie.
GANEY, Hugh R., Assumption, Litchfield.
GANEY, Louis, SS. Simon and Jude, Gillespie.
GANGLOFF, Maurice Hugh, Assumption, Ste. Marie.
GANNON, Chas. J., SS. Peter and Paul, Collinsville.
GANNON, Thos. J., SS. Peter and Paul, Collinsville.
GARDEWINE, Fred, St. Francis, Teutopolis.
GARDNER, Benjamin, St. Mary, Edwardsville.
GARNER, Henry, St. John, Quincy.
GARRISON, C. E., St. Peter, Quincy.
GARRISON, E. J., St. Peter, Quincy.
GARTHAUS, Joe, St. John, Quincy.
GARUMBEK, Steve, Assumption, Litchfield.
GARVIN, John, St. Bartholomew, Murrayville.
GARVIN, Harry, St. Augustine, Ashland.
GASPEROTTI, John, SS. Peter and Paul, Collinsville.
GASPEROTTI, Thos., SS. Peter and Paul, Collinsville.
GATTON, Jasper, St. Mary, Pawnee.
GATTON, Louis A., St. Mary, Pawnee.
GAUTNER, Albert M., St. Paul, Highland.
GAVIN, Thos., SS. Peter and Paul, Collinsville.
GAVRUN, Andrew, Holy Trinity, Mt. Olive.
GAWLIK, Adalbert, O. L. Czestochowa, Madison.
GAYGUS, Tony, Sacred Heart, Divernon.
GEBAUER, Charles W., SS. Peter and Paul, Collinsville.
GEBAUER, Theodore, St. Jerome, Troy.
GEBBEN, Henry H., St. Anthony, Effingham.
GEBHARDT, Joseph, St. Boniface, Edwardsville.
GEERS, Geo. F., St. John Evan., Carrollton.
GEERS, Herman, Holy Ghost, Jerseyville.
GEHEB, John, St. Mary, Marshall.
GEHLAUSEN, Edw., St. John Evangelist, Carrollton.
GEHRING, Arthur, St. Boniface, Quincy.
GEHRING, Herbert W., St. Boniface, Quincy.
GEHRING, Ralph, St. Boniface, Quincy.
GEHRS, Frank, St. John, Quincy.

GEIGER, Erwin, St. Jerome, Troy.
GEIGER, Geo. V., St. Valentine, Bend.
GEIGER, Dr. John, St. Valentine, Bend.
GEISLER, Clarence S., St. Mary, Mt. Sterling.
GEISMANN, Frank, St. Paul, Highland.
GEIST, John, Sacred Heart, Springfield.
GELONEK, Fred, St. Mary, Taylorville.
GELS, John, St. John, Quincy.
GELS, Lawrence, St. John, Quincy.
GELTZ, Joseph Charles, Assumption, Ste. Marie.
GENT, Leo, St. Mary, Edwardsville.
GEOD, Anthony E., St. Paul, Highland.
GERBER, Clarence, St. Boniface, Edwardsville.
GERBER, Henry, St. Patrick, Alton.
GERLACH, Fred P., SS. Peter and Paul, Alton.
GERMICH, Paul, St. Bernard, Wood River.
GERNER, Charles, SS. Peter and Paul, Alton.
GIACOLETTI, Tony, SS. Peter and Paul, Collinsville.
GIBBONS, John F., St. Francis Xavier, Jerseyville.
GIBBONS, Joseph, St. Francis Xavier, Jerseyville.
GIBLIN, Cornelius J., St. Joseph, Springfield.
GIEDRA, Joseph, St. Agnes, Hillsboro.
GIEFING, Ferd, St. Boniface, Quincy.
GIER, Ant., St. Charles, Casey.
GIESELMAN, J., St. Joseph, Granite City.
GIESING, Lawrence J., St. Francis Solanus, Quincy.
GIESING, Law. Jos., St. Boniface, Quincy.
GILBER, Wilbert, St. Mary, Taylorville.
GILL, J., St. Joseph, Granite City.
GILLEN, Clifford, St. Alexius, Beardstown.
GILLEN, Francis, St. Alexius, Beardstown.
GILLEN, Matthew J., St. Joseph, Springfield.
GILLES, George W., Sacred Heart, Villa Grove.
GILLIG, George, St. Boniface, Edwardsville.
GILLMORE, Fred J., St. Agnes, Springfield.
GINDER, Odillo, Assumption, Ste. Marie.
GIRARD, Albert, SS. Peter and Paul, Alton.
GIRTH, Bernard, St. Mary, Alton.
GIRTH, Henry G., St. Mary, Alton.
GIRTH, Jos. G., St. Mary, Alton.
GISSAL, John A., St. Mary, Alton.
GISSAL, Louise, St. Mary, Alton.
GLAHN, Joseph, St. Boniface, Quincy.
GLANCY, John, St. Mary, Lovington.
GLANCY, Thos., St. Patrick, Decatur.
GLASS, Simon, St. Boniface, Quincy.
GLAVAN, John, St. Joseph, Springfield.
GLAVEN, Maurice, St. Joseph, Springfield.
GLAVEN, Michael, St. Joseph, Springfield.
GLEASON, Stanley, St. Joseph, Springfield.
GLEASON, Wm. J., St. Joseph, Springfield.
GLEESON, Francis J., Visitation, Illiopolis.
GLEESON, Walter J., Visitation, Illiopolis.
GLEIBER, John, St. Joseph, Carlinville.
GLEICH, Clarence, St. Louis, Nokomis.
GLENZA, Anthony, St. Vincent de Paul, Springfield.
GLIESNER, Ed., St. Francis, Teutopolis.
GLYNN, Edw. E., St. Agnes, Springfield.
GLYNN, Frank P., St. Agnes, Springfield.
GODAR, Andrew, St. Norbert, Hardin.
GODAR, Louis, St. Norbert, Hardin.
GODAR, Raymond, St. Norbert, Hardin.
GODAR, Theodore, St. Norbert, Hardin.
GODZAK, Walter, St. Agnes, Hillsboro.
GOEBEL, Edwin, St. Maurice, Morrisonville.
GOEBEL, Leonard, St. Maurice, Morrisonville.
GOEDEREIS, Joe, St. John, Quincy.
GOEHE, Ben. J., St. Michael, Staunton.
GOEHE, Jacob, St. Michael, Staunton.
GOEHL, B. H., St. Joseph, Paloma.
GOESTENKORS, Stephen, Immaculate Conception, Pierron.
GOETTEN, John, St. Mary, Jerseyville.
GOINS, A. B., Sacred Heart of Mary, New Berlin.
GOLDEN, Robert, St. Joseph, Springfield.
GOLDSTEIN, Ben, St. Anthony, Effingham.
GOLDSTEIN, Clem, St. Anthony, Effingham.
GOMES, Earl, St. Rose of Lima, Quincy.
GOODALL, F. C., St. Patrick, Pana.
GOODRICH, John, St. Mark, Venice.
GOODRICH, Rector, St. Patrick, Grafton.
GOODRICH, Robert, St. Patrick, Grafton.
GORI, Dominic, Sacred Heart, Livingston.
GORMAN, Daniel, SS. Peter and Paul, Alton.
GORMAN, Frank, Immaculate Conception, Mattoon.
GORMAN, John A., St. Joseph, Springfield.

GORMAN, Maurice T., St. Joseph, Springfield.
GORMAN, Tony, Immaculate Conception, Mattoon.
GORMAN, Richard, St. Francis Xavier, Jerseyville.
GORMELY, Frank, Sacred Heart, New Berlin.
GORMELY, W., Sacred Heart, New Berlin.
GORMLEY, Fred, St. Patrick, Alton.
GORMLEY, Fred, Sacred Heart, New Berlin.
GORMLEY, George, St. Patrick, Alton.
GORY, Brominicke, Sacred Heart, Livingston.
GORY, Lester, Sacred Heart, Livingston.
GOSSMAN, August W., St. Patrick, Pana.
GOSSMAN, Paul C., St. Patrick, Pana.
GOSSMAN, Wm., St. Patrick, Pana.
GOULET, A. E., St. Agnes, Springfield.
GOULET, J. E., St. Agnes, Springfield.
GOULET, Marie, St. Agnes, Springfield.
GOURLEY, John, St. Louis, Nokomis.
GOURLEY, Wm. L., St. Louis, Nokomis.
GOVEIA, John, St. Joseph, Springfield.
GRABOWSKI, Louis, Mother of Dolors, Vandalia.
GRADL, Jos., St. Mary, Alton.
GRADY, Henry, St. Aloysius, Litchfield.
GRADY, James T., St. Mary, Carlinville.
GRAEFF, Edward, Sacred Heart, Springfield.
GRAFF, Harry, St. Peter, Quincy.
GRAFF, Joseph, SS. Peter and Paul, Alton.
GRAHAM, John D., Visitation, Illiopolis.
GRAHAM, Mathew Francis, Holy Trinity, Stonington.
GRAHAM, Peter, St. Barbara, Witt.
GRAJCIAR, Andrew (Grice), Holy Trinity, Mt. Olive.
GRAMMON, A. F., St. Alexius, Beardstown.
GRANDA, William, St. Patrick, Pana.
GRANT, John E., Our Saviour, Jacksonville.
GRANT, Thos. Jos., St. Mary, Taylorville.
GRANT, Troy, St. Mary, Taylorville.
GRASER, Mike, St. Francis, Teutopolis.
GRAY, Chesleigh, St. Rose of Lima, Quincy.
GRAYSON, W. F., (M.D.), St. Joseph, Granite City.
GREBIL, Clem, St. Mary, Edwardsville.
GREBIL, Kenneth, St. Mary, Edwardsville.
GREELEY, James P., St. Joseph, Springfield.
GREELEY, Timothy A., St. Paul, Highland.
GREEN, Timothy, St. Ubaldus, New Douglas.
GREEN, Walter, SS. Peter and Paul, Alton.
GREENAN, James, Ascension, Mt. Olive.
GREENAN, Patrick, St. Louis, Nokomis.
GREENAN, William, Ascension, Mt. Olive.
GREGER, James, St. Thomas, Newton.
GREGOR, Leo, St. Thomas, Newton.
GREMER, Joseph, St. Boniface, Edwardsville.
GREMO, Frank, St. Catherine, Virden.
GRENZEBACH, Fred, St. Bernard, Wood River.
GRESS, Roman, St. Michael, Michael.
GRESSA, Ed. A., St. Michael, Staunton.
GRETHER, Albert E., St. Mary, Mt. Sterling.
GREUEL, Alfred, St. Anthony, Effingham.
GREUEL, Chas. P., St. Anthony, Effingham.
GREUEL, Joseph, St. Mary, Green Creek.
GREVING, Clem, St. Francis, Quincy.
GREY, John, St. Norbert, Hardin.
GRIESSER, Frank J., SS. Peter and Paul, Springfield.
GRIFFIN, John T., St. Joseph, Springfield.
GRIFFIN, John P., St. Isidore, Lovington.
GRILL, Frank, Sacred Heart, Springfield.
GROETING, Jos. A., St. Francis, Quincy.
GROH, Frank, St. Mary, Pawnee.
GROOSHEIM, Chas., SS. Peter and Paul, Alton.
GROSS, Leonard A., St. Mary, Mt. Sterling.
GROSS, Sylvester, St. Patrick, Alton.
GROSSHEIM, Carl I., St. Mary, Alton.
GROSSHEIM, John, St. Mary, Alton.
GROSSMAN, N. G., SS. Peter and Paul, Springfield.
GROUNDS, Dave, St. Mary, Paris.
GROVES, John W., Our Saviour, Jacksonville.
GRUBER, Chas., Sacred Heart, Franklin.
GRUENFELDER, Jos., Immaculate Conception, Pierron.
GREUENENFELDER, Jos. E., St. Paul, Highland.
GRUENENFELDER, Raymond, St. Paul, Highland.
GRUETER, Joseph, St. John Evangelist, Carrollton.
GUENNEWIG, Anton, St. Michael, Staunton.

GUENTHIER, Theodore, SS. Peter and Paul, Collinsville.
GUERNSEY, Laurence, St. Peter, Petersburg.
GUERTLER, Walter P., St. Mary, Alton.
GUESEN, Herman, St. Francis Solanus, Quincy.
GUINAN, Arthur, Immaculate Conception, Pittsfield.
GUINAN, Stephen, Immaculate Conception, Pittsfield.
GUINEE, James E., St. Patrick, Pana.
GUINAN, Andrew, Immaculate Conception, Pittsfield.
GURS, Otto F., St. Boniface, Quincy.
GUSSWEIN, Frank F., St. Agnes, Springfield.
GUSSWEIN, Ralph, St. Agnes, Springfield.
GUST, Geo., St. Bernard, Wood River.
GUST, Urban, St. Bernard, Wood River.
GUTMANN, Nicholas, St. Augustine, Ashland.
GUTOWSKI, Alexander, St. Patrick, Pana.
GUTOWSKI, Frank, St. Patrick, Pana.
GUTOWSKI, John, St. Patrick, Pana.
GUTOWSKI, Stanley, St. Patrick, Pana.
GUTTMAN, N. L., Our Saviour, Jacksonville.
GUYON, Arthur, Sacred Heart, Effingham.
GUZY, John, St. Patrick, Pana.
GVAZDOW, Walter, Sacred Heart, Livingston.

HAASE, Jos. B., St. Mary, Paris.
HACKER, Fred A., St. John, Quincy.
HACKETHAL, Frank J., St. Elizabeth, Mitchell.
HACKETHAL, Peter, St. Elizabeth, Mitchell.
HACKETT, Danie J., St. Joseph, Springfield.
HACKETT, James E., St. Joseph, Springfield.
HACKMANN, Law J., St. Francis, Quincy.
HADE, John Thos., St. Rose of Lima, Quincy.
HAFFEY, Robert J., St. Patrick, Decatur.
HAFFNER, Louis L., St. Mary, Assumption.
HAFFNER, Carl F., St. Patrick, Decatur.
HAGAN, Lucien, SS. Peter and Paul, Alton.
HAGEL, Ernest H., St. Mary, Mt. Sterling.
HAGELE, Arnold J., SS. Peter and Paul, Springfield.
HAGEN, Chas., SS. Peter and Paul, Alton.
HAGEN, Charles, St. Mary, Brussels.
HAGEN, Chas. L., Visitation, Illiopolis.
HAGEN, Frank, St. Mary, Brussels.
HAGEN, Joseph, SS. Peter and Paul, Alton.
HAGEN, William, St. Mary, Brussels.
HAGERLY, Frank, Assumption, Litchfield.
HAGGERTY, Francis, St. Peter, Quincy.
HAGGERTY, Frank, Assumption, Litchfield.
HAGGERTY, L., St. Joseph, Granite City.
HAGNAUER, Robert, St. Mark, Venice.
HAHLING, Carl, St. Fidelis, Arenzville.
HAHLING, Frank, St. Fidelis, Arenzville.
HAHLING, Jos. St. Fidelis, Arenzville.
HAHN, Frank Jacob, Assumption, Ste. Marie.
HAHN, Jos. Philip, Assumption, Ste. Marie.
HAIGH, Frank, St. Louis, Nokomis.
HAINES, F. E., St. Alexius, Beardstown.
HAIRE, Arnold J., St. Peter, Quincy.
HAIRE, Everett, Sacred Heart, Franklin.
HAIRE, Paul, Sacred Heart, Franklin.
HALEY, W. F., St. John, Arcola.
HALEY, John, St. Rose of Lima, Quincy.
HALEY, Patrick, St. Louis, Nokomis.
HALL, Dennis J., Immaculate Conception, Springfield.
HALL, Edward, St. Joseph, Springfield.
HALL, Franklin R., St. Louis, Nokomis.
HALLIGAN, Edison J., St. Peter, Quincy.
HALLORAN, Bernard, St. Bernard, Wood River.
HALLORAN, Dan, St. Bernard, Wood River.
HALLORAN, Fred, St. Mary, Paris.
HALTSHAUS, Henry St. Patrick, Pana.
HAMILTON, Robert, SS. Peter and Paul, Alton.
HAMILTON, Roy F., St. Boniface, Quincy.
HAMMER, Chas., Mother of Dolors, Vandalia.
HAMMON, Chas. Henry, St. Agnes, Springfield.
HAMMOND, John J., Jr., SS. Peter and Paul, Alton.
HAMPSON, Ferdinand J., St. Bernard, Glenarm.
HAMRAK, Michael, St. Barbara, Witt.
HAMUNN, Harry, St. Barbara, Witt.
HANAK, Milse, St. Barbara, Witt.
HAND, Joseph, Sacred Heart, Divernon.
HANEKAN, Ben, St. Joseph, Ramsey.
HANIE, Herman, St. Mary, Alton.
HANLEY, Chester, Holy Ghost, Jerseyville.

HANLEY, Edward, St. Joseph, Springfield.
HANLEY, William F., Holy Ghost, Jerseyville.
HANLON, Edward, St. John Evangelist, Carrollton.
HANLON, Francis R., St. John, Carrollton.
HANLON, Roy, St. Mary, Pawnee.
HANLON, Tim, St. Mary, Pawnee.
HANN, Albert, Assumption, Ste. Marie
HANN, Eugene, Assumption, Ste. Marie.
HANNEKAN, Ben, St. Joseph, Ramsey.
HANNING, George, St. Augustine, Ashland.
HANNING, John, St. Augustine, Ashland.
HANON, Raymond, St. Isadore, Farmersville.
HANRAHAN, Harry T., Sacred Heart, New Berlin.
HANRAHAN, John, Immaculate Conception, Springfield.
HANRAHAN, Ed., Sacred Heart, New Berlin.
HANRAHAN, John, Sacred Heart, New Berlin.
HANSON, Jack, SS. Peter and Paul, Alton.
HANTLE, Henry, St. Maurice, Morrisonville.
HARDY, Albert G., St. Francis, Jerseyville.
HARE, Phil, St. Catherine, Virden.
HARGIAS, Cecil, St. Patrick, Alton.
HARIG, Herman, St. Francis, Quincy.
HARMON, Edwin G., Our Saviour, Jacksonville.
HARMON, Wm. T., Our Saviour, Jacksonville.
HARNEY, James H., Immaculate Conception, Springfield.
HARRINGTON, J. E., St. John, Arcola.
HARRINGTON, James J., St. John, Arcola.
HARRINGTON, Jos., St. John, Arcola.
HARRINGTON, Wm., J., SS. Peter and Paul, Alton.
HARRIS, Bulgar, St. Benedict, Auburn.
HARRIS, John, St. Thomas, Newton.
HARRIS, Joseph, St. Thomas, Newton.
HARRISON, Peter, St. Barbara, Witt.
HARTLIEB, Philip J., St. Paul, Highland.
HARTMAN, Albert, St. Mary, Alton.
HARTMAN, Berhard Frank, St. Boniface, Quincy.
HARTMAN, Henry, Forty Martyrs, Tuscola.
HARTMAN, Joseph, St. Mary, Alton.
HARTMAN, Killian G., Forty Martyrs, Tuscola.
HARTMANN, Harry, St. Mark, Venice.
HARTNETT, Daniel, St. Mary, Paris.
HARTNETT, Wm., SS. Peter and Paul, Alton.
HARTUNG, Frank, St. Mark, Winchester.
HARTUNG, Fred, St. Mark, Winchester.
HARTUNG, Fred, St. Boniface, Edwardsville.
HARVEY, Arthur, St. Patrick, Springfield.
HARVEY, James M., Immaculate Conception, Springfield.
HASELHORST, Jos., St. Joseph, Meppen.
HASHMAN, Jos. L., St. Agnes, Springfield.
HASSE, Henry, St. Michael, Staunton.
HASSE, John, St. Michael, Staunton.
HASSE, Wm., St. Michael, Staunton.
HASSETT, Wm., Immaculate Conception, Pittsfield.
HASSETT, Joseph N., Immaculate Conception, Pittsfield.
HATFIELD, Robert, St. Joseph, Springfield.
HAUBENREISER, Louis, St. Patrick, Pana.
HAUGH, J. J., Sacred Heart, New Berlin.
HAUGH, John L., Sacred Heart, New Berlin.
HAURHAN, Harry, Sacred Heart, New Berlin.
HAUSER, Clyde J., St. Mary, Taylorville.
HAUTY, Joseph, St. Patrick, Alton.
HAVEN, Norbert, SS. Peter and Paul, Alton.
HAVIKORST, Daniel, St. Mary, Neoga.
HAVRILKA, Edward, St. Patrick, Pana.
HAVRILKA, John F., St. Patrick, Pana.
HAWICKHORST, John, St. Francis, Teutopolis.
HAWKEY, Frank A., St. Anne, Edgewood.
HAWKEY, Rudolph, St. Anne, Edgewood.
HAYES, Edw. A., St. Patrick, Decatur.
HAYES, Frank E., Immaculate Conception, Mattoon.
HAYES, Dr. John M., St. Patrick, Decatur.
HAYES, Lawrence, St. Rose of Lima, Quincy.
HAYES, Lloyd P., St. Francis, Jerseyville.
HAYES, Thos., St. Patrick, Decatur.
HAYS, Arnold, St. Patrick, Decatur.
HAYS, Lloyd, St. Patrick, Grafton.

HAZELHORST, Jos. A., St. Paul, Highland.
HAZELWONDER, Guy, St. Michael, Michael.
HAZZARD, Frank, SS. Peter and Paul, Collinsville.
HEALY, Francis, St. Joseph, Springfield.
HEALY, John H., St. Joseph, Springfield.
HEAVENRIDGE, Thos., St. Patrick, Springfield.
HEBENSTRIET, Louis, St. Michael, Staunton.
HEBERLEIN, Frederick, St. Bridget, Liberty.
HEBERLING, Fred, St. Rose of Lima, Quincy.
HECHMAN, F., St. Joseph, Granite City.
HECKENKAMP, Albert, St. Rose of Lima, Quincy.
HECKENKAMP, Geo., St. Mary, Quincy.
HECKENKEMPER, Ben, St. Clara, Altamont.
HECKER, Anthony, St. Francis, Teutopolis.
HECKLE, Bert, St. John, Quincy.
HEDDEN, Wm. G., St. Peter and Paul, Collinsville.
HEFFERNAN, Thomas, St. Bernard, Glenarm.
HEFFNER, Emil, St. Mary, Alton.
HEFFRON, Mabel, St. Francis, Jerseyville.
HEGER, Clarence M., St. Patrick, Decatur.
HEID, Joseph P., St. Joseph, Carlinville.
HEIDENREICH, Mr., SS. Peter and Paul, Collinsville.
HEIDENREICH, Roland, St. Anselm, Kampsville.
HEIDRICK, Bartholas, St. Mary, Alton.
HEIDRICK, Edward, St. Mary, Alton.
HEIM, Bernard, St. John, Quincy.
HEIM, Wm., St. John, Quincy.
HEIMBOUGHER, Albert, St. Alexius, Beardstown.
HEIMBOUGHER, Chas., St. Alexius, Beardstown.
HEIMERICH, Frank, Assumption, Ste. Marie.
HEINE, Conrad, St. Boniface, Quincy.
HEINE, John H., St. Francis, Quincy.
HEINE, Wm. J., St. Francis, Quincy.
HEINEMAN, Wm. G., SS. Peter and Paul, Springfield.
HEINER, L. P., St. Patrick, Decatur.
HEINER, Lawrence, St. Mary, Paris.
HEINTZ, Frank, St. Mary, Alton.
HEINTZ, Leo G., St. Mary, Alton.
HEINZ, Arthur, St. John, Quincy.
HEINZE, Frank L., St. Francis, Quincy.
HEINZE, Herbert O., St. Francis, Quincy.
HEISCHMIDT, Otto, St. Clara, Altamont.
HEISE, Charles J., Assumption, Litchfield.
HEISE, Fred, Assumption, Litchfield.
HEISE, Leo, Assumption, Litchfield.
HEITMANN, Bro. G., St. Francis, Teutopolis.
HEITZIG, Edw., Holy Ghost, Jerseyville.
HELBRUNG, Herbert, St. Mary, Alton.
HELDE, Jos., SS. Peter and Paul, Collinsville.
HELFRICH, Andrew, St. Francis, Quincy.
HELHAKE, Edw. Jerome, St. Francis, Quincy.
HELLER, C., St. Joseph, Granite City.
HELLER, E., St. Joseph, Granite City.
HELLER, H., St. Joseph, Granite City.
HELLER, J., St. Joseph, Granite City.
HELLER, M., St. Joseph, Granite City.
HELLHAKE, Anthony, St. Francis, Quincy.
HELLHAKE, Wm. H., SS. Peter and Paul, Springfield.
HELLRUNG, John, St. Mary, Alton.
HELLSTERN, Frank, St. Peter, Quincy.
HELMERS, Geo., St. Mary, Taylorville.
HELMERS, Henry, St. Mary, Taylorville.
HELMERS, Wm. T., St. Mary, Taylorville.
HELMINK, Peter, Sacred Heart, Lillyville.
HEMERLING, Ray, St. Rose of Lima, Quincy.
HEMMEN, Bernard, Sacred Heart, Lillyville.
HEMMER, Arthur, St. John, Quincy.
HEMRICH, Ben, Assumption, Ste. Marie.
HENDREN, James, Ascension, Mt. Olive.
HENDREN, Thomas, Ascension, Mt. Olive.
HENDRICKS, Andrew, St. Mary, Mt. Sterling.
HENDRICKS, Edw. P., St. Patrick, Decatur.
HENDRICKS, Louis, Sacred Heart, Divernon.
HENDY, James, St. Bernard, Wood River.
HENDY, Martin, St. Bernard, Wood River.
HENEBRY, Edw. A., St. Ann, Niantic.
HENEGHAN, Leo P., St. Francis, Jerseyville.
HENEGHAN, James F., St. Francis, Jerseyville.
HENKELMAN, George, St. Anthony, Effingham.

HENKHAUS, Edward, St. Mary, Alton.
HENN, Frank, St. Augustine, Ashland.
HENN, John R., St. Augustine, Ashland.
HENNIGAN, Geo. E., St. Francis, Jerseyville.
HENNING, Edw., St. Anthony, Effingham.
HENNING, William, St. Anthony, Effingham.
HENRY, Albert, SS. Peter and Paul, Collinsville.
HENRY, Geo., St. James, Decatur.
HENSLER, Edward, Holy Ghost, Jerseyville.
HENTERSHER, Leo J., St. Thomas, Newton.
HENTZ, Chas. J., St. Mary, Edwardsville.
HENTZ, Dennis, St. Boniface, Edwardsville.
HENTZ, Edward, St. Mary, Edwardsville.
HEOMES, Will, Sacred Heart, New Berlin.
HEPPLEWHITE, George, SS. Peter and Paul, Collinsville.
HERBERT, Carl, St. Fidelis, Arenzville.
HEREGEL, Aloysius P., Assumption, Ste. Marie.
HEREGEL, John J., Assumption, Ste. Marie.
HERGENROTHER, Leo, St. Augustine, Ashland.
HERGENROTHER, Wm., Sacred Heart, Springfield.
HERKERT, Minard, St. Michael, Michael.
HERLIHY, Donald, St. Joseph, Springfield.
HERMAN, Andrew, Assumption, Litchfield.
HERMANN, Carl Frederick, St. Mary, Quincy.
HERMANNS, Leonard, Sacred Heart, Springfield.
HERMANNS, Nicholas, Sacred Heart, Springfield.
HERMES, Edward A., St. Mary, Alexander.
HERMES, Wm. J., Sacred Heart, New Berlin.
HERMESMEYER, Mathew, St. Francis, Quincy.
HERR, Frank, Sacred Heart, Springfield.
HERR, Joseph, St. Barbara, Springfield.
HERRIN, James, St. Joseph, Springfield.
HERRING, Lawrence, St. Francis, Quincy.
HESS, Benjamin W., St. Elizabeth, Marine.
HESS, Clem J., Immaculate Conception, Mattoon.
HESS, Joseph, St. Francis, Teutopolis.
HESS, Louis, St. Francis, Teutopolis.
HESSE, Leo, St. Mary, Alton.
HESSE, Maurice, St. Joseph, Springfield.
HESSELDINZ, Albert J., St. Joseph, Carlinville.
HESSELDINZ, Paul, St. Joseph, Carlinville.
HEYNEN, L. J., St. Patrick, Decatur.
HICKEY, Herman, St. Francis, Quincy.
HICKEY, Thos., St. Francis, Quincy.
HIETMANN, Bro. Giles, St. Francis, Teutopolis.
HIGGINS, Andrew, St. Mary, Mt. Sterling.
HIGGINS, Earl, St. Mary, Pawnee.
HIGGINS, Geo. R., Immaculate Conception, Springfield.
HIGGINS, Geo. W., St. Joseph, Springfield.
HIGGINS, Henry Floyd, St. Patrick, Pana.
HIGGINS, Harold, St. Rose of Lima, Quincy.
HIGGINS, Dr. J. R., SS. Simon and Jude, Gillespie.
HIGGINS, James, St. Mary, Pawnee.
HIGGINS, James, SS. Simon and Jude, Gillespie.
HIGGINS, James, St. Joseph, Springfield.
HIGGINS, Matthew, St. Peter, Quincy.
HIGGINS, Orville, St. Mary, Pawnee.
HIGGINS, Thomas, St. Joseph, Springfield.
HIGGINS, Wm. T., St. Peter, Quincy.
HIGHLAND, E., St. Joseph, Granite City.
HILBE, Joseph, St. Paul, Highland.
HILDEBRAND, Leslie, St. Francis, Quincy.
HILDEBRAND, Leo A., St. Francis, Quincy.
HILDEBRAND, Leo J., St. Peter, Quincy.
HILFRINK, Chas. E., St. Francis, Quincy.
HILGELBRINK, Frank, St. John, Quincy.
HILGER, Edward B., St. Aloysius, Litchfield.
HILL, Theodore, St. Mary, Taylorville.
HILL, Joseph, St. Mary, Taylorville.
HILL, Wm., St. Patrick, Springfield.
HILLA, Frank, St. Mary, Edwardsville.
HILLA, John, St. Mary, Edwardsville.
HILLE, William, St. Anthony, Effingham.
HILLEN, John, St. Mary, Brussels.
HILLIARD, Thomas C., Immaculate Conception, Springfield.
HINES, Emmet P., Immaculate Conception, Springfield.
HINES, Eugene, St. Thomas, Newton.
HINES, Raymond, Assumption, Ste. Marie.
HINES, Urban, Assumption, Ste. Marie.

HIPP, James Sebastian, Assumption, Ste. Marie.
HNY, Leslie J., St. Paul, Highland.
HOAG, Francis A., Immaculate Conception, Mattoon.
HOBAN, John J., Our Saviour, Jacksonville.
HOBAN, W., St. Joseph, Granite City.
HOCK, E., SS. Peter and Paul, Collinsville.
HOCK, Francis, SS. Peter and Paul, Collinsville.
HOCK, Isadore J., SS. Peter and Paul, Collinsville.
HODACK, John, St. Joseph, Springfield.
HODALSKI, Alexander M., SS. Peter and Paul, Springfield.
HODALSKI, Frank, SS. Peter and Paul, Springfield.
HOEBBING, Anton, St. Anthony, Quincy.
HOECHERL, George Andrew, Assumption, Ste. Marie.
HOEDEBECKE, Ben, St. Anthony, Effingham.
HOEDEBECKE, Fred, St. Francis, Teutopolis.
HOEHN, Anthony, St. Mary, Alton.
HOEHN, Edw., Dr., Sacred Heart, Oconee.
HOEHN, John, St. Mary, Alton.
HOEHN, John, Jr., St. Louis, Nokomis.
HOEHN, Walter, Sacred Heart, Oconee.
HOELKER, Joseph, St. Mary, Westwood.
HOETTGER, Harry, St. Mary, Alton.
HOFFERKAMP, August, Sacred Heart, Springfield.
HOFFMAN, Charles, St. Elizabeth, Marine.
HOFFMAN, Ed, St. Anthony, Effingham.
HOFFMAN, John, St. Marie, Ste. Marie.
HOFFMAN, Joseph J., St. John, Quincy.
HOFFMAN, Walter F., St. Francis, Quincy.
HOFFMAN, Willie, Assumption, Ste. Marie.
HOFFMANN, Edgar, St. Paul, Highland.
HOFMAN, Clem, St. Michael, Sigel.
HOGAN, John E., Assumption, Litchfield.
HOGAN, W. E., St. Patrick, Decatur.
HOGAN, Walter, Sacred Heart, Dalton City.
HOGAN, Wm. G., SS. Peter and Paul, Collinsville.
HOGEL, Earnest H., St. Mary, Mt. Sterling.
HOHNSTEDT, Fred, SS. Peter and Paul, Alton.
HOHNSTEDT, Leo, SS. Peter and Paul, Alton.
HOLKENBRINK, Frank, Sacred Heart, Lillyville.
HOLLOWAY, John, St. Patrick, Pana.
HOLTHAUS, Barney C., Sacred Heart, Oconee.
HOLTHAUS, Henry, Sacred Heart, Oconee.
HOLZGANA, Joseph, St. Paul, Highland.
HOLZINGER, Lawrence, Immaculate Conception, Pierron.
HOOD, Chas. L., St. Joseph, Springfield.
HOOLEY, Thos. C., Our Saviour, Jacksonville.
HOOLEY, Wm., Our Saviour, Jacksonville.
HOPLEY, Owen, St. Barbara, Witt.
HOPLEY, Philip, St. Barbara, Witt.
HOPPE, Anthony, St. Boniface, Edwardsville.
HOPPER, Frank, St. Mary, Neoga.
HORAT, Frank, SS. Peter and Paul Alton.
HORBELT, Roman, St. Francis, Quincy.
HORBELT, Geo., St. Francis, Quincy.
HORN, Edward, St. Elizabeth, Marine.
HORN, Louis, St. Mary, Alton.
HOTZ, B. J., St. Mary, Edwardsville.
HOTZ, Norbert, St. Boniface, Edwardsville.
HOTZ, Wilfred, St. Boniface, Edwardsville.
HOULIHAN, Geo. J., Assumption, Litchfield.
HOURAN, C. F., St. Patrick, Decatur.
HOURAN, D. V., St. Patrick, Decatur.
HOURAN, V. E., St. Patrick, Decatur.
HOUSEN, C. J., Immaculate Conception, Springfield.
HOVANEC, Geo. W., Holy Trinity, Mt. Olive.
HOVANEC, Andy, St. Agnes, Hillsboro.
HOWARD, Chas. P., St. Mary, Pawnee.
HOWARD, Edgar M., St. Mary, Pawnee.
HOWARD, Emmet, SS. Peter and Paul, Alton.
HOWIE, James, Immaculate Conception, Carlinville.
HOWLEY, John M., St. Patrick, Decatur.
HOYE, Emmett L., St. Peter, Quincy.
HUBER, Anthony, St. Alphonsus, Brighton.
HUBER, Arnold B., St. Peter, Quincy.
HUBER, Carl, St. Paul, Highland.
HUBER, Clarence, St. Paul, Highland.
HUBER, Emil, St. Peter, Quincy.
HUBER, Frank, St. Alphonsus, Brighton.
HUBER, Fred, Assumption, Ste. Marie.
HUBER, George, St. Anthony, Quincy.
HUBER, Otto A., St. Thomas, Newton.
HUBER, Raymond, St. Peter, Quincy.

HUBER, William Christ, St. John, Coffeen.
HUBER, William F., St. Paul, Highland.
HUBNER, Anthony, St. Mary, Alton.
HUCK, Oscar P., St. Boniface, Quincy.
HUEBNER, John, St. Alphonsus, Brighton.
HUELSBUSCH, Henry, St. Anthony, Effingham.
HUELSBUSCH, William, St. Anthony, Effingham.
HUFF, Timothy, Assumption, Ste. Marie.
HUGHES, Dr. Edmund, SS. Peter and Paul, Alton.
HUGHES, Edward, St. Patrick, Springfield.
HUGHES, Edward, St. Michael, Michael.
HUGHES, Herbert Henry, Immaculate Conception, Springfield.
HUGHES, Hugh J., Assumption, Litchfield.
HUGHES, James P., St. Patrick, Springfield.
HUGHES, Martin, St. Patrick, Pana.
HUGHES, Patrick, SS. Peter and Paul, Collinsville.
HUGHES, Walter Scott, St. Francis, Jerseyville.
HUGHES, William Earl, St. Francis, Jerseyville.
HULTER, Dr., St. Patrick, Pana.
HUMMELT, Frank, St. Boniface, Quincy.
HUMMERT, Edw. W., St. Francis, Quincy.
HUMMERT, Gerhard, St. John, Quincy.
HUMMERT, Lawrence, St. John, Quincy.
HUNT, James, St. Alexius, Beardstown.
HUNT, Lisle, St. Patrick, Decatur.
HUNT, Luke N., St. Patrick, Decatur.
HUNTER, Earl, St. Mary, Paris.
HURLEY, John, St. Patrick, Alton.
HURT, Elmer, SS. Peter and Paul, Springfield.
HUSS, Edward, SS. Peter and Paul, Collinsville.
HUSS, Frederick, Assumption, Ste. Marie.
HUTCHENS, Norbert, St. John, Carrollton.
HUTCHESON, Roy Wm., St. Patrick, Decatur.
HUTCHESON, W. L., St. James, Decatur.
HUTMACHER, Albert, Immaculate Conception, Dieterich.
HUTMACHER, Carl, St. Boniface, Quincy.
HUTMACHER, Edward L., Immaculate Conception, Dieterich.
HUTMACHER, Joseph C., Immaculate Conception, Dieterich.
HUTMACHER, P. Joseph, Immaculate Conception, Dieterich.
HUTTON, Thomas, St. Joseph, Springfield.
HUYEAR, Harry Tony, St. Joseph, Carlinville.
HYLE, Raymond A., St. Paul, Highland.

IMMENGA, Fred, SS. Peter and Paul, Alton.
IMMING, Edward, St. Anthony, Effingham.
IMMING, Harry, St. Joseph, Meppen.
IMMING, Leo G., St. Anthony, Effingham.
IMMING, William H., St. Joseph, Meppen.
INTSCH, Albert, St. Fidelis, Arenzville.
IPPOLITO, Joseph, St. James, Riverton.
IPPOLITO, Louis, St. James, Riverton.
IPPOLITO, Pasquel, St. James, Riverton.
IRELAND, Eugene, Mother of Dolors, Vandalia.
ISERT, John A., St. Paul, Highland.
ISERT, John J., Immaculate Conception, Pierron.

JACOBY, Albert, St. Barbara, Springfield.
JAEGER, Albert Adam, St. Mary, Quincy.
JAKUBIAK, Boleslaus, O. L. Czestochowa, Madison.
JANSEN, August, St. John, Quincy.
JANSEN, Ben, St. Mary, Green Creek.
JANSEN, Rev. Cyprian Wm., St. Francis, Quincy.
JANSEN, Fred, St. John, Quincy.
JANSEN, John, St. John, Quincy.
JARBAC, James, St. Mary, Taylorville.
JARDOT, Emil, SS. Simon and Jude, Gillespie.
JAROS, John, St. Louis, Nokomis.
JASECKO, John, St. Barbara, Witt.
JASECKO, Michael, St. Barbara, Witt.
JASECKO, Thomas, St. Barbara, Witt.
JASECKO, Wm., St. Barbara, Witt.
JASPER, John, St. Boniface, Quincy.
JASSECK, Carl A., Immaculate Conception, Springfield.
JAVENSON, Joe, Sacred Heart, Livingston.
JENKINS, John Joe, St. Augustine, Ashland.
JENNINGS, Arnold, St. John Evangelist, Carrollton.
JENOT, John, Sacred Heart of Mary, New Berlin.
JENOT, John F., St. Agnes, Springfield.
JENSON, Clem, St. Mary, Quincy.
JESSECKO, John, St. Barbara, Witt.
JESSECKO, Thomas, St. Barbara, Witt.
JESSECKO, Mike, St. Barbara, Witt.
JESSECKO, Will, St. Barbara, Witt.
JOCCA, Tito, St. Joseph, Benld.

JOEHL, Albert, St. Mary, Alton.
JOEHL, Walter, St. Mary, Alton.
JOEHL, J. J., St. Mary, Alton.
JOEING, Jos., Sacred Heart, Effingham.
JOHANNESMEYER, Henry, St. John, Quincy.
JOHN, Edgar G., SS. Peter and Paul, Collinsville.
JOHN, Kenneth, SS. Peter and Paul, Collinsville.
JOHN, Ralph H., SS. Peter and Paul, Collinsville.
JOHNDROWS, Jos. H., St. Mary, Alton.
JOHNS, George, O. L. Czestochowa, Madison.
JOHNS, John G., St. Jerome, Black Jack.
JOHNSON, Frank P., St. Mary, Alexander.
JOHNSON, Jos. P., St. Patrick, Decatur.
JOHNSON, Michael, Sacred Heart, Franklin.
JOHNSON, Michael T., Our Saviour, Jacksonville.
JOKUBAITIS, John, SS. Peter and Paul, Collinsville.
JOLIE, Leon, Sacred Heart, Livingston.
JOMBAK, John, Sacred Heart, Virden.
JONES, Christy, SS. Simon and Jude, Gillespie.
JONES, John, SS. Peter and Paul, Alton.
JONES, Paul, St. Benedict, Auburn.
JONES, Philip Bernard, St. Alphonsus, Brighton.
JONES, Robert William, St. Joseph, Springfield.
JORDAN, Jas. A., St. Isidore, Farmersville.
JORDAN, John, Sacred Heart, New Berlin.
JORDAN, John, Jr., Immaculate Conception, Pittsfield.
JORDAN, Thos., St. Patrick, Girard.
JORDAN, Walter, Immaculate Conception, Pittsfield.
JOSEN, Wm. St. Peter, Quincy.
JOSEPH, Wm., St. Peter, Quincy.
JOSEPH, Edwin, St. Boniface, Quincy.
JOSEPH, Oscar, St. Boniface, Quincy.
JOSHU, Fred, Sacred Heart, Livingston.
JOSHU, Henry, Sacred Heart, Livingston.
JOSHU, Toney, Sacred Heart, Livingston.
JOSSECK, C. A., SS. Peter and Paul. Springfield.
JOTTE, Alvin E., St. Paul, Highland.
JUDA, Ben, SS. Peter and Paul, Collinsville.
JUDA, Wm., SS. Peter and Paul, Collinsville.
JUGANS, John, St. James, Riverton.
JUN, Henry, St. Mary, Alton.
JUNE, Leo, SS. Peter and Paul, Alton.
JURCAK, Ladisl, Sacred Heart, Virden.
JURCH, Andrew, Sacred Heart, Virden.
JUREK, John, Sacred Heart, Virden.
JURGENS, Frank, St. Francis, Teutopolis.
JURGENS, H. J., Dr., St. Peter, Quincy.

KABBES, Henry, St. Mary, Green Creek.
KABBES, Joseph, St. Mary, Green Creek.
KACIER, Edw., St. Patrick, Pana.
KAESSEN, Arthur H., St. Boniface, Quincy.
KAHTS, Louis, St. Anthony, Effingham.
KAHTZ, Louis, St. Francis, Teutopolis.
KAHTZ, William, St. Francis, Teutopolis.
KAISER, Anton, St. John Evangelist, Carrollton.
KAISER, John J., St. John Evangelist, Carrollton.
KAISER, Wm., St. Joseph, Benld.
KAKOWSKI, Alexander, O. L. Czestochowa, Madison.
KALAHER, Martin F., St. Mary Carlinville.
KALENDRO, Alphonso, St. Agnes, Hillsboro.
KALINA, Chas. J., SS. Peter and Paul, Collinsville.
KALLAL, Benedict J., St. Mary, Jerseyville.
KALLAL, John F., Holy Ghost, Jerseyville.
KALTENBACH, Herbert A., St. John, Quincy.
KALVIN, Andrew, Holy Trinity, Mt. Olive.
KALVIN, Geo., Holy Trinity, Mt. Olive.
KAMOR, Thomas, Assumption, Litchfield.
KAMP, Albert, St. Mary, Brussels.
KAMP, Arthur F., St. Anselm, Kampsville.
KAMPHAUS, Sylvester, St. Anthony, Quincy.
KAMSCHRADER, Irwin, Sacred Heart, Effingham.
KANDER, Andrew, Sacred Heart, Virden.
KANE, Francis, SS. Peter and Paul, Alton.
KANE, George A., SS. Peter and Paul, Alton.
KANE, Jas. P., SS. Peter and Paul, Alton.
KANE, Luke J., SS. Peter and Paul, Alton.
KANE, Matthew, St. John Evangelist, Carrollton.
KANE, Patrick L., St. Joseph, Springfield.

KANSTEINER, Carl G., St. Francis, Quincy.
KANSTEINER, Leo L., St. Francis Solanus, Quincy.
KANSTEINER, Ruben, St. Francis Solanus, Quincy.
KANSY, Ignatius A., Immaculate Conception, Springfield.
KANTNER, George F., St. Paul, Highland.
KANTNER, Henry E., St. Paul, Highland.
KANTNER, Theo. F., St. Paul, Highland.
KAPP, Aug., St. Michael, Staunton.
KAPUSTA, Pete, St. Joseph, Benld.
KASIR, Edward Joseph, St. Patrick, Pana.
KASTL, Carl, Immaculate Conception, Mattoon.
KASTL, George, Immaculate Conception, Mattoon.
KATEIVA, Frank, Sacred Heart, Livingston.
KATHMANN, Oscar, St. Boniface, Quincy.
KAUFFMAN, Joseph, St. Michael, Sigel.
KAUFFMANN, Eugene, Assumption, Ste. Marie.
KAUFMANN, John, St. Joseph, Carlinville.
KAUFMANN, John F., St. Thomas, Newton.
KAUSTEINER, Leo L., St. Francis, Quincy.
KAVANAUGH, John, St. Augustine, Ashland.
KAWALESKY, Joseph, St. Patrick, Pana.
KEANE, Jos. T., Sacred Heart, Effingham.
KEARNEY, Morris, St. Mary, Edwardsville.
KEARNEY, Thomas, St. Peter, Quincy.
KEARNEY, Thos. M., St. Peter, Quincy.
KEARNEY, Wm., St. Mary, Edwardsville.
KEATING, Wm., St. Bernard, Wood River.
KECK, Sylv., St. John, Quincy.
KECKEISEN, Carl F., St. James, Decatur.
KEEFNER, Edward, Sacred Heart, Springfield.
KEEFNER, Hugh, Sacred Heart, Springfield.
KEEFNER, John, Sacred Heart, Springfield.
KEEFNER, Irwin J., St. Joseph, Springfield.
KEEGAN, Frank, St. Patrick, Springfield.
KEEGAN, Wm., St. Patrick, Springfield.
KEELY, William, SS. Simon and Jude, Gillespie.
KEENE, Thos., St. Mary, Alton.
KEFALAS, P., St. Joseph, Granite City.
KEHOE, Edw. F., Immaculate Conception, Springfield.
KEHOE, James, Immaculate Conception, Springfield.
KEIFER, Geo., Sacred Heart, New Berlin.
KEIM, Charles, St. Mary, Brussels.
KEIM, Henry, St. Mary, Brussels.
KEINTZLE, Gus, Immaculate Conception, Pittsfield.
KEKEISEN, Carl F., St. Patrick, Decatur.
KELAHAN, J., St. Joseph, Granite City.
KELLER, Edward H., Assumption, Litchfield.
KELLER, Fred, Sacred Heart, New Berlin.
KELLER, John A., Assumption, Ste. Marie.
KELLER, Stephen, Sacred Heart, Springfield.
KELLERMAN, Leo, St. Elizabeth, Mitchell.
KELLETH, John, St. Barbara, Witt.
KELLEY, Basil J., St. Patrick, Pana.
KELLEY, Edward M., St. John, Arcola.
KELLEY, Leo, St. Rose, Quincy.
KELLEY, S. C., St. Mary, Alton.
KELLY, Dan, Jr., Mother of Dolors, Vandalia.
KELLY, Ed, St. John Baptist, Arcola.
KELLY, Daniel, St. Michael, Michael.
KELLY, Frank, St. Patrick, Pana.
KELLY, Frank G., Mother of Dolors, Vandalia.
KELLY, George J., Immaculate Conception, Springfield.
KELLY, James J., Immaculate Conception, Springfield.
KELLY, John, Ascension, Mt. Olive.
KELLY, John T., St. Peter, Quincy.
KELLY, Robert L., St. Peter, Petersburg.
KELLY, Thomas, St. Peter, Petersburg.
KELLY, Wm. T., St. Peter, Petersburg.
KELLY, Robert E., Assumption, Litchfield.
KELLY, Thos. A., Our Saviour, Jacksonville.
KELLY, Vincent Michael, St. Mary, Carlinville.
KELMEL, Earl N., St. Raymond, Raymond.
KEMM, Aloys., St. Anthony, Effingham.
KEMME, Allie, St. Francis. Teutopolis.
KENN, Frank, St. Augustine, Ashland.
KENNEDY, James C., Forty Martyrs, Tuscola.
KENNEDY, Lester, St. Alexius, Beardstown.

KENNEDY, Philip, St. Patrick, Alton.
KENNEDY, Wm. D., Our Saviour, Jacksonville.
KENNEDY, Michael J., Immaculate Conception, Springfield.
KENNEDY, Roy, St. Joseph, Springfield.
KENNEY, John, St. Patrick, Alton.
KENNEY, Wilfred, St. Mary, Paris.
KENTER, Bernard, St. Francis, Teutopolis.
KENTER, Joseph, St. Anthony, Effingham.
KENTER, William, St. Francis, Teutopolis.
KERNER, Leo J., St. Thomas, Newton.
KERNS, Leo C., Immaculate Conception, Springfield.
KERVIN, Dennis J., Immaculate Conception, Springfield.
KERVIN, Lawrence, St. Agnes, Springfield.
KERWIN, Lawrence F., Imm. Conception, Springfield.
KESL, Joseph, Jr., St. Mary, Edwardsville.
KESSLER, James F., Assumption, Ste. Marie.
KESTENDORF, Aloys. H., St. Anthony, Effingham.
KETTERER, Walter, St. Peter, Quincy.
KIDWELL, James, St. Mary, Alton.
KIECHER, Hugh Thomas, St. Rose, Quincy.
KIEL, Joseph, St. Mary, Brussels.
KIELY, Richard Earl, St. Francis Xavier, Jerseyville.
KIENTZLE, Augustus J., St. Mary, Pittsfield.
KIENTZLE, Emmett, St. Boniface, Quincy.
KIENTZLE, Fred, St. Boniface, Quincy.
KIENZLER, George J., SS. Peter and Paul, Springfield.
KIENZLER, William P., SS. Peter and Paul, Springfield.
KILCUMMINGS, John, St. Joseph, Springfield.
KILCUMMINGS, Thomas, St. Joseph, Springfield.
KILDUFF, Dan, St. Jerome, Troy.
KILGORE, Bernhard, St. Joseph, Ramsey.
KILGORE, Chas., St. Joseph, Ramsey.
KILHOFFER, Dr. H. L., St. Joseph, Springfield.
KILIAN, Edw., Our Saviour, Jacksonville.
KILINA, Leo, Our Saviour, Jacksonville.
KILKEARY, Edw. F., St. Patrick, Decatur.
KILL, Lawrence, St. Mary, Mt. Sterling.
KILL, Louis, St. Peter, Quincy.
KILORAN, F. D., Our Saviour, Jacksonville.
KIMUTIS, John, SS. Peter and Paul, Collinsville.
KINDLER, Henry, St. Aloysius, Litchfield.
KINGSTON, R., Imm. Conception, Shelbyville.
KINNEY, Leo Edw., St. Maurice, Morrisonville.
KINSELLA, James F., St. Joseph, Springfield.
KINSELLA, Richard B., St. Joseph, Springfield.
KINSELLA, W. L., SS. Peter and Paul, Collinsville.
KIRBY, Wm., Imm. Conception, Mattoon.
KIRCHGESSNER, Carl J., SS. Peter and Paul, Springfield.
KIRCHGESSNER, John G., SS. Peter and Paul, Springfield.
KIRTS, Lorin, Assumption, Ste. Marie.
KISSELL, John, SS. Simon and Jude, Gillespie.
KITTEL, Frank, St. Mark, Venice.
KITZMILLER, Warren, SS. Peter and Paul, Alton.
KLAAS, Wm., John Jr., St. Joseph, Meppen.
KLAES, Rev. Jos. J., St. Mary, Quincy.
KLAHOLT, Harry, St. Joseph, Springfield.
KLAHOLT, H. T., SS. Peter and Paul, Springfield.
KLANS, Albert J., St. Paul, Highland.
KLANS, Robert Q., St. Paul, Highland.
KLAUSEN, George, St. Mary, Taylorville.
KLEBAN, Frank L., St. James, Riverton.
KLEBAN, John, St. James, Riverton.
KLEFFNER, Fred W., Holy Ghost, Jerseyville.
KLEFNER, Warren, St. Patrick, Alton.
KLEIN, Joseph M., St. Patrick, Pana.
KLEIN, Paul, St. Boniface, Quincy.
KLEINSNITTGER, Leo, St. Patrick, Alton.
KLENE, Othmar C., St. Francis, Quincy.
KLENE, Rudolph F., St. John, Quincy.
KLIESNER, Edward, St. Francis, Teutopolis.
KLINNER, Henry, St. Francis, Quincy.
KLINNER, Frank, St. Francis, Quincy.
KLOEVER, William, St. Patrick, Pana.
KLOPPENBURG, Carl, SS. Peter and Paul, Springfield.
KLOPPENBURG, Geo. J., SS. Peter and Paul, Springfield.

KLOPPENBURG, Harry M., SS. Peter and Paul, Springfield.
KLOPPENBURG, C. J., SS. Peter and Paul, Springfield.
KLOTZ, Fred, St. Michael, Staunton.
KLUNK, Charles, St. Anselm, Kampsville.
KLUNK, Michael, St. Michael, Michael.
KLUNK, Wm., St. Michael, Michael.
KNABE, Louis, St. Francis, Teutopolis.
KNAPP, Eugene, St. Mary, Alton.
KNAPP, Oswald, SS. Peter and Paul, Alton.
KNEBEL, Elmer P., Imm. Conception, Pierron.
KNEBEL, Osmar, Immaculate Conception, Pierron.
KNEBEL, Walter, Imm. Conception, Pierron.
KNEPLER, Henry, Sacred Heart, New Berlin.
KNES, Henry, Holy Trinity, Mt. Olive.
KNES, Joseph, Holy Trinity, Mt. Olive.
KNETZER, Adam, St. Joseph, Carlinville.
KNETZER, Edward, St. Joseph, Carlinville.
KNOTTS, Bernard, St. Joseph, Springfield.
KNOUS, Joel W., St. Mary, Alexander.
KNOWLES, J. Douglas, St. Patricks, Alton.
KNOWLES, Wm., SS. Peter and Paul, Alton.
KNOX, Wm. Geo., SS. Peter and Paul, Springfield.
KNOX, Thomas B., St. Peter, Quincy.
KNUF, Frank H., St. Francis, Quincy.
KOCH, Adam, St. Francis, Quincy.
KOCH, Frank, St. Paul, Highland.
KOCH, Amiel J., St. Mary, Mt. Sterling.
KOCH, John A. Dr., St. Peter, Quincy.
KOCH, John P., St. Paul, Highland.
KOCH, Leo, St. Paul, Highland.
KOCH, Walter, Sacred Heart, Livingston.
KOCHIS, John, St. Louis, Nokomis.
KOEBBLE, Stephen, St. Anthony, Effingham.
KOEBELE, Adolph W., St. Joseph, Island Grove.
KOEBELE, Florent J., St. Joseph, Island Grove.
KOEHL, C. J., SS. Peter and Paul, Springfield.
KOEMAN, Geo. Hy, St. Mary, Quincy.
KOENIG, Joseph, St. Anselm, Kampsville.
KOENIG, John, St. Mary, Alton.
KOENIG, Henry, St. Mary, Alton.
KOEPPING, Leo, St. John, Quincy.
KOESJAN, John, St. Francis, Quincy.
KOESTER, Lawrence, St. Anthony, Effingham.
KOESTERIR, E., St. Joseph, Granite City.
KOETTERS, Geo., St. John, Quincy.
KOETTERS, Theodore, St. John, Quincy.
KOFPELI, Rev. John B., St. Francis, Quincy.
KOHLBECKER, Edmund, Sacred Heart, Springfield.
KOHLBECKER, Wm., Sacred Heart, Springfield.
KOHNEN, Frank, SS. Peter and Paul, Collinsville.
KOLB, Joseph, Assumption, Ste. Marie.
KOLB, Sylvester, Assumption, Ste. Marie.
KOLBERER, Albert, St. Fidelis, Arenzville.
KOLBERER, Walter, St. Fidelis, Arenzville.
KOLDA, Francis, St. Patrick, Pana.
KOLEJNIC, Andrew, Sacred Heart, Virden.
KOLLMAN, Louis, St. Clara, Altamont.
KOLLMEYER, Carl, St. Francis Solanus, Quincy.
KOLLMEYER, Marcelline, St. John, Quincy.
KOLODZIEJ, Joseph, O. L. Czestochowa, Madison.
KOMAR, Joseph, St. Louis, Nokomis.
KOMAR, Thomas, Assumption, Litchfield.
KONIAK, John, St. Joseph, Benld.
KONRAD, David H., Our Saviour, Jacksonville.
KOPJO, John, Sacred Heart, Virden.
KORBAR, Francis, St. Barbara, Witt.
KORDE, John Lve (?), St. Mary, Alexander.
KORTE, Joseph, St. Mary, Green Creek.
KOSALKO, Andrew, Holy Trinity, Mt. Olive.
KOSLOWSKI, August, St. Vincent de Paul, Springfield.
KOSLOWSKI, Wm., St. Vincent de Paul, Springfield.
KOTTENDORF, Jos., St. Francis, Quincy.
KOVAL, John, Holy Trinity, Mt. Olive.
KOVAL, Stephen, Holy Trinity, Mt. Olive.
KOYNE, Thomas, St. Bartholomew, Murrayville.
KOZIELEK, Franciscus, O. L. Czestochowa, Madison.
KRAEMER, C., St. Joseph, Granite City
KRAEMER, J., St. Joseph, Granite City.
KRAJUAK, John, Sacred Heart, Virden.
KRASAUSKIS, Frank, St. Vincent de Paul, Springfield.
KRATCHNER, Fred, St. Mary, Alton.
KRATZMEYER, Raymond Sylvester, Assumption, Ste. Marie.

KRAUS, Andrew J., Sacred Heart, Springfield.
KRAUS, John, Sacred Heart, Springfield.
KRAUS, L. H., Our Saviour, Jacksonville.
KREID, Chas. St. Mary, Brussels.
KREID, Joseph Frederick, St. Mary, Brussels.
KREINBERG, Edw. H., St. Boniface, Quincy.
KREMER, Bernard, SS. Peter and Paul, Alton.
KREMER, John, SS. Peter and Paul, Alton.
KREMPASKI, John, Sacred Heart, Virden.
KRENIG, Henry, St. Mary, Alton.
KRESS, Walter, Sacred Heart, New Berlin.
KREUITER, Henry, St. Boniface, Edwardsville.
KREUITER, John, St. Boniface, Edwardsville.
KRISTIAN, John, St. Patrick, Pana.
KRITE, Wm., SS. Peter and Paul, Collinsville.
KRIVAN, Paul, Sacred Heart, Livingston.
KRIVEN, Joe, Sacred Heart, Livingston.
KROEGER, Geo. L., St. Boniface, Quincy.
KROEGER, Henry J., St. Francis, Quincy.
KROEGER, Joseph, St. Francis, Quincy.
KROES, John, Jr., St. Anthony, Effingham.
KROGEMAN, Walter, St. John, Quincy.
KRONER, Albert F., St. Boniface, Quincy.
KRONER, August, St. Francis, Quincy.
KRUEGER, Bernard, Sacred Heart, Springfield.
KRUEGER, John, Sacred Heart, Springfield.
KRUEGER, Wm., Sacred Heart, Springfield.
KRUG, Frank, St. Joseph, Springfield.
KRUG, Robert E., St. Patrick, Alton.
KRUGER, Joseph, St. Patrick, Springfield.
KRYSTIAN, John, St. Patrick, Pana.
KRYSTIAN, Matthew, St. Patrick, Pana.
KUBAYKO, John, St. Agnes, Hillsboro.
KUBAYKO, Andrew, St. Agnes, Hillsboro.
KUBAYKO, Leo, St. Agnes, Hillsboro.
KUCHAR, Harry F., St. Patrick, Pana.
KUDERKO, Anthony, St. Agnes, Hillsboro.
KUEPLER, Henry, Sacred Heart, New Berlin.
KUERSCHER, Albert, St. Joseph, Carlinville.
KUERSCHER, Joseph, St. Joseph, Carlinville.
KUHNS, Ruben, Sacred Heart, Effingham.
KUKOVICH, Joseph, St. Vincent de Paul, Springfield.
KUMLE, Fred, St. Mary, New Berlin.
KUNKEL, Charles E., St. Mary, Mt. Sterling.
KUNTZ, Joseph, St. Patrick, Pana.
KUNZWEILER, Carl, Sacred Heart, Springfield.
KURMAN, B. J., St. Boniface, Edwardsville.
KUROPACK, Andrew, Holy Trinity, Mt. Olive.
KURTZ, Virgil, St. Peter, Quincy.
KURZ, Fred W., St. Boniface, Quincy.
KURZ, Frank, St. Boniface, Quincy.
KURZ, L. Herbert, St. Boniface, Quincy.
KUSTERMAN, Edward, St. Paul, Highland.
KUTCHMA, John, St. Mary, Pawnee.
KUTCHMA, Joe, St. Mary, Pawnee.
KUTZERA, Thomas, O. L. Czestochowa, Madison.
KUZNAIR, Roman, St. Louis, Nokomis.
KUZNIK, Albert, St. Barbara, Springfield.
KWIATKOWSKI, Alexander, O. L. Czestochowa, Madison.
KYLE, Wilbert, St. Paul, Highland.

LAAKE, A. J., St. Boniface, Quincy.
LACEY, James, Mother of Dolors, Vandalia.
LACEY, Leo J., St. Mary, Taylorville.
LACSON, Henry, Sacred Heart, Livingston.
LAFAUCE, Anthony, SS. Peter and Paul, Springfield.
LAFEVERE, John, St. Benedict, Auburn.
LAFFEY, John H., St. Joseph, Springfield.
LAFLEN, Paul O., St. Joseph, Springfield.
LAHEY, Charles, Immaculate Conception, Mattoon.
LAHEY, Harry, Immaculate Conception, Mattoon.
LAHEY, George T., Our Saviour, Jacksonville.
LAHY, Leo, St. Luke, Virginia.
LAKE, Ben, St. John, Carrollton.
LA MARSH, H. E., St. Patrick, Grafton.
LAMOTTE, Edmund J., St. Thomas, Newton.
LAMY, Anthony, St. Francis, Quincy.
LAMY, Arthur, St. Boniface, Quincy.
LAMY, Edmund, St. Boniface, Quincy.
LAMY, Maurice, St. Boniface, Quincy.
LANAHAN, Silverius, St. Louis, Nokomis.
LANAHAN, T., St. Joseph, Granite City.

LANAHAN, S., St. Joseph, Granite City.
LANAHAN, Thomas, St. Louis, Nokomis.
LANAUSKAS, Geo., St. Vincent de Paul, Springfield.
LANDENBERGER, Albert, St. Joseph, Springfield.
LANDMAN, Henry, St. Paul, Highland.
LANDOLT, Emil, St. Paul, Highland.
LANG, Chas. J., Assumption, Litchfield.
LANGAN, Edward, Immaculate Conception, Pittsfield.
LANGAN, Francis, St. Mary, Mt. Sterling.
LANGAN, Michael, Immaculate Conception, Pittsfield.
LANGEL, Florent A., St. Thomas, Newton.
LANGEL, Frank J., St. Thomas, Newton.
LANGEL, Paul B., St. Thomas, Newton.
LANGEN, Cletus, St. Maurice, Morrisonville.
LANGEN, John L., St. Raymond, Raymond.
LANGEN, S. C., St. Boniface, Quincy.
LANGEN, William, St. Maurice, Morrisonville.
LANGER, Edward, St. Anselm, Kampsville.
LANGER, Louis, St. John, Carrollton.
LANGHEIM, Paul, St. Catherine, Virden.
LANSING, Albert B., St. John, Quincy.
LANSING, Ralph, St. John, Quincy.
LANZA, Bruno, St. Peter, Quincy.
LAPINSKI, Victor, O. L. Czestochowa, Madison.
LAPPIE, Leo, St. Mary, Pawnee.
LARABEE, Edw., Immaculate Conception, Springfield.
LARCHER, Frank, SS. Simon and Jude, Gillespie.
LARCHER, John, SS. Simon and Jude, Gillespie.
LARKIN, Ford, St. Peter, Quincy.
LARKINS, William F., St. Mary, Taylorville.
LARNS, Stanley, St. Mary, Lovington.
LASCODY, Michael F., St. Barbara, Springfield.
LASHMET, Earle, St. Mark, Winchester.
LAU, Theodore, St. Francis, Teutopolis.
LAUER, Harry T., Immaculate Conception, Springfield.
LAUER, John, St. Boniface, Edwardsville.
LAUERS, Henry, St. Joseph, Springfield.
LAUGEL, Chas., St. Clara, Altamont.
LAUGEL, Frank, St. Clara, Altamont.
LAUGEL, Francis P., Sacred Heart, Panama.
LAUGEL, Paul, St. Thomas, Newton.
LAUGHLIN, M. T., Immaculate Conception, Springfield.
LAUGHLIN, Thomas, St. Patrick, Girard.
LAUNDRZ, Edw., St. Mark, Winchester.
LAURANT, Louis, St. Francis, Jerseyville.
LAURENCE, Allen E., SS. Peter and Paul, Alton.
LAUX, Carl, St. Patrick, Decatur.
LAVERY, Vincent, Our Saviour, Jacksonville.
LAW, John A., Immaculate Conception, Mattoon.
LAWLER, Frank, Immaculate Conception, Springfield.
LAWLER, Frank (now Rev.) St. Peter, Quincy.
LAWLER, J. Warren, St. Mary, Mt. Sterling.
LAWLER, Roy, St. Mary, Mt. Sterling.
LAWLESS, James, St. Bartholomew, Murrayville.
LAWLESS, Moran, Immaculate Conception, Springfield.
LAWLESS, Richard, St. Mark, Winchester.
LAWLISS, Edward, St. Patrick, Alton.
LAWRENCE, Allen E., SS. Peter and Paul, Alton.
LAWSON, Charles, St. Mary, Edwardsville.
LAWSON, Grant, St. Mary, Neoga.
LAYENDECKER, Frank, Sacred Heart, Springfield.
LAYENDECKER, John H., Sacred Heart, Springfield.
LAZZERI, David, St. Vincent de Paul, Springfield.
LEACH, John, SS. Peter and Paul, Alton.
LEACH, Leon, St. Clara, Altamont.
LEADY, Henry P., St. Mary, Alton.
LEADY, John, St. Mary, Alton.
LEADY, Jos., SS. Peter and Paul, Alton.
LEAHEY, Frank T., Our Saviour, Jacksonville.
LEAHY, E., St. Joseph, Granite City.
LEAHY, Frank, Sacred Heart, New Berlin.
LEAHY, Jos., St. Augustine, Ashland.
LEANE, Edward, St. Peter, Quincy.
LEARY, Wayne, St. Alexius, Beardstown.
LECHTENBERG, Leo, St. Francis, Quincy.
LECHTENBERG, Wm. T., St. Mary, Quincy.
LECOCQ, Jules, St. Patrick, Pana.
LEE, James, St. Joseph, Benld.

LEE, John M., Immaculate Conception, Springfield.
LEESON, James L., St. Francis, Jerseyville.
LEESON, John L., SS. Peter and Paul, Alton.
LEGIUNE, Lee, St. Elizabeth, Robinson.
LEGRU, Florimond T., St. Patrick, Pana.
LEHENY, Everett F., St. Mary, Pawnee.
LEHNEN, Carl, Sacred Heart, Springfield.
LEHNEN, Fred P., SS. Peter and Paul, Springfield.
LEHNEN, Hugo B., SS. Peter and Paul, Springfield.
LEHR, Edward, St. Anselm, Kampsville.
LEINHART, Alex. J., Assumption, Ste. Marie.
LEISE, John W., St. Michael, Staunton.
LEITNER, Frank R., St. Mary, Edwardsville.
LEITSCHUH, Edward, St. Aloysius, Litchfield.
LEITSCHUH, Otto, Assumption, Litchfield.
LENANE, John, St. Rose of Lima, Quincy.
LENANE, Thomas, St. Peter, Quincy.
LENZ, Charles W., Holy Ghost, Jerseyville.
LENZ, Edward, Sacred Heart, Springfield.
LENZ, Nicholas, St. Anthony, Quincy.
LEONARD, Edw., St. Patrick, Decatur.
LEOTTA, Joseph, Immaculate Conception, Springfield.
LESCH, Bernard, St. Francis, Quincy.
LESMAN, Elmer W., St. Raymond, Raymond.
LEUTENMEYER, Carl T., SS. Peter and Paul, Springfield.
LEVO, Edward, SS. Peter and Paul, Collinsville.
LEVORA, Joseph, St. Boniface, Edwardsville.
LEVORA, L. C., St. Mary, Edwardsville.
LEVORA, Leo, St. Mary, Edwardsville.
LEVORA, Wm., St. Mary, Edwardsville.
LEX, Frank J., SS. Peter and Paul, Springfield.
LEX, John A., SS. Peter and Paul, Springfield.
LEX, Leonard, SS. Peter and Paul, Springfield.
LEYDEN, E., St. Joseph, Granite City.
LEYDEN, S., St. Joseph, Granite City.
LIBBY, John, St. Patrick, Springfield.
LIDDLE, Clyde, Sacred Heart, Livingston.
LIDSTER, Clifford, Immaculate Conception, Mattoon.
LIEBLER, Samuel, St. Gertrude, Grantfork.
LIEBLER, Walter G., St. Jerome, Troy.
LIESEN, Henry, St. Mary, Quincy.
LIKONZONE, Dore, Sacred Heart, Livingston.
LILEIKIS, Wm., St. Vincent de Paul, Springfield.
LINGIS, Jos., St. Vincent de Paul, Springfield.
LINK, Albert, SS. Peter and Paul, Springfield.
LINK, Dr. E. K., Immaculate Conception, Mattoon.
LINK, James A., Immaculate Conception, Mattoon.
LINK, Dr. Joseph, Immaculate Conception, Mattoon.
LINK, Stephen J., St. Mary, Taylorville.
LINNEMAN, Otto C., St. Francis, Quincy.
LIPPOLOT, Jos., St. Mary, Alton.
LIPSMIRE, George F., Immaculate Conception, Springfield.
LIPSMIRE, Wm. M., Immaculate Conception, Springfield.
LISCH, Louis, SS. Peter and Paul, Collinsville.
LITZELMANN, Justin, Assumption, Ste. Marie.
LITZELMANN, Eustace, Assumption, Ste. Marie.
LITZELMANN, Leo, Assumption, Ste. Marie.
LOBMIER, Arthur, St. Thomas, Newton.
LOBMIER, Frank J., St. Thomas, Newton.
LOCHRANE, John, SS. Simon and Jude, Gillespie.
LOCKER, Joseph N., Immaculate Conception, Pittsfield.
LOCKHART, Leo J., Our Saviour, Jacksonville.
LOCKMAN, Leo T., Our Saviour, Jacksonville.
LOENKER, Hy F., St. Boniface, Quincy.
LOESER, Edward J., SS. Peter and Paul, Springfield.
LOFTUS, E. J., St. Patrick, Decatur.
LOFTUS, Ernest, St. Ann, Niantic.
LOGGINS, Frank, St. Patrick, Alton.
LOGNER, Frank, SS. Peter and Paul, Collinsville.
LOGNER, Louis, SS. Peter and Paul, Collinsville.
LOHEY, Robert L., Holy Ghost, Jerseyville.

LOHMANN, P. A., Jr., St. Joseph, Granite City.
LOHMANN, John, SS. Peter and Paul, Collinsville.
LONDRIGAN, James, St. Joseph, Springfield.
LONDRIGAN, Jos. A., St. Joseph, Springfield.
LONDRIGAN, Wm., St. Joseph, Springfield.
LONEGRAN, Thomas, St. Bartholomew, Murrayville.
LONEGRAN, William, St. Bartholomew, Murrayville.
LONERGAN, W. F., Our Saviour, Jacksonville.
LONG, Albert, St. Joseph, Springfield.
LONG, Earl, SS. Peter and Paul, Alton.
LONG, Jos. A., St. Mary, Edwardsville.
LONG, William, SS. Simon and Jude, Gillespie.
LORDEN, Raymond, St. Joseph, Springfield.
LORETH, Jacob, St. Mary, Taylorville.
LORETH, Jos., St. Mary, Taylorville.
LORSBACH, Geo., St. Norbert, Hardin.
LORSCH, John, Immaculate Conception, Springfield.
LORSCHEIDER, Carl, Sacred Heart, Springfield.
LORSCHEIDER, Joseph, Sacred Heart, Springfield.
LOVEJOY, Lester, Sacred Heart, Livingston.
LOVETT, Joseph, St. Mary, Taylorville.
LOYET, Ben J., St. Jerome, Black Jack.
LUBBE, Albert J., St. Anthony, Quincy.
LUBBE, Rudolph, St. Anthony, Quincy.
LUCAS, Pierce, St. Michael, Hume.
LUCEKER, Frank, St. Alphonsus, Brighton.
LUCKEN, Fred, St. Michael, Sigel.
LUDWIG, Edward A., St. Anthony, Effingham.
LUDWIG, Fred, Sacred Heart, Franklin.
LUDWIG, John H., St. Anthony, Effingham.
LUDWIG, Wm., St. Michael, Sigel.
LUKEMAN, Elmer, Sacred Heart, Franklin.
LUNDACK, Jos., SS. Peter and Paul, Collinsville.
LUNEEN, Clement, St. John, Carrollton.
LUSCODY, Michael, St. Joseph, Springfield.
LUSTIG, Edgar E., Immaculate Conception, Dieterich.
LUSTIG, George, St. Joseph, Island Grove.
LUSTIG, Herbert J., St. Joseph, Island Grove.
LUSTIG, Lawrence, Immaculate Conception, Dieterich.
LUTRICHS, Edw., Sacred Heart, Springfield.
LUTZ, John P. Immaculate Conception, Springfield.
LUX, Emil, St. Elizabeth, Mitchell.
LUX, Joseph, St. Elizabeth, Mitchell.
LUZZIE, Raymond, Sacred Heart, Panama.
LYMAN, Edward, St. Joseph, Springfield.
LYMAN, Frank, St. Joseph, Springfield.
LYNCH, Allan, St. Joseph, Springfield.
LYNCH, James, St. Patrick, Alton.
LYNCH, John, St. Joseph, Springfield.
LYNCH, John W., St. Patrick, Pana.
LYNCH, William, St. Patrick, Alton.
LYNCH, Wm. Michael, St. Joseph, Springfield.
LYONS, A. J., St. John, Arcola.
LYONS, Edward, SS. Peter and Paul, Alton.
LYONS, Edwin, St. Michael, Hume.
LYONS, Harry, All Saints, Whitehall.
LYONS, Jas., All Saints, Whitehall.
LYONS, Roy, St. Denis, Shipman.

McANARNEY, M., Arthur, St. Isidore, Farmersville.
McANDREW, Ford, Immaculate Conception, Mattoon.
McANDREW, W., Immaculate Conception, Mattoon.
McASEY, Edward, St. Mark, Winchester.
McAVENCE, Ed, St. John Baptist, Arcola.
McAVOY, Leo, St. Mary, Pawnee.
McBRIDE, Alex, St. Patrick, Alton.
McBRIDE, Dan, Immaculate Conception, Shelbyville.
McBRIDE, Ed, Immaculate Conception, Shelbyville.
McBRIDE, Frank, Assumption B. V. M., Litchfield.
McCABE, Edward, SS. Simon and Jude, Gillespie.
McCAFFREY, Owen, Immaculate Conception, Pittsfield.
McCAMBRIDGE, Harry S., St. Joseph, Granite City.
McCARROLL, Bryan, St. Patrick, Alton.
McCARROLL, Edward, St. Patrick, Alton.
McCARROLL, Thomas, St. Patrick, Alton.
McCARTHY, Cornelius J., St. Joseph, Springfield.

McCARTHY, David, St. Joseph, Springfield.
McCARTHY, E., St. Joseph, Granite City.
McCARTHY, Edward, St. Augustine, Ashland.
McCARTHY, Glenn, St. Patrick, Pana.
McCARTHY, Gregory, St. Bernard, Wood River.
McCARTHY, John, St. Patrick, Girard.
McCARTHY, Justin, St. Bernard, Wood River.
McCARTHY, Leo L., Immaculate Conception, Mattoon.
McCARTHY, M. P., St. Patrick, Girard.
McCARTHY, Patrick W., St. Joseph, Springfield.
McCARTHY, Richard, St. Patrick, Pana.
McCARTHY, William D., St. Charles, Charleston.
McCLORY, Anthony, St. Patrick, Trowbridge.
McCLORY, Guy Thomas, St. Patrick, Trowbridge.
McCLORY, Regis, St. Patrick, Trowbridge.
McCLOSKEY, James, St. Joseph, Springfield.
McCLOSKEY, Louis, St. Jerome, Troy.
McCORMICK, John, St. Patrick, Alton.
McCORMICK, John D., St. Joseph, Springfield.
McCORMICK, Lester, St. Patrick, Alton.
McCOY, Paul C., St. Boniface, Quincy.
McCOY, Wm. B., Sacred Heart, Effingham.
McCREA, J. Nash, Immaculate Conception, Springfield.
McCREADY, Arthur C., St. Maurice, Morrisonville.
McCUE, Frank A., Immaculate Conception, Springfield.
McCUE, James C., Immaculate Conception, Springfield.
McCUE, John A., Immaculate Conception, Springfield.
McCULLOUGH, Joseph T., St. Thomas, Newton.
McCULLOUGH, Paul, St. Thomas, Newton.
McCURLEY, Elmer, St. Joseph, Springfield.
McDANIEL, Douglas H., St. Patrick, Pana.
McDEIRTH, Thos. A., St. Ann, Edgewood.
McDERMOTT, Hugh, Visitation, Illiopolis.
McDEVITT, Thos., St. Ann, Edgewood.
McDOLE, John, Sacred Heart, Panama.
McDONALD, Ignatius, Sacred Heart, Divernon.
McDONALD, James L., St. Peter, Quincy.
McDONOUGH, James W., St. John Evangelist, Carrollton.
McELROY, Cosby (colored), SS. Peter and Paul, Alton.
McEVOY, R. L., St. Patrick, Decatur.
McGARRAHAN, Geo., SS. Peter and Paul, Alton.
McGARTLAND, Ira, St. Peters, Quincy.
McGARY, Fred, Immaculate Conception, Pittsfield.
McGAVIC, Adrian, St. Patrick, Pana.
McGEE, Herman, St. Joseph, Meppen.
McGEE, Paul, Immaculate Conception, Mattoon.
McGERTY, Frank, St. Charles, Charleston.
McGINNIS, Alfred, St. Mark, Winchester.
McGINNIS, Edw. J., Our Saviour, Jacksonville.
McGINNIS, John F. Jr., SS. Peter and Paul, Alton.
McGINNIS, P. J., Our Saviour, Jacksonville.
McGINNIS, William, SS. Peter and Paul, Alton.
McGLENNON, Edward, St. Joseph, Springfield.
McGLENNON, Michael J., St. Joseph, Springfield.
McGRATH, Daniel, Assumption, Assumption.
McGRATH, John D., St. Stanislaus, Macon.
McGRATH, Thos. L., Our Saviour, Jacksonville.
McGRAUGH, Edw. P., St. Augustine, Ashland.
McGRAUGH, Harry, St. Augustine, Ashland.
McGRAW, Edw. J., St. Augustine, Ashland.
McGUIRE, Bernard, St. Mark, Winchester.
McGUIRE, Frank, Immaculate Conception, Pittsfield.
McGUIRE, John, St. Mark, Winchester.
McGUIRE, John J., St. Francis Xavier, Jerseyville.
McGUIRE, Joseph, St. Mark, Winchester.
McGUIRE, Leo, Immaculate Conception, Pittsfield.
McGUIRE, Louis, St. Michael, Michael.
McGURK, John, Sacred Heart, Divernon.
McGURK, Miles, Immaculate Conception, Springfield.
McHALE, Edward, St. Joseph, Springfield.
McHALE, John, St. Patrick, Alton.
McHENRY, William, St. Patrick, Alton.

McHUGH, John, St. Joseph, Springfield.
McHUGH, Joseph, St. Joseph, Springfield.
McINTYRE, Patrick, St. Joseph, Springfield.
McKEEVER, Archie, St. Louis, Nokomis.
McKENNA, James, St. Patrick, Pana.
McKENNA, Thomas, St. Louis, Nokomis.
McKENNEDY, Earl, St. Patrick, Springfield.
McKENNEDY, Francis, St. Patrick, Springfield.
McKEON, Harry, St. Michael, Staunton.
McKERNAN, Wm., SS. Peter and Paul, Collinsville.
McLANE, Albert T., St. John, Arcola.
McLAUGHLIN, Eugene T., St. Agnes, Springfield.
McLAUGHLIN, Jas., St. Benedict, Auburn.
McLAUGHLIN, James, St. Mary, Paris.
McLAUGHLIN, John, St. Benedict, Auburn.
McLAUGHLIN, Jos., St. Peter, Quincy.
McLEAN, Martin F., St. Isadore, Farmersville.
McLEAN, Owen R., St. Maurice, Morrisonville.
McLONI, Albert, St. John Baptist, Arcola.
McMAHON, Edward, St. Patrick, Alton.
McMAHON, James P., SS. Simon and Jude, Gillespie.
McMAHON, John, SS. Simon and Jude, Gillespie.
McMANUS, Harry, St. Michael, Staunton.
McMANUS, James, St. Louis, Nokomis.
McMANUS, Joseph, St. Catherine, Virden.
McMANUS, Jos. B., SS. Peter and Paul, Collinsville.
McMEANS, Leo, St. Mark, Winchester.
McMULLEN, Irvin L., St. Ubaldus, New Douglas.
McMULLEN, Wm. P., SS. Peter and Paul, Collinsville.
McNABB, Robt. W., St. Agnes, Springfield.
McNEFF, John F., St. Mary, Mt. Sterling.
McNEFF, Wm., St. Patrick, Girard.
McPHEARSON, Chas., St. Joseph, Benld.
McPHERSON, Sebastian, St. Joseph, Benld.
McQUEN, Wm., St. Catherine, Virden.
McSHERRY, Ned, St. Boniface, Quincy.
McSORLEY, Joe, Immaculate Conception, Pittsfield.
McWHINNIE, J. D., St. Catherine, Virden.
MACKEY, John F., Our Saviour, Jacksonville.
MACREIEWSKI, Daniel U., Assumption, Litchfield.
MADDEN, Edw., Immaculate Conception, Carlinville.
MADDEN, James, Immaculate Conception, Carlinville.
MADDEN, John, SS. Simon and Jude, Gillespie.
MADER, John, St. Michael, Staunton.
MADIGAN, Dan, St. Isadore, Bethany.
MADIGAN, Patrick, St. Michael, Hume.
MADISON, Albert, Immaculate Conception, Pittsfield.
MADISON, Harvey, Immaculate Conception, Pittsfield.
MADISON, Vincent, Immaculate Conception, Pittsfield.
MAGGIO, Peter, St. Mary, Pawnee.
MAHENY, D. J., Immaculate Conception, Springfield.
MAHONEY, Byron Joseph, Immaculate Conception, Springfield.
MAHONEY, Edward, St. Augustine, Ashland.
MAHONEY, Ed. J., Immaculate Conception, Springfield.
MAHONEY, Harry, SS. Peter and Paul, Alton.
MAHONEY, Patrick J., St. Joseph, Springfield.
MAHONEY, Paul, St. John, Carrollton.
MAHONEY, Thos. F., Immaculate Conception, Springfield.
MAIER, Charles, Sacred Heart, Springfield.
MAIER, Frederick, Sacred Heart, Springfield.
MAIER, Otto, Sacred Heart, Springfield.
MAILSYK, Peter, SS. Peter and Paul, Collinsville.
MAIS, Edgar, St. John, Quincy.
MAJERNIK, Joseph, Sacred Heart, Virden.
MAJOR, Lawrence, St. Francis, Jerseyville.
MALAKER, Anton J., St. Barbara, Springfield.
MALLEY, Chas. J., St. Rose, Quincy.
MALLEY, John, St. Rose of Lima, Quincy.
MALLMAN, Carl, SS. Peter and Paul, Collinsville.
MALLMAN, Tony, SS. Peter and Paul, Collinsville.
MALLON, Chas. A., Immaculate Conception, Springfield.
MALLON, Harry, St. Patrick, Springfield.
MALLON, Leo, St. Patrick, Springfield.
MALLOY, F. P., St. Patrick, Decatur.
MALLOY, Henry, SS. Peter and Paul, Alton.

MALLOY, Walter, St. Patrick, Decatur.
MALONE, Edward P., St. Peter, Quincy.
MALONE, John, Immaculate Conception, Shelbyville.
MALONEY, Edward, St. Joseph, Springfield.
MALONEY, Henry P., St. Francis, Jerseyville.
MALONEY, Edward, St. John, Carrollton.
MALONEY, James, St. Joseph, Springfield.
MALONEY, James, St. Mark, Winchester.
MALONEY, Joseph, St. John, Carrollton.
MALONEY, Joseph V., St. Bartholomew, Murrayville.
MALONEY, Leo F., St. Patrick, Springfield.
MAMMOSER, Albert Philip, St. Joseph, Island Grove.
MAMMOSER, Frank, St. Joseph, Island Grove.
MAMMOSER, John L., St. Joseph, Island Grove.
MANDEVILLE, John, St. Bartholomew, Murrayville.
MANDEVILLE, Thomas, St. Bartholomew, Murrayville.
MANDEVILLE, Thos. S., Our Saviour, Jacksonville.
MANION, Emmet, SS. Peter and Paul, Alton.
MANION, Wm. S., SS. Peter and Paul, Alton.
MANNING, Francis, St. Bernard, Wood River.
MANNING, Paul, Immaculate Conception, Springfield.
MANNIX, Ernest, St. Mary, Pawnee.
MANNS, Fred, St. Mary, Alton.
MANNS, George, St. Boniface, Edwardsville.
MANNS, Louis C., St. Boniface, Edwardsville.
MANS, Chas., St. Mary, Alton.
MANTOR, Frank J., St. John, Coffeen.
MARADA, Anthony, St. James, Riverton.
MARADA, Frank, St. James, Riverton.
MARCH, Joseph, St. John Evangelist, Carrollton.
MAREK, Bro. Martin, St. Francis, Teutopolis.
MARINEK, Paul, St. Agnes, Hillsboro.
MARKERT, Anthony, St. Peter, Petersburg.
MARKET, Anton Frank, St. Alexius, Beardstown.
MARKOVICH, J., St. Bernard, Wood River.
MARKS, Albert, St. Catherine, Hagaman.
MARKS, John, St. Barbara, Witt.
MARKUS, John, St. Michael, Staunton.
MARKUS, Norbert W., St. Francis, Quincy.
MARMION, Francis D., St. Clara, Altamont.
MAROLD, Frank H., St. John, Quincy.
MARSCHING, Michael, St. Anselm, Kampsville.
MARTIN, Chas. Chester, St. Mary, Quincy.
MARTIN, Stephen, Sacred Heart, Virden.
MARTINI, Andrew, SS. Peter and Paul, Collinsville.
MARX, Joseph, Sacred Heart, Springfield.
MARX, William, Sacred Heart, Springfield.
MASIC, John, Sacred Heart, Virden.
MASS, George W., St. Francis, Quincy.
MASSEY, Henry F., St. Francis, Jerseyville.
MASSEY, Henry L., St. Francis, Jerseyville.
MAST, A. J., St. Joseph, Paloma.
MAST, August, St. Anthony, Quincy.
MAST, Oscar A., St. Francis, Quincy.
MAST, Timothy, St. Anthony, Quincy.
MASULLA, Harry, SS. Peter and Paul, Alton.
MATESEK, John, St. Patrick, Girard.
MATEYKA, John J., St. Mary, Edwardsville.
MATHEIS, Albert F., Sacred Heart, Springfield.
MATHEIS, Henry, Sacred Heart, Springfield.
MATON, Aimable, St. Patrick, Pana.
MATON, Emil, St. Patrick, Pana.
MATON, Louis, St. Patrick, Pana.
MATON, Paul, St. Patrick, Pana.
MATTINGLY, Alonzo, St. Mary, Paris.
MATTINGLY, Bert, St. Thomas, Newton.
MATTINGLY, Dency, St. John, Arcola.
MATTINGLY, Frank, Assumption, Ste. Marie.
MATTINGLY, George T., Assumption, Ste. Marie.
MATTINGLY, Raymond, St. Mary, Paris.
MATTUS, Dudley, Immaculate Conception, Mattoon.
MATULIS, Joseph, St. Vincent de Paul, Springfield.
MATZGER, William, St. Mark, Winchester.
MAUL, Henry C., St. Mary, Alton.
MAUL, T., St. Mary, Alton.
MAURER, Oscar, Sacred Heart, Springfield.
MAURER, A. L., SS. Peter and Paul, Springfield.

MAURICE, John, St. Patrick, Alton.
MAUS, Chas., St. Mary, Alton.
MAUTON, Frank, St. John, Coffeen.
MAUTON, Walter, St. John, Coffeen.
MAXEINER, George, St. Louis, Nokomis.
MAY, Daniel H., St. Maurice, Morrisonville.
MAY, Raymond, St. Mary, Pawnee.
MAY, Sylvester, St. Michael, Sigel.
MAYBURY, Alfred, St. Joseph, Springfield.
MAYER, G. F., Immaculate Conception, Mattoon.
MAZZEPELLI, Guiseppi, St. Mary, Pawnee.
MEAKER, Anton, St. Barbara, Springfield.
MEANS, Richards, St. Mary, Paris.
MEANY, Chas., St. Barbara, Springfield.
MEDLER, Tom, St. Michael, Staunton.
MEDLEY, Elijah K., St. Patrick, Pana.
MEDLEY, John Andrew, St. Patrick, Pana.
MEDOED, Michael, Holy Trinity, Mt. Olive.
MEEHAN, John, St. Denis, Shipman.
MEEHAN, Owen, St. Michael, Hume.
MEEHAN, Wm., St. Michael, Hume.
MEEHLING, Frank, St. Mary, Marshall.
MEEHLING, Fred, St. Mary, Marshall.
MEHOCHKO, Joseph, St. Agnes, Hillsboro.
MEIS, Edgar T., St. John, Quincy.
MEISTER, Henry Edw., Forty Martyrs, Tuscola.
MEISNER, Leo E., St. Raymond, Raymond.
MEISTER, Edwin F., Forty Martyrs, Tuscola.
MELLEN, Neal, Immaculate Conception, Mattoon.
MELLERT, Jos., St. Francis, Quincy.
MELODY, Jack J., St. Charles, Charleston.
MELTON, Miles E., St. Joseph, Springfield.
MENACHER, Geo., St. Valentine, Bend.
MENKE, Carl W., St. Mary, Quincy.
MENKE, Cletus W., St. Thomas, Newton.
MENKE, John, St. Mary, Brussels.
MENKE, Jos., Jr., St. Mary, Brussels.
MENKE, Leonard, Assumption, Ste. Marie.
MENNE, Arthur, St. John, Quincy.
MENNE, Wm. G., St. John, Quincy.
MENNEKIN, Ernest H., St. Francis, Quincy.
MENSE, Hugh, St. Patrick, Pana.
MENSKE, Frank A., St. Boniface, Quincy.
MENSKE, Joe J., St. Boniface, Quincy.
MENSKI, Albert J., St. Boniface, Quincy.
MENSKI, Alois H., St. Boniface, Quincy.
MENTEL, Adam A., Immaculate Conception, Springfield.
MENTH, John, St. Francis, Jerseyville.
MERIN, James H., Our Saviour, Jacksonville.
MERKLE, Clarence, St. Mary, Alton.
MERKLE, Leo M., St. Mary, Alton.
MERSINGER, George, St. Jerome, Troy.
MERSINGER, Philip, St. Jerome, Troy.
MERTENS, August H., St. Peter, Quincy.
MERTZ, Wm., St. Alexius, Beardstown.
MERZ, George, St. Joseph, Springfield.
MERZ, Henry, St. Anthony, Effingham.
MESCHER, Lawrence, St. Francis, Quincy.
MESKER, Louis J., St. Patrick, Decatur.
MESKIL, William, St. Paul, Highland.
METTENDORF, Louis Joseph, St. Patrick, Trowbridge.
METZ, Frederick, St. Patrick, Alton.
METZ, Otto, St. Boniface, Edwardsville.
METZGAR, Albert M., St. Joseph, Carlinville.
METZGAR, Robert J., St. Joseph, Carlinville.
METZGAR, Walter, St. Peter, Quincy.
METZLER, Peter, St. Mary, Alton.
METZROTH, John, St. Joseph, Springfield.
MEUTH, John, St. Francis, Jerseyville.
MEYER, Bernard, St. Mary, Alton.
MEYER, C. Joseph, St. Mary, Green Creek.
MEYER, Edward, St. John Evangelist, Carrollton.
MEYER, Edward, Immaculate Conception, Dieterich.
MEYER, Edw. H., SS. Peter and Paul, Collinsville.
MEYER, Edward J., St. Francis, Quincy.
MEYER, Fred, St. Anselm, Kampsville.
MEYER, Harry, Immaculate Conception, Dieterich.
MEYER, Henry, St. John Evangelist, Carrollton.
MEYER, Henry, Holy Ghost, Jerseyville.
MEYER, Jess, St. John, Coffeen.
MEYER, Lawrence, St. Boniface, Quincy.
MEYER, William, SS. Peter and Paul, Collinsville.
MEYER, Sam, St. Michael, Michael.
MEYER, Wm. E., St. Francis, Quincy.
MEYERS, Carl, St. Catherine, Virden.
MEYERS, Chas. A., Mother of Dolors, Vandalia.
MEYERS, F. Wm., St. Mary, Green Creek.
MEYERS, Fred, Immaculate Conception, Carlinville.

MEYERS, Fred A., St. Patrick, Decatur.
MEYERS, Fred, Mother of Dolors, Vandalia.
MEYERS, George, St. Mary, Neoga.
MEYERS, Dr. Henry A., Mother of Dolors, Vandalia.
MEYERS, Jesse A., St. John, Coffeen.
MEYERS, John, St. Francis, Teutopolis.
MEYERS, Wm., SS. Peter and Paul, Alton.
MICHAEL, Aloysius D., St. Mary, Taylorville.
MICHAEL, Charles, Immaculate Conception, Springfield.
MICHAEL, John R., St. Mary, Assumption.
MICHAEL, Robert, St. Mary, Alton.
MICHAEL, Roman, St. Francis, Quincy.
MICHAELS, Charles B., St. Patrick, Pana.
MICHEALREE, John, Sacred Heart, Effingham.
MICHEALREE, R. M., Sacred Heart, Effingham.
MICHL, John E., St. Valentine, Bend.
MICHL, John, St. Valentine, Bend.
MICHL, Paul, St. Thomas, Newton.
MICHL, Wm., Jr., St. Valentine, Bend.
MICHLICH, John, St. Benedict, Auburn.
MICHOLETTI, James, St. Barbara, Witt.
MICKENBIER, Joseph L., St. Patrick, Pana.
MICKENBIER, Leo F., St. Patrick, Pana.
MICKENBIER, Leonard, St. Patrick, Pana.
MIDDEN, Henry E., SS. Peter and Paul, Springfield.
MIDDEN, Norman A., SS. Peter and Paul, Springfield.
MIDDENDORF, Albert, St. John, Quincy.
MIDDENDORF, Henry, St. Francis, Quincy.
MIDDENDORF, Leo. H., St. Francis, Quincy.
MIDDENDORF, Raymond, St. Francis, Quincy.
MIDDENDORF, Roger, St. Francis, Quincy.
MIDDENDORF, Wm. R., St. Francis, Quincy.
MIGUELEZ, Tony, St. Agnes, Hillsboro.
MILBUT, Phil S., St. Mary, Quincy.
MILLARD, Jos. Wm., St. Joseph, Carlinville.
MILLER, Andrew, St. Mary, Edwardsville.
MILLER, B., St. Joseph, Granite City.
MILLER, Frank, St. Mary, Alton.
MILLER, Fred, Sacred Heart, Livingston.
MILLER, John, St. Mary, Alton.
MILLER, John, St. Joseph, Springfield.
MILLER, John, St. Barbara, Witt.
MILLER, Louis F., St. Anthony, Effingham.
MILLER, Paul A., St. Patrick, Decatur.
MILLER, Peter, St. Michael, Michael.
MILLER, Peter A., St. Norbert, Hardin.
MILLER, S. A., St. Boniface, Quincy.
MILLER, Victor, St. Norbert, Hardin.
MILLOT, Ormand S., St. Patrick, Pana.
MILNARCIK, John, St. Michael, Staunton.
MINCH, Frank M., Our Saviour, Jacksonville.
MINCH, Frank, Sacred Heart, New Berlin.
MINCH, John, Sacred Heart, New Berlin.
MINDER, Fred, St. Mary, Pawnee.
MINDER, Manford, St. Mary, Pawnee.
MINDER, Sebastian, SS. Peter and Paul, Springfield.
MINDER, Springer, St. Mary, Pawnee.
MINDRUP, Herman, St. Louis, Nokomis.
MINNOCK, Albert, St. Alexius, Beardstown.
MINOGGI, Albert, SS. Peter and Paul, Collinsville.
MITCHELL, Charles, SS. Simon and Jude, Gillespie.
MITCHEL, Earl, Sts. Simon and Jude, Gillespie.
MITZEL, Francis A., Holy Ghost, Jerseyville.
MIZEUR, Fred J., St. Patrick, Pana.
MOAKLEY, Louis, St. Joseph, Springfield.
MOCHENROSE, Clarence, Mother of Dolors, Vandalia.
MOCKLER, William, St. Boniface, Edwardsville.
MOENNING, Albert, St. Francis. Quincy.
MOFFITT, George, St. Catherine, Virden.
MOFFITT, James, St. Catherine, Virden.
MOFFITT, Paul J., St. Catherine, Virden.
MOLINAR, John, SS. Peter and Paul, Collinsville.
MOLLENBROOK, Albert, Our Saviour, Jacksonville.
MOLLER, Cyril H., St. Boniface, Quincy.
MOLLOY, Henry, SS. Peter and Paul, Alton.
MON, Fred, St. Charles, Charleston.
MONAHAN, Matthew, St. Agnes, Hillsboro.
MONCHTON, Charles, St. Rose of Lima, Quincy.
MONCHTON, Leo, St. Rose of Lima, Quincy.
MONCKTON, Edward, St. Mary, Mt. Sterling.

MONCKTON, Lewis, St. Mary, Mt. Sterling.
MONCKTON, William, St. Mary, Mt. Sterling.
MONDIN, Angelo, St. Agnes, Hillsboro.
MONNEY, B. L., St. Patrick, Decatur.
MONTAGUE, John, St. Peter, Quincy.
MOONEY, Arthur, Sacred Heart, Divernon.
MOONEY, Jas. F., St. Patrick, Decatur.
MOONEY, T. J., SS. Peter and Paul, Alton.
MOONEY, Thomas, SS. Peter and Paul, Alton.
MOORE, Bernard, SS. Peter and Paul, Collinsville.
MOORE, Bernard, St. Jerome, Troy.
MOORE, C., St. Joseph, Granite City.
MOORE, Clarence, St. Joseph, Springfield.
MOORE, Frank, St. Joseph, Springfield.
MOORE, George John, St. Boniface, Quincy.
MOORE, James, St. Jerome, Troy.
MOORE, James Charles, St. Ann, Niantic.
MOORE, James D., St. Francis Xavier, Jerseyville.
MOORE, Jas. D., St. John, Medora.
MOORE, William, St. Jerome, Troy.
MOORE, William Milton, St. John Evangelist, Medora.
MORAN, Leo C., Immaculate Conception, Mattoon.
MORAN, Michael C., Immaculate Conception, Mattoon.
MORGAN, Leo Joseph, Immaculate Conception, Springfield.
MORGAN, William, Immaculate Conception, Springfield.
MORIARITY, James E., St. Patrick, Decatur.
MORIARTY, John T., St. Patrick, Decatur.
MORKEN, Walter L., Our Saviour, Jacksonville.
MORON, B., St. John, Arcola.
MORON, M., St. John, Arcola.
MORONEY, Maurice, St. Louis, Nokomis.
MOROSS, Joseph, St. Barbara, Witt.
MOROVKO, Emmett, SS. Peter and Paul, Collinsville.
MORRELL, Wm., Jr., St. Louis, Nokomis.
MORRIS, Arthur, St. Mary, Alton.
MORRIS, Evan, St. Peter, Quincy.
MORRIS, George, Immaculate Conception, Mattoon.
MORRIS, James A., Immaculate Conception, Mattoon.
MORRISSEY, Edmond, SS. Peter and Paul, Alton.
MORRISSEY, James, St. Francis Xavier, Jerseyville.
MORRISSEY, James, SS. Peter and Paul, Alton.
MORRISSEY, Joseph, St. Mary, Paris.
MORRISSEY, Wm., St. Mary, Taylorville.
MORTON, Hughes J. A., St. Mary, Marshall.
MOSCHENROSE, Thomas, St. Thomas, Newton.
MOSCHENROSE, Daniel, St. Thomas, Newton.
MOSER, Elwood, St. Michael, Sigel.
MOSSMAN, Anthony, St. Mary, Brussels.
MOSSMAN, John, St. Mary, Brussels.
MOTTAZ, John, St. Norbert, Hardin.
MOTTINGLY, Dan, St. John Baptist, Arcola.
MOTTO, Alex, St. Joseph, Benld.
MOTTO, John, St. Mary, Pawnee.
MOTZECK, Anthony J., St. James, Riverton.
MRASAK, Tony J., St. Patrick, Springfield.
MUCCIANTE, Corinzia, St. James, Riverton.
MUEHLENFELD, Arthur, St. Peter, Quincy.
MUEHLENFELD, E. A., St. Boniface, Quincy.
MUEHLENFELD, Edmond, St. Boniface, Quincy.
MUEHLENFELD, John, St. Boniface, Quincy.
MUELLER, Joseph, St. Joseph, Springfield.
MUFFLICK, Ant., St. Mary, Taylorville.
MUFFLICK, George, St. Mary, Taylorville.
MUICK, John, St. Michael, Staunton.
MUKIL, Wm. J., St. Paul, Highland.
MULCAHY, Danie M., St. Joseph, Springfield.
MULCAHY, Richard, St. Joseph, Springfield.
MULCAHY, Wm. P., St. Joseph, Buffalo.
MULDOON, Wm., St. Joseph, Springfield.
MULEADY, F. F., St. Patrick, Decatur.
MULEADY, James, St. Patrick, Decatur.
MULHERIN, Paul F., Annunciation, Bunker Hill.
MULLADY, Bernard P., St. Joseph, Springfield.
MULLANEY, Chas. E., St. Joseph, Springfield.
MULLANEY, John T., St. Joseph, Springfield.
MULQUIN, Thomas, St. Joseph, Island Grove.

MULVANEY, Joseph, St. Thomas, Newton.
MUMME, George, Assumption, Litchfield.
MUNGY, Matt, St. Elizabeth, Robinson.
MUNGY, Will, St. Elizabeth, Robinson.
MUNSTERMANN, A., St. Maurice, Morrisonville.
MUNSTERMANN, F. X., St. Francis, Jerseyville.
MURPHY, Edw. L., St. Joseph, Springfield.
MURPHY, Frank E., Immaculate Conception, Springfield.
MURPHY, George, St. Isadore, Farmersville.
MURPHY, Harry, St. Agnes, Springfield.
MURPHY, Herbert, Immaculate Conception, Carlinville.
MURPHY, James, St. Mary, Edwardsville.
MURPHY, James E., SS. Peter and Paul, Collinsville.
MURPHY, James F., Immaculate Conception, Springfield.
MURPHY, Jas. S., St. Louis, Nokomis.
MURPHY, John, St. Mary, Edwardsville.
MURPHY, John, St. Patrick, Pana.
MURPHY, John Nicholas, St. Patrick, Springfield.
MURPHY, John T., St. Patrick, Springfield.
MURPHY, Joseph, St. Mark, Winchester.
MURPHY, Joseph Thomas, St. Patrick, Springfield.
MURPHY, Leo, St. Mark, Winchester.
MURPHY, Philip J., St. Alphonsus, Brighton.
MURPHY, Thos. P., St. Maurice, Morrisonville.
MURPHY, William, Immaculate Conception, Springfield.
MURPLEY, Edwin I., St. Bernard, Glenarm.
MURRAY, Clarence, St. Patrick, Decatur.
MURRAY, Francis, St. Alexius, Beardstown.
MURRAY, James, St. Patrick, Decatur.
MURRAY, James, St. Mark, Winchester.
MURRAY, Martin, St. Joseph, Springfield.
MURRAY, Paul, SS. Simon and Jude, Gillespie.
MUSCOLINO, Anthony, St. Peter, Quincy.
MUSGRAVE, Wm., St. Elizabeth, Robinson.
MUSHOLT, Ambrose, St. Francis, Quincy.
MUSHOLT, Andrew, St. Francis, Quincy.
MUSOLINO, Nicholas, St. Peter, Quincy.
MUSSMAN, Harry, St. Anthony, Effingham.
MYER, F. C. Jr., St. Patrick, Decatur.
MYERS, Carl, Immaculate Conception, Springfield.
MYERS, Jos. C., St. Anthony, Effingham.
MYERS, Wm. F., St. Anthony, Effingham.
MYLES, Earl M., St. Michael, Hume.

NADLER, Jos., St. Louis, Nokomis.
NAGEL, Edmund, SS. Peter and Paul, Collinsville.
NAGEL, Eugene, St. Paul, Highland.
NAGEL, Oscar, St. Paul, Highland.
NAGUSHEWSKI, John, St. Vincent de Paul, Springfield.
NASH, Arthur J., St. Patrick, Pana.
NASH, Bert, Immaculate Conception, Pittsfield.
NASH, Richard John, St. Patrick, Pana.
NAUGHTON, Thomas, St. Patrick, Decatur.
NEAL, James, Assumption, St. Marie.
NEBE, W., St. Joseph, Granite City.
NEEDHAM, Edward, SS. Peter and Paul, Alton.
NEEDLE, George, SS. Peter and Paul, Collinsville.
NEEF, P. J., SS. Peter and Paul, Springfield.
NEIER, Gerald, St. Paul, Highland.
NEIER, Henry W., St. Paul, Highland.
NEIL, O., St. Peter, Quincy.
NELSON, Geo., St. Joseph, Granite City.
NERKEVITCH, Thomas, St. Joseph, Springfield.
NEUDECKER, J. J., St. Paul, Highland.
NEUDECKER, John, St. Elizabeth, Marine.
NEUSER, Rudolph, St. Francis, Quincy.
NEVADUNSKI, John, St. Mary, Taylorville.
NE VILLE, James, St. Rose of Lima, Quincy.
NEWELL, Edward, St. Augustine, Ashland.
NEWELL, James E., Our Saviour, Jacksonville.
NEWELL, Ralph A., St. Luke, Virginia.
NEWMAN, Christopher, St. Patrick, Alton.
NEWMAN, Philip, St. Patrick, Alton.
NICHTING, Albert F., St. John, Quincy.
NICOLETTI, Anthony, St. Barbara, Witt.
NIEBREEGGE, John, St. Mary, Green Creek.
NIEBRUGGE, William, St. Anthony, Effingham.
NIEFT, Clarence, St. Barbara, Witt.
NIEHAUSE, Alvin, St. Boniface, Quincy.
NIEHAUS, Ewald, St. Francis, Teutopolis.

NIEHAUS, R. G., St. John, Quincy.
NIEMANN, Joseph, St. Mary, Green Creek.
NIEMERG, Anton, St. Aloysius, Bishop Creek.
NIENDIEK, Lawrence, St. Francis, Teutopolis.
NIEZIENSKI, Thomas, O. L. Czestochowa, Madison.
NISIUS, Peter M., SS. Peter and Paul, Springfield.
NISIUS, Albert J., SS. Peter and Paul, Springfield.
NITSCHKE, Frank, Holy Ghost, Jerseyville.
NITSCHE, Geo. J., St. Boniface, Edwardsville.
NOETH, Edward, St. Mark, Venice.
NOLAN, Frank, St. Rose of Lima, Quincy.
NOLAN, Frank J., St. Maurice, Morrisonville.
NOLAN, J. F., Dr., Immaculate Conception, Mattoon.
NOLAN, James, St. Peter, Quincy.
NOLAN, Lyman, St. Mary, Taylorville.
NOLAN, Matthew, St. Joseph, Springfield.
NOLAN, Thomas, St. Peter, Quincy.
NOLL, Henry, St. Catherine, Virden.
NOLLEN, Matthew, St. Joseph, Springfield.
NONN, C. H., St. Joseph, Granite City.
NOONAN, John H., St. Catherine, Virden.
NOONAN, Wm., St. Patrick, Decatur.
NORRIS, Arthur N., St. Mary, Taylorville.
NORRIS, Dillon, Immaculate Conception, Pittsfield.
NORRIS, Dr. F. A., Our Saviour, Jacksonville.
NORRIS, John, St. Maurice, Morrisonville.
NORRIS, John, St. Patrick, Pana.
NORRIS, Wm. A. N., Assumption, Assumption.
NORRIS, Wm., St. Patrick, Springfield.
NORRIS, Thos. B., St. Maurice, Morrisonville.
NORTON, Francis, SS. Peter and Paul, Alton.
NORTON, John, St. Alphonsus, Brighton.
NOVACK, Chas., St. Benedict, Auburn.
NOVADUNSKI, John, St. Mary, Taylorville.
NOVO, Mr., St. Alphonsus, Brighton.
NULLY, John, St. Barbara, Witt.
NURDIN, Leon E., SS. Peter and Paul, Collinsville.
NUSBAUM, Eugene, St. Joseph, Springfield.
NUXOLL, F. Joseph, St. Mary, Green Creek.
OBERKFELL, Henry Pete, St. Raymond, Raymond.
OBERLIN, Harry, St. Francis Xavier, Jerseyville.
OBERT, Anthony, St. Francis Solanus, Quincy.
OBERT, Lawrence, St. Francis Solanus, Quincy.
O'BRIEN, C., St. Joseph, Granite City.
O'BRIEN, John, St. Patrick, Pana.
O'BRIEN, Andrew T., St. Joseph, Springfield.
O'BRIEN, Daniel, St. Boniface, Quincy.
O'BRIEN, Emmet, Assumption B. V. M., Litchfield.
O'BRIEN, James A., St. Agnes, Springfield.
O'BRIEN, James, Assumption, Assumption.
O'BRIEN, John, St. Patrick, Pana.
O'BRIEN, John F., Our Saviour, Jacksonville.
O'BRIEN, John J., St. Mary, Mt. Sterling.
O'BRIEN, Patrick H., St. Boniface, Quincy.
O'BRIEN, Robert E., Assumption, Litchfield.
O'BRIEN, T., St. Joseph, Granite City.
O'BRIEN, Wm. L., Assumption, Litchfield.
OCHS, Alexus S., Assumption, Ste. Marie.
OCHS, Daniel J., Assumption, Ste. Marie.
OCHS, John J., SS. Peter and Paul, Springfield.
O'CONNELL, Clarence, St. Bartholomew, Murrayville.
O'CONNELL, Harvey, Immaculate Conception, Pittsfield.
O'CONNELL, Jerome, Blessed Sacrament, Springfield.
O'CONNELL, Joseph, SS. Peter and Paul, Collinsville.
O'CONNELL, Wm. R., St. Agnes, Springfield.
O'CONNOR, Chas., Immaculate Conception, Carlinville.
O'CONNOR, John C., St. Joseph, Springfield.
O'CONNOR, James, St. James, Riverton.
O'CONNOR, M., Immaculate Conception, Springfield.
O'CONNOR, Thos. F., St. James, Riverton.
O'DAY, Thomas, Sacred Heart, New Berlin.
ODELEHR, John H., St. Mary, Brussels.
O'DONNELL, Harry E., St. Alexius, Beardstown.

O'DONNELL, Harry, St. Mark, Winchester.
O'DONNELL, M. E., St. Rose of Lima, Quincy.
O'DOWD, Thomas, St. Barbara, Witt.
OETEL, Arthur, St. John Evangelist, Carrollton.
O'FARRELL, Harris, St. Peter, Quincy.
O'HARA, Geo., St. Alexius, Beardstown.
O'HARA, Geo., St. Ubaldus, New Douglas.
O'HARA, Howard, St. Alexius, Beardstown.
O'HARE, John E., St. Peter, Quincy.
O'HARE, M. P., St. Joseph, Paloma.
O'HEARN, John M., St. James, Decatur.
O'HEARN, Harry, St. Patrick, Decatur.
O'HERN, Thos., St. Benedict, Auburn.
OHM, Fred (Sgt.), Immaculate Conception, Mattoon.
OHNEMUS, Albert, St. Joseph, Paloma.
OHNEMUS, Chas. F., St. Boniface, Quincy.
OHNEMUS, Hy, St. Francis, Quincy.
OHNEUMUS, Jacob, St. Francis Solanus, Quincy.
O'LAUGHLIN, Hugh P., St. Joseph, Springfield.
O'LAUGHLIN, Thomas, St. Joseph, Springfield.
OLDHAM, Edgar, St. Joseph, Granite City.
OLDHAM, L., St. Joseph, Granite City.
OLLER, Claude L., St. Patrick, Pana.
OLPS, Frank, St. John, Quincy.
O'MALLEY, Lawrence, St. Louis, Nokomis.
O'MALLEY, Wm., St. Louis, Nokomis.
O'MARA, Manning, St. Alexius, Beardstown.
O'MARA, Edward, St. Elizabeth, Robinson.
ONDERKO, John, St. Patrick, Pana.
ONDERKO, Michael Jos., St. Patrick, Pana.
O'NEAL, J. T., St. Alexius, Beardstown.
O'NEIL, Geo., Immaculate Conception, Carlinville.
O'NEIL, Joseph, St. Peter, Quincy.
O'NEIL, Ralph, St. Peter, Quincy.
O'NEILL, Gerald A., St. Peter, Quincy.
O'NEILL, Donald F., St. Peter, Quincy.
O'NEILL, J. H., Immaculate Conception, Mattoon.
O'NEILL, John F., St. Joseph, Springfield.
O'NEILL, John, St. Joseph, Benld.
O'NEILL, John J., St. Peter, Quincy.
OPREMCAK, John, Sacred Heart, Virden.
ORDING, Carl H., St. Francis, Quincy.
O'REILLY, James, St. Mark, Winchester.
O'REILLY, Dr. William, St. Mark, Winchester.
OROS, George, Sacred Heart, Virden.
OROS, John, St. Barbara, Witt.
OROS, Stephen, Sacred Heart, Virden.
O'ROURK, Martin, St. Mary, Marshall.
ORSO, Anthony, Assumption, Litchfield.
ORSO, Joe, SS. Simon and Jude, Gillespie.
ORSO, Tony, SS. Simon and Jude, Gillespie.
OSTENBURG, John, St. Joseph, Springfield.
OSTENDORF, Nicholas, St. Mary, Edwardsville.
OSTENDORF, William, St. Boniface, Edwardsville.
OSTERHOLD, Anton, St. John, Quincy.
OSTERHOLD, Joe, St. John, Quincy.
OSTERMANN, Jas., St. Francis Xavier, Jerseyville.
OSTERMANN, Joseph, St. John Evangelist, Carrollton.
OSTERMILLER, Henry, St. Francis Solanus, Quincy.
OSTHEIMER, Frank, Assumption B. V. M., Litchfield.
OSTHOFF, A. A., St. Anthony, Effingham.
OSTHOFF, Frank C., St. Anthony, Effingham.
OTTE, Edgar, St. Francis, Quincy.
OTTE, Geo. B., St. Francis, Quincy.
OTTE, Oscar, St. Francis, Quincy.
OTTEN, John Lucas, St. Boniface, Quincy.
OTTIS, D. M., Immaculate Conception, Springfield.
OTTO, Chas., St. Joseph, Ramsey.
OTTO, Geo., St. Joseph, Ramsey.
OTTO, L. J., Immaculate Conception, Springfield.
OUCK, M. J., St. John Baptist, Arcola.
OVERBECK, John J., St. Anthony, Effingham.
OWENS, Harry, St. Joseph, Carlinville.
OZANIC, John, Ascension, Mt. Olive.
OZANIC, Joseph, Ascension, Mt. Olive.

PACATTE, Edw., Immaculate Conception, Pierron.
PACATTE, Elmer, Immaculate Conception, Pierron.
PADAVIC, John, St. Boniface, Quincy.
PAINTER, Noak T., St. Mary, Taylorville.
PAKARICK, Martin, SS. Peter and Paul, Alton.

PAKAUSKIS, Albert, St. Vincent de Paul, Springfield.
PALLFY, J., O. L. Czestochowa, Madison.
PALMISANO, Frank, Immaculate Conception, Springfield.
PANERI, John, St. Barbara, Witt.
PAOLI, Guido, SS. Peter and Paul, Collinsville.
PARADISE, Alfred J., St. Peter, Quincy.
PARADISE, Napoleon S., St. Peter, Quincy.
PARE, Clarence, St. Barbara, Witt.
PARIS, Lee, St. Agnes, Hillsboro.
PARKER, Frank G., St. Thomas, Newton.
PASQUALONE, Michele, Our Saviour, Jacksonville.
PASTERICK, John, St. Benedict, Auburn.
PASTOR, Andrew, Holy Trinity, Mt. Olive.
PATTERSON, Henry, St. Alexius, Beardstown.
PAUK, Andrew, Sacred Heart, Virden.
PAUL, Jos., SS. Peter and Paul, Collinsville.
PAULAUSKAS, Jos., St. Vincent de Paul, Springfield.
PAUS, August, St. Patrick, Pana.
PAVLOCK, Raymond, St. Boniface, Edwardsville.
PAYNE, Raymond, St. Joseph, Springfield.
PEEK, Rapley T., St. Paul, Highland.
PEFFERLE, Leslie G., St. Patrick, Springfield.
PEILA, Jos., SS. Peter and Paul, Collinsville.
PEKARIK, Martin, St. Patrick, Alton.
PELLICIARI, William, St. Agnes, Hillsboro.
PEMBROKE, John M., St. Patrick, Decatur.
PENCZEK, Julian, O. L. Czestochowa, Madison.
PENDGRAST, Toni, St. Charles, Charleston.
PENNEY, (Penne) George, Sacred Heart, Springfield.
PENNUCCI, Onofrio, St. Peter, Quincy.
PEPPERD, Pat., Sts. Simon and Jude, Gillespie.
PERFETTI, Chiro, Sacred Heart, Panama.
PERINE, Frank, Mother of Dolors, Vandalia.
PERINI, Guy, St. Boniface, Edwardsville.
PERITTES, Mike, SS. Peter and Paul, Collinsville.
PERRY, Clement, St. Mark, Venice.
PERSHINA, Rudolph, St. Barbara, Springfield.
PETER, Edwin, St. Paul, Highland.
PETER, Elvis, SS. Peter and Paul, Collinsville.
PETER, Lawrence, St. Anthony, Quincy.
PETERS, Alfred, St. Rose of Lima, Quincy.
PETERS, August, Sacred Heart, Springfield.
PETERS, Frank, Sacred Heart, Springfield.
PETERS, Henry, St. Michael, Staunton.
PETERS, John, St. Patrick, Pana.
PETERS, John, St. Michael, Staunton.
PETERS, Joseph, SS. Peter and Paul, Alton.
PETERS, Lloyd, St. Mary, Neoga.
PETKUS, John, St. Vincent de Paul, Springfield.
PETRA, John, St. Louis, Nokomis.
PETRI, Edward, St. Paul, Highland.
PETROKAS, Stanley, St. Vincent de Paul, Springfield.
PETROVICH, Tony, Sacred Heart, Divernon.
PETRUSHUNAS, Jos., St. Vincent de Paul, Springfield.
PEYLA, Dominick, SS. Peter and Paul, Collinsville.
PEYLA, Peter, SS. Peter and Paul, Collinsville.
PFAFF, Leo Theodore, St. Joseph, Carlinville.
PHALEN, August, Our Saviour, Jacksonville.
PHALEN, Geo., St. Ann, Niantic.
PHAYER, Chas. J., St. Marks, Venice.
PHAYER, Clifford, St. Marks, Venice.
PHILLIPS, John, St. Patrick, Pana.
PHILLIPS, Thos. F., Immaculate Conception, Springfield.
PHILLISKI, John P., St. Mary, Pawnee.
PIANO, Joe, St. Michael, Staunton.
PIAZZA, Emil, St. Agnes, Hillsboro.
PIAZZA, Hugo, St. Agnes, Hillsboro.
PICK, Chas. A., St. Louis, Nokomis.
PICQUET, Henry, Assumption, Ste. Marie.
PICQUET, Walter Eugene, Assumption, Ste. Marie.
PIEPER, Frank, St. Mary, Westwood.
PIEPER, Leon, St. Louis, Nokomis.
PIEPMEYER, Bernard, SS. Peter and Paul, Collinsville.
PIEPMEYER, Edwin H., SS. Peter and Paul, Collinsville.
PIERCE, Harry Lewis, St. Joseph, Springfield.
PIEROTTI, Secondo, St. James, Riverton.

PIERRE, Rainer G., Holy Ghost, Jerseyville.
PIJORI, Louis, St. Joseph, Benld.
PILLE, John, Holy Ghost, Jerseyville.
PINERI, John, St. Barbara, Witt.
PINSON, Joseph, St. Agnes, Hillsboro.
PINTER, Michael, St. Louis, Nokomis.
PIROK, Joe, St. Michael, Staunton.
PIZZIUI, August, Sacred Heart, Divernon.
PLANIC, John, St. Mark, Venice.
PLASKAS, Jos., St. Vincent de Paul, Springfield.
PLASSMEYER, Joseph Major, St. Francis, Teutopolis.
PLESCUISKI, Antonio, O. L. Czestochowa, Madison.
POCIUS, Alex, St. Vincent de Paul, Springfield.
PODER, Jos., St. Vincent de Paul, Springfield.
POELING, Joe, St. Bernard, Wood River.
POEPPELMEYER, Edward, St. Francis, Teutopolis.
POEPPELMEYER, Frank, St. Francis, Teutopolis.
POEPPELMEYER, Fred, St. Francis, Teutopolis.
POEPPING, Fred J., St. Boniface, Quincy.
POHL, Conrad J., Immaculate Conception, Springfield.
POHLMAN, Bernard, St. Mary, Brussels.
POHLMAN, Henry, St. Mary, Brussels.
POHLMAN, Herman J., St. Mary, Brussels.
POHLMAN, John, St. Francis Xavier, Jerseyville.
POHLMAN, Joseph H., St. Mary, Brussels.
POHORENCE, John, Sacred Heart, Virden.
POHRUSKI, Jos., St. James, Riverton.
POIVEY, Louis, SS. Simon and Jude, Gillespie.
POLANZ, John, St. Mary, Pawnee.
POLETTI, Jos. W., SS. Peter and Paul, Collinsville.
POLLMANN, John, Sacred Heart, Oconee.
POMPEI, Jos., St. James, Riverton.
POSHKA, Tony, SS. Peter and Paul, Collinsville.
POTSICK, Andy, St. Stanislaus, Macon.
POTTHAST, Erwin, Immaculate Conception, Pierron.
POTTHAST, Joseph, Immaculate Conception, Pierron.
POTTHAST, Oliver, St. Lawrence, Greenville.
POUIER, Jos., St. Barbara, Witt.
POWELL, Benjamin J., St. Patrick, Alton.
POWELL, Chas. N., St. Joseph, Springfield.
POWELL, George H., St. Patrick, Alton.
POWERS, Francis, St. Francis Xavier, Jerseyville.
POWERS, Geo. R., St. Patrick, Springfield.
POWERS, James, St. Joseph, Springfield.
POWERS, Jos. A., St. Joseph, Springfield.
POWERS, Maurice, St. Patrick, Decatur.
POWERS, Peter, St. Francis Xavier, Jerseyville.
POWERS, Walter L., St. Patrick, Springfield.
POWERS, Wm. C., St. Joseph, Springfield.
POZNIC, John, St. Agnes, Hillsboro.
PRANGER, Frank, St. John, Carrollton.
PRANGER, Fred E., St. John Evangelist, Carrollton.
PRANGER, Geo. M., St. John Evangelist, Carrollton.
PRANGER, John G., St. Francis Xavier, Jerseyville.
PRANGER, Louis, St. John Evangelist, Carrollton.
PRANGER, Peter J., Immaculate Conception, Carlinville.
PRANGER, William, St. John Evangelist, Carrollton.
PREBECK, Michael, St. Barbara, Witt.
PREBECK, Peter, St. Barbara, Witt.
BREGALDINE, Chas., St. Norberts, Hardin.
PREHODA, Michael J., St. James, Riverton.
PRICE, Frank, St. Agnes, Hillsboro.
PRICE, Henry, St. Joseph, Paloma.
PRIEST, Allien, St. Mark, Winchester.
PRIEST, Hardin, St. Mark, Winchester.
PRILLMAYER, George C., St. Mary, Mt. Sterling.
PRILLMAYER, Lewis D., St. Mary, Mt. Sterling.
PRISHMAN, Jos., SS. Peter and Paul, Collinsville.
PRITZLAFF, Chas. P., St. Maurice, Morrisonville.
PROBST, Aloys J. M., St. Anthony, Effingham.
PROBST, John, St. Francis, Teutopolis.
PROBST, Wm., St. Mary, Alton.
PRUEMER, Ed, St. Francis, Teutopolis.
PRUEMER, Henry, St. Francis, Teutopolis.
PRYCZNSKI, John L., St. Patrick, Decatur.
PUEHLE, E. C., St. Patrick, Decatur.
PUETTMAN, John, St. Francis, Quincy.

PUMA, Dominic, St. Catherine, Virden.
PURCELL, Charles, St. Peter, Quincy.
PURCELL, Francis, St. Peter, Quincy.
PURCELL, John E., St. Peter, Quincy.
PURDY, Brian, St. Boniface, Quincy.
PURSEU, Thomas, Immaculate Conception, Carlinville.
PURSEU, Wm. H., Immaculate Conception, Carlinville.
PURSEY, John, St. Mary, Carlinville.
PUSKAR, Charles, Sacred Heart, Virden.
PUSKAR, John, Sacred Heart, Virden.
PUSKAR, Peter, Sacred Heart, Virden.

QUBAC, John, Sacred Heart, Virden.
QUINLAN, Henry, Immaculate Conception, Pittsfield.
QUINLAN, Pat., St. Elizabeth, Mitchell.
QUINLAN, Thomas M., St. Peter Quincy.
QUINN, Wm., Immaculate Conception, Springfield.
QUIRK, Jos. L., St. John, Medora.
QUIRK, Wm. F., St. John, Medora.

RABENSTEIN, H. C., SS. Peter and Paul, Springfield.
RACAITIS, Chas., St. Vincent de Paul, Springfield.
RACHKUS, Anthony, St. Vincent de Paul, Springfield.
RAEF, C. A., Immaculate Conception, Mattoon.
RAEF, Louis, Immaculate Conception, Mattoon.
RAEF, Otto A., St. Thomas, Newton.
RAEF, Wm., Immaculate Conception, Mattoon.
RAFFERTY, John T., St. Joseph, Springfield.
RAFFERTY, Martin J., St. Joseph, Springfield.
RAFFERTY, Peter J., St. Joseph, Springfield.
RAHLING, George, St. Paul, Highland.
RAHOI, Edw. J., St. Patrick, Pana.
RAKERS, Geo., Dr., Sacred Heart, Oconee.
RAKERS, John, Sacred Heart, Oconee.
RAKOSKAS, Albert, St. Vincent de Paul, Springfield.
RAMIREZ, Benefario, St. Agnes, Hillsboro.
RANDOLPH, Vance, St. Francis Solanus, Quincy.
RANGE, Jos., St. Joseph, Granite City.
RANSFORD, J. Robt., Immaculate Conception, Springfield.
RANSOM, Chas., SS. Peter and Paul, Alton.
RAPIEN, Henry, St. Gertrude, Grant Fork.
RAPP, Jerome, SS. Peter and Paul, Collinsville.
RAPP, Walton, SS. Peter and Paul, Collinsville.
RATHGEB, Anthony, St. Mary, Alton.
RATIGAN, Daniel, St. Mark, Winchester.
RATKIE, Michael, St. James, Riverton.
RAUCH, Wm. J., St. Thomas, Newton.
RAUKTIS, Walter, St. Vincent de Paul, Springfield.
RAY, Frank M., St. Agnes, Springfield.
RAY, Thomas, St. Joseph, Springfield.
RAYCRAFT, Lester, St. Alexius, Beardstown.
RAYNOR, Robert, St. Joseph, Benld.
RAZAITES, Charles, Sacred Heart, Divernon.
REAGAN, Dennis H., St. Peter, Quincy.
REAGAN, Frank, St. Joseph, Springfield.
REAGAN, John P., St. Peter, Quincy.
REAGAN, Joseph, St. Peter, Quincy.
REAGAN, Leo, St. Joseph, Springfield.
REBBE, John, Immaculate Conception, Springfield.
REBBE, John Leo, St. Peter, Petersburg.
REBECCA, Joe, St. Mary, Pawnee.
RECH, John, St. Agnes, Hillsboro.
REDINGSON, John, St. Catherine, Hagaman.
REDINGSON, Michael, St. Catherine, Hagaman.
REDINGSON, Philip, St. Catherine, Hagaman.
REDINGTON, William, St. Catherine, Hagaman.
REDMOND, Geo. T., St. John, Medora.
REDOLFI, Frank, SS. Simon and Jude, Gillespie.
REED, Denis J., Assumption B. V. M., Litchfield.
REED, Frank, Immaculate Conception, Pittsfield.
REED, Grover, SS. Peter and Paul, Alton.
REED, Robert C., St. Peter, Quincy.
REED, Wm. M., Assumption B. V. M., Litchfield.
REEDY, Daniel, St. Patrick, Decatur.
REEDY, Daniel L., St. Isidore, Bethany.
REES, Frank, St. Francis, Quincy.
REESE, T., St. Joseph, Granite City.
REESE, Walter A., SS. Peter and Paul, Collinsville.
REESKEN, Anton, St. Francis, Teutopolis.
REEVES, Walter F., Assumption B.V.M., Litchfield.
REEVES, Wm. M., Assumption, B. V. M., Litchfield.
REGHI, Henry, St. Agnes, Hillsboro.
REGHI, Joseph, St. Agnes, Hillsboro.

REHER, Lawrence J., St. Patrick, Pana.
REHER, Omar J., St. Patrick, Pana.
REHM, Carl, St. Boniface, Quincy.
REICHART, John, Sacred Heart, New Berlin.
REIDELBERGER, Frank, St. Marks, Venice.
REIDELBERGER, Jos. P., St. Marks, Venice.
REIFF, Antony, Sacred Heart, Springfield.
REILLEY, Philip, St. Patrick, Alton.
REILLEY, William, St. Patrick, Alton.
REILLY, Eugene, St. Bernard, Wood River.
REILLY, Harvey, St. Patrick, Alton.
REILLY, J. Francis, Ascension, Mt. Olive.
REILLY, James, St. Joseph, Springfield.
REILLY, John, St. Mark, Winchester.
REILLY, Thos. J., St. Agnes, Springfield.
REILLY, Walter, St. Joseph, Springfield.
REILLY, William, Ascension, Mt. Olive.
REIMER, George, St. Valentine, Bend.
REINEKE, Adam, St. Mary, Brussels.
REINHART, Albert, St. Boniface, Quincy.
REINHART, Albert, St. Edward, Mendon.
REINHART, Walter, St. Joseph, Paloma.
REININGER, Frank, St. Patrick, Alton.
REIS, Louis, St. Joseph, Ramsey.
REIS, Michael, St. Joseph, Ramsey.
REIS, Nicholas, St. Joseph, Ramsey.
REISCH, Edward L., SS. Peter and Paul, Springfield.
REISCH, Harry E., Immaculate Conception, Springfield.
REISCH, Joseph A., SS. Peter and Paul, Springfield.
REISCH, Louis J., SS. Peter and Paul, Springfield.
REISER, John, St. Augustine, Ashland.
REISS, Henry L., St. Clara, Altamont.
REISS, Louis, Sacred Heart, Oconee.
RENFRO, Frank W., St. Agnes, Springfield.
RENFRO, Walter M., Immaculate Conception, Springfield.
RENFRO, Willis, St. Agnes, Springfield.
RENNIER, Geo., St. Valentine, Bend.
RESSMAN, Henry, St. Mary, Alton.
RETHINGER, A. R., Immaculate Conception, Springfield.
REUSCHOFF, Jos., St. Anthony, Effingham.
REVER, Maier, St. Mary, Taylorville.
REVER, William, St. Mary, Taylorville.
REYLAND, Alphonsus, St. Mary, Alton.
REYNOLD, Peter, St. Mary, Alton.
REYNOLDS, Daniel, St. Joseph, Springfield.
REYNOLDS, Ed. J., Immaculate Conception, Springfield.
REYNOLDS, Francis, St. Joseph, Springfield.
REYNOLDS, Joe, St. Patrick, Girard.
REYNOLDS, Peter, SS. Peter and Paul, Alton.
REYNOLDS, Wm. B., Immaculate Conception, Springfield.
REZNICEK, August, St. Mary, Carlinville.
REZNICEK, Julius Thomas, St. Mary, Carlinville.
RHODES, John, St. Mary, Taylorville.
RICHARDSON, Clement, St. Mary, Assumption.
RICHARDSON, William, St. Mary, Alton.
RICHIE, Ernest, SS. Peter and Paul, Alton.
RICHMOND, Geo. T., St. Patrick, Springfield.
RICHMOND, John E., St. Patrick, Springfield.
RICHMOND, Lawrence E., St. Patrick, Springfield.
RICKCHER, Arnold, Immaculate Conception, Pierron.
RICKCHER, Robert, Immaculate Conception, Pierron.
RICKCHER, Wm., Immaculate Conception, Pierron.
RICKELMANN, Leo F., St. Anthony, Effingham.
RIDDER, Carl A., St. Francis, Quincy.
RIDDER, John S., St. Francis, Quincy.
RIDDER, Joseph S., St. Mary, Alexander.
RIDDER, Wm. S., St. Mary, Alexander.
RIEDER, John, St. Jerome, Troy.
RIEDERER, Frank, St. Francis, Teutopolis.
RIEGEL, M., SS. Peter and Paul, Collinsville.
RIEHLE, Edward, St. Benedict, Auburn.
RIEMAN, Ed., Immaculate Conception, Shelbyville.
RIEVER, Herman Y., St. Mary, Taylorville.
RIEVER, Wm. H., St. Mary, Taylorville.
RIGLEY, Thos. J., St. Catherine, Virden.
RIGLLY, Bernard E., St. Patrick, Springfield.
RILEY, Charles J., Immaculate Conception, Pittsfield.
RILEY, Wm., St. Patrick, Alton.
RINEY, Charles, St. Patrick, Trowbridge.
RING, Edward, St. Mark, Winchester.
RING, Albert, St. Mark, Winchester.

RING, James T., Our Saviour, Jacksonville.
RIPLEY, George, St. Patrick, Grafton.
RIPLEY, Gregory, St. Patrick, Grafton.
RIPLEY, John, St. Patrick, Grafton.
RISACKER, Chas., Immaculate Conception, Shelbyville.
RITTER, Henry D., St. Mary, Mt. Sterling.
RITTER, Wm., Immaculate Conception, Mattoon.
ROACH, John, SS. Peter and Paul, Alton.
ROACH, Marcus M., St. Francis Xavier, Jerseyville.
ROBB, Mervil J., St. Patrick, Decatur.
ROBBERS, John C., St. Joseph, Granite City.
ROBERTS, Chas. E., St. Peter, Quincy.
ROBICKY, Thomas, St. Louis, Nokomis.
ROBINSON, Edward, St. Catherine, Hagaman.
ROBINSON, Francis P., Our Saviour, Jacksonville.
ROBINSON, Geo. W., Our Saviour, Jacksonville.
ROBINSON, James L., St. Catherine, Hagaman.
ROBINSON, John, St. Catherine, Hagaman.
ROBINSON, Thos. T., Our Saviour, Jacksonville.
ROBINSON, William, St. Benedict, Auburn.
ROCHE, Bernard F., St. Agnes, Springfield.
ROCHE, J. M., Immaculate Conception, Springfield.
ROCHICIOLI, Wm. J., Immaculate Conception, Springfield.
ROCHINSKY, John, St. Agnes, Hillsboro.
RODERICK, Hubert, St. Joseph, Springfield.
RODESKVICH, Anthony, St. Vincent de Paul, Springfield.
RODIER, Napolean W., Assumption, Assumption.
RODOLPH, A. J., St. Mary, Mt. Sterling.
ROE, Kelly, Mother of Dolors, Vandalia.
ROEDELL, August, St. Clara, Altamont.
ROEDELL, Jos. A., St. Clara, Altamont.
ROEDELL, Louis, St. Clara, Altamont.
ROEHL, Wm. F., St. Francis, Quincy.
ROEHL, Lawrence, St. Francis, Quincy.
ROENTZ, Frank, St. Michael, Michael.
ROENTZ, John, St. Michael, Michael.
ROETKER, Henry, St. Michael, Sigel.
ROETKER, Joseph, St. Michael, Sigel.
ROGERS, John A., St. Joseph, Springfield.
ROHLING, A. Henry, St. Mary, Quincy.
ROHLING, Geo. H., St. Paul, Highland.
ROKHER, Joe, St. Joseph, Benld.
ROLF, Clara, St. Mary, Mt. Sterling.
RONCHETTE, James, SS. Simon and Jude, Gillespie.
RONEN, James K., Assumption B. V. M., Litchfield.
ROOK, Wm. O., Our Saviour, Jacksonville.
ROONEY, Andrew, St. Elizabeth, Robinson.
ROONEY, Carl, St. Rose of Lima, Quincy.
ROONEY, Elmer, St. Rose of Lima, Quincy.
ROONEY, Eugene, St. Elizabeth, Robinson.
ROONEY, James, St. Elizabeth, Robinson.
ROONEY, Joseph A., St. Michael, Hume.
ROONEY, M. A., St. Thomas, Newton
RORK, Frank A., St. Patrick, Decatur.
ROSCETTI, Giovanni, St. James, Riverton.
ROSENWEIG, Leo, Sacred Heart, Springfield.
ROSS, Albert, St. Boniface, Quincy.
ROSS, Fred, Our Saviour, Jacksonville.
ROSS, Hugh, St. Joseph, Springfield.
ROSS, John, St. Joseph, Springfield.
ROSS, John A., Our Saviour, Jacksonville.
ROSS, Theodore, St. Joseph, Carlinville.
ROSS, William, Our Saviour, Jacksonville.
ROSSITER, Peter, St. Joseph, Springfield.
ROSSMILLER, L. J., St. Joseph, Paloma.
ROSSWOG, Alex, St. Francis Solanus, Quincy.
ROSWOG, August C., St. Francis, Quincy.
ROTH, Frank, St. Anselm, Kampsville.
ROTH, Jas. W., Immaculate Conception, Mattoon.
ROTH, John, Jr., Sacred Heart, Virden.
ROTH, Joseph S., St. Michael, Michael.
ROTH, Joseph, Assumption, Ste. Marie.
ROTH, M., St. Joseph, Granite City.
ROTH, Noah, St. Michael, Michael.
ROTH, Stephen, St. Michael, Michael.
ROTTER, E. W., St. Boniface, Edwardsville.
ROTTER, Henry, St. Boniface, Edwardsville.
ROTTER, William, St. Boniface, Edwardsville.

ROTTMANN, Ralph, St. Francis Solanus, Quincy.
ROTTMANN, Walter, St. Francis Solanus, Quincy.
ROULISH, Adrian, St. Agnes, Springfield.
ROUMAR, George W., St. Alexius, Beardstown.
ROUMAS, Harry, St. Alexius, Beardstown.
ROUNDCOUNT, Henry, St. Michael, Michael.
ROWE, John L., Immaculate Conception, Mattoon.
ROWE, Raymond, Immaculate Conception, Mattoon.
ROY, Gilbert, St. Mary, Neoga.
ROYER, Maurice, Mother of Dolors, Vandalia.
ROZYCKI, Casimier, O. L. Czestochowa, Madison.
ROZYCKI, Stanislaus, O. L. Czestochowa, Madison.
RUBEL, Joe, St. Jerome, Troy.
RUEHLE, E. C., St. Patrick, Decatur.
RUESCHHOFF, Joseph J., St. Anthony, Effingham.
RUESKEN, Anton, St. Francis, Teutopolis.
RUFF, Chas., St. Jerome, Troy.
RUFFATTO, Joseph, St. Joseph, Benld.
RUHOLL, Clement, Sacred Heart, Lillyville.
RUKAS, Frank, St. Vincent de Paul, Springfield.
RUKIS, Geo., St. Vincent de Paul, Springfield.
RUKUS, Stanley, St. Vincent de Paul, Springfield.
RUMMENIE, Carl A., St. Boniface, Quincy.
RUMMENIE, Louis, St. Boniface, Quincy.
RUMMENIE, Wm. J., St. Boniface, Quincy.
RUNDE, Herman, St. Francis, Teutopolis.
RUPP, Albert J., St. Francis, Quincy.
RUPP, Carl G., St. Francis, Quincy.
RUPP, Fred, St. Francis, Quincy.
RUPP, Walter O. W., St. Mary, Quincy.
RUPPERT, Jacob, St. Louis, Nokomis.
RUSCIOLELLI, Paris, St. James, Riverton.
RUSSEL, Chas. R., St. Patrick, Decatur.
RYAN, Chas., Sacred Heart, Franklin.
RYAN, Chas. S., St. Peter, Quincy.
RYAN, Edw. D. J., St. Patrick, Springfield.
RYAN, Edward, St. Mary, Marshall.
RYAN, J. A., St. Patrick, Decatur.
RYAN, J. R., St. Bernard, Glenarm.
RYAN, James A., St. Joseph, Springfield.
RYAN, Leo, St. Gertrude, Grantfork.
RYAN, Leo F., Our Saviour, Jacksonville.
RYAN, Leo, St. Mark, Winchester.
RYAN, Michael, St. Mary, Marshall.
RYAN, Patrick J., Immaculate Conception, Springfield.
RYAN, Ralph, Sacred Heart, Franklin.
RYAN, Ray, Sacred Heart, Franklin.
RYAN, Richard Patrick, Immaculate Conception, Carlinville.
RYAN, Thomas H., Immaculate Conception, Carlinville.
RYAN, Walter B., St. Patrick, Decatur.
RYAN, Willie, St. Gertrude, Grantfork.
RYAN, Wm. F., Immaculate Conception, Carlinville.
RYAN, William Patrick, St. Francis Xavier, Jerseyville.
RYNDERS, Frank, St. Patrick, Alton.

SADONES, Tony, St. Catherine, Virden.
SAGE, Ed, St. Charles, Charleston.
SANDER, Gerard, St. Mary, Quincy.
SANDERS, Robert, St. Mary, Quincy.
SANER, Carl, Sacred Heart, Springfield.
SANER, William E., Immaculate Conception, Springfield.
SANKUS, John, St. Agnes, Hillsboro.
SARTORI, Cornelius J., St. Mary, Quincy.
SAUER, Earl, SS. Peter and Paul, Collinsville.
SAUER, Tony, SS. Peter and Paul, Collinsville.
SAUTINI, Nicholas, St. Joseph, Springfield.
SAWYER, Dwight, St. Mary, Taylorville.
SCANAVINO, A., Sacred Heart, Livingston.
SCANLAN, Edwin, St. Thomas, Newton.
SCANLAN, John, St. Thomas, Newton.
SCANLON, Charles, Immaculate Conception, Springfield.
SCANLON, Peter, St. Catherine, Virden.
SCANZONI, A. R., Sacred Heart, Livingston.
SCARIOT, Giovanni, St. Agnes, Hillsboro.
SCARIOT, John, St. Agnes, Hillsboro.
SCARIOT, Serro, St. Agnes, Hillsboro.
SCHAB, George, St. Clara, Altamont.
SCHABBING, Jos., St. Michael, Sigel.
SCHACKMANN, Marie, St. Thomas, Newton.
SCHAEFER, Albert, St. Mary, Taylorville.
SCHAEFER, Edgar E., Assumption, Litchfield.
SCHAEFER, William A., St. Joseph, Carlinville.
SCHAEPERS, James, St. Mary, Quincy.

SCHAEPERS, Robert J., St. Francis, Quincy.
SCHAFER, John W., SS. Peter and Paul, Springfield.
SCHAFFING, Joseph, St. Michael, Sigel.
SCHALLER, Herman, St. Mary, Alton.
SCHALLER, Joseph, St. Mary, Alton.
SCHATZ, Charles C., St. Ann, Edgewood.
SCHATZ, Edward, Immaculate Conception, Mattoon.
SCHATZ, Leo A., St. Anne, Edgewood.
SCHAUF, Edward, St. Rose of Lima, Quincy.
SCHEFERCORT, Wm. J., Our Saviour, Jacksonville.
SCHEIBAL, Leonard, St. Mary, Edwardsville.
SCHELL, Carl J., St. Boniface, Quincy.
SCHELL, Eugene, St. Boniface, Quincy.
SCHELL, John, St. Lawrence, Greenville.
SCHELL, Paul, St. Boniface, Quincy.
SCHENEK, Chris, St. Mary, Alton.
SCHENK, Henry J., St. Mary, Alton.
SCHENK, Ray, St. Mary, Alton.
SCHEPERS, Jas., St. Francis, Quincy.
SCHERER, Joseph, SS. Peter and Paul, Alton.
SCHERER, L., St. Joseph, Granite City.
SCHERER, Louis E., St. Patrick, Decatur.
SCHERER, Ray C., St. Patrick, Decatur.
SCHEUFELE, Jas. Carl, St. Francis, Quincy.
SCHEURING, Clem H., St. Boniface, Quincy.
SCHEVERS, Leo W., Immaculate Conception, Springfield.
SCHIBER, John, St. Mary, Edwardsville.
SCHIEVENIN, James, St. Barbara, Witt.
SCHINDEL, Frank George, SS. Peter and Paul, Springfield.
SCHINDEL, F. J., SS. Peter and Paul, Springfield.
SCHLANGEN, Frank A., St. Boniface, Quincy.
SCHLANGEN, Joseph, St. Francis, Quincy.
SCHLANGEN, Leo B., St. Boniface, Quincy.
SCHLANSER, Ferd, St. Francis, Teutopolis.
SCHLEEPER, Edward, St. Norbert, Hardin.
SCHLEEPER, Francis, St. Norbert, Hardin.
SCHLEEPER, Paul, St. Norbert, Hardin.
SCHLEMMER, Frank, St. Anthony, Effingham.
SCHLEPER, Clemens, St. Francis, Teutopolis.
SCHLEPER, Frank, St. Anthony, Effingham.
SCHLEPER, Frank, St. Francis, Teutopolis.
SCHLER, Edw. J., St. Alexius, Beardstown.
SCHLEYHAHN, Herbert H., Immaculate Conception, Springfield.
SCHLIFO, Philip, St. Boniface, Edwardsville.
SCHLIPF, Albert, SS. Peter and Paul, Springfield.
SCHLOPTERBECK, Frank, St. Clara, Altamont.
SCHLOTON, John B., SS. Peter and Paul, Springfield.
SCHLOTTMAN, Edw., St. John, Quincy.
SCHLOTTMAN, Joe, St. John, Quincy.
SCHMAELZLE, Otto, Immaculate Conception, Mattoon.
SCHMERING, Bernard B. G., St. Boniface, Quincy.
SCHMERMAN, Tony, St. Anthony, Effingham.
SCHMIDT, Aloys, St. Francis, Teutopolis.
SCHMIDT, Auth., St. Mary, Alton.
SCHMIDT, Anthony P., St. Joseph, Carlinville.
SCHMIDT, August, St. Boniface, Edwardsville.
SCHMIDT, Bernard H., St. Francis, Jerseyville.
SCHMIDT, C., St. Joseph, Granite City.
SCHMIDT, Edward, St. Mary, Alton.
SCHMIDT, Leo J., St. Boniface, Edwardsville.
SCHMIDT, Louis, St. Boniface, Edwardsville.
SCHMIDT, William, St. John, Carrollton.
SCHMIDT, William, St. Mary, Alton.
SCHMIDT, William P., St. Mary, Alton.
SCHMIDT, Wm. P., St. Mary, Carlinville.
SCHMIEDER, Carl, St. Mary, Westwood.
SCHMIEDER, John, St. Norbert, Hardin.
SCHMIEZ, Al. B., St. Mary, Alton.
SCHMITT, Edward N., SS. Peter and Paul, Springfield.
SCHMITT, John, St. Paul, Highland.
SCHMITT, J. C., SS. Peter and Paul, Springfield.
SCHMITT, P. A., St. Joseph, Granite City.
SCHMITT, Raymond, St. Francis, Quincy.
SCHMITT, Val E., St. Jerome, Troy.
SCHMITZ, Wm. R., St. Patrick, Pana.
SCHMITZ, Henry R., Sacred Heart, Effingham.
SCHMURR, Edw. D., St. Paul, Highland.
SCHNEERINGER, Harry, SS. Peter and Paul, Alton.
SCHNEIDER, Carl J., St. Francis, Jerseyville.

SCHNEIDER, Rev. P. Cyrinus, St. Francis, Teutopolis.
SCHNEIDER, Peter J., St. James, Riverton.
SCHNEIDER, Wm., Sacred Heart, Springfield.
SCHNELT, Wm. St. John, Carrollton.
SCHNELTEN, Anton, St. John, Carrollton.
SCHNELTEN, Joseph, St. John, Carrollton.
SCHNESSLER, Frank J., SS. Peter and Paul, Springfield.
SCHNURR, Edward D., St. Gertrude, Grant Fork.
SCHOBERND, John S., St. Mary, Brussels.
SCHOEBERLE, Sylvester F., St. Alphonsus, Brighton.
SCHOEMMER, L., St. Joseph, Granite City.
SCHOENBORN, Adam, Assumption, Assumption.
SCHOENHOFF, Albert, St. Francis, Teutopolis.
SCHOENHOFF, Joseph, St. Francis, Teutopolis.
SCHOENHOFF, Leo, St. Francis, Teutopolis.
SCHONHOFF, Henry, St. Mary, Quincy.
SCHOONHOVEN, Allie, St. Mary, Mt. Sterling.
SCHOPPMAN, Arthur, Ascension, Mt. Olive.
SCHOPPMAN, Carl, Ascension, Mt. Olive.
SCHRAEDER, Geo., St. John, Carrollton.
SCHRAMECK, Frank, St. Jerome, Troy.
SCHRAMECK, Fred, St. Jerome, Troy.
SCHREIBER, Julius C., St. Norbert, Hardin.
SCHREIBER, Robert, Immaculate Conception, Pierron.
SCHRETTLER, John, St. Joseph, Carlinville.
SCHRIBER, Robert J., St. Paul, Highland.
SCHRIBER, Harry, St. Mary, Alton.
SCHROEDER, Geo. B., St. Francis, Jerseyville.
SCHROEDER, John, St. Mary, Alton.
SCHRORER, George, St. Peter, Quincy.
SCHUAELZLE, Otto, St. Charles, Charleston.
SCHUAELZLE, Carl, St. Charles, Charleston.
SCHUCHART, L. J., SS. Peter and Paul, Springfield.
SCHUCK, Walter F., SS. Peter and Paul, Collinsville.
SCHUESSLER, F. J., SS. Peter and Paul, Springfield.
SCHUETTE, Jos., St. Francis, Quincy.
SCHULLIAN, George E., St. Francis, Quincy.
SCHULTE, Joseph, St. Mary, Alton.
SCHULTZ, Clemens H., St. Joseph, Carlinville.
SCHULTZ, Leo S., St. Joseph, Carlinville.
SCHUTTE, Clifford, St. Michael, Sigel.
SCHUTTE, Laurence, St. John, Quincy.
SCHWAABY, Arthur, SS. Peter and Paul, Collinsville.
SCHWAB, Albert, St. Rose of Lima, Quincy.
SCHWAB, Albert A., St. Joseph, Carlinville.
SCHWAB, Anton, St. Joseph, Carlinville.
SCHWAB, Bernard J., St. Joseph, Carlinville.
SCHWAB, Fred, St. Rose of Lima, Quincy.
SCHWAB, Joseph J., St. Aloysius, Litchfield.
SCHWAB, Peter Matthew, St. Mary, Assumption.
SCHWAGER, Sylvester, Assumption, Ste. Marie.
SCHWARTZ, Joseph, St. Boniface, Quincy.
SCHWARTZEN, Frank, SS. Simon and Jude, Gillespie.
SCHWEGEL, Edward, St. Mary, Alton.
SCHWEHR, Jos., St. Gertrude, Grant Fork.
SCHWEIGHART, Fred J., Forty Martyrs, Tuscola.
SCHWEMMER, Leo J., St. Joseph, Granite City.
SCHWENDEMANN, George T., St. Boniface, Quincy.
SCHWERDT, Adolph, St. Michael, Sigel.
SCHWERDT, Harry, St. Michael, Sigel.
SCHWIER, Leslie, SS. Peter and Paul, Collinsville.
SCLICHER, Lorraine, Immaculate Conception, Mattoon.
SCOTT, Charles C., Holy Trinity, Stoningham.
SCOTT, D. L., St. Patrick, Decatur.
SCOTT, Edward S., Holy Trinity, Stoningham.
SCOTT, L. B., St. Patrick, Decatur.
SCULLION, Daniel, St. Alexius, Beardstown.
SCULLION, Henry, St. Alexius, Beardstown.
SCULLY, Elvin, SS. Peter and Paul, Collinsville.
SEAMAN, Leo, Immaculate Conception, Carlinville.

SEATON, Roscoe, St. Peter, Quincy.
SEAY, Leo, St. Joseph, Springfield.
SEDLACEK, Jos., St. Mary, Edwardsville.
SEDLACEK, Mike, St. Mary, Edwardsville.
SEELBACH, John, St. Raymond, Raymond.
SEHY, Jos. P., Our Saviour, Jacksonville.
SEHY, Leo T., Our Saviour, Jacksonville.
SEIBERT, E., St. Joseph, Granite City.
SEIBERT, Geo., St. Clara ,Altamont.
SEIBERT, L., St. Joseph, Granite City.
SEIBIN, Earl, St. John, Arcola.
SEICH, E. C., St. Patrick, Grafton.
SEIFERT, Rev. Charles, St. Boniface, Quincy.
SEIPP, Peter, SS. Peter and Paul, Collinsville.
SEITZ, Peter A., St. Paul, Highland.
SELINGER, Harry, SS. Peter and Paul, Springfield.
SEMANIK, Andrew, Sacred Heart, Virden.
SEMANIK, Nicholas, Sacred Heart, Virden.
SENCAK, John, Holy Trinity, Mt. Olive.
SENGER, Frank Joseph, Sacred Heart, Springfield.
SENGER, Charles, Sacred Heart, Springfield.
SENKUS, Sylvester, St. Vincent de Paul, Springfield.
SENZ, C. J., St. Mary, Alton.
SENZ, Philip, St. Mary, Alton.
SEPESY, John, Sacred Heart, Virden.
SEPESY, Joseph, Sacred Heart, Virden.
SEPSCI, Andrew, Sacred Heart, Virden.
SERGEL, Frank, St. Barbara, Springfield.
SETHALER, John, St. John, Carrollton.
SEXTON, Stephen, Immaculate Conception, Springfield.
SEYFRIT, August G., St. Joseph, Carlinville.
SEYFRIT, Edward F., St. Joseph, Carlinville.
SEYFRIT, Frank, St. Joseph, Carlinville.
SEYFRIT, Michael F., St. Joseph, Carlinville.
SHAB, Leo C., St. Clara, Altamont.
SHACKELTON, Wm., St. Rose of Lima, Quincy.
SHAEFER, Albert, St. Mary, Taylorville.
SHAEFER, Lloyd, St. Mary, Taylorville.
SHAFER, Albert N., St. Patrick, Decatur.
SHAKEK, Albert, St. Mary, Edwardsville.
SHAKEK, Robert, St. Mary, Edwardsville.
SHAMHART, Paul S., St. Thomas, Newton.
SHANLE, Carl L., St. Joseph, Buffalo.
SHAPERS, Jas. A., St. Francis, Quincy.
SHARKEY, Edw., SS. Peter and Paul, Alton.
SHARKEY, Robert, SS. Peter and Paul, Alton.
SHARKEY, Vincent, SS. Peter and Paul, Alton.
SHARP, Jos. A., Sacred Heart, Effingham.
SHATZ, Charles C., St. Anne, Edgewood.
SHAUGHNESSY, Austin, St. Agnes, Springfield.
SHAUGHNESSY, E. P., Immaculate Conception, Springfield.
SHAUGHNESSY, John, St. Joseph, Springfield.
SHAUGHNESSY, James G., Immaculate Conception, Springfield.
SHEA, Aloysius, Immaculate Conception, Springfield.
SHEA, Carl J., SS. Peter and Paul, Springfield.
SHEA, Dennis B., St. Francis, Jerseyville.
SHEA, Edward, St. Patrick, Decatur.
SHEA, Edward J., St. Patrick, Springfield.
SHEA, George E., SS. Peter and Paul, Springfield.
SHEA, John, St. Mary, Paris.
SHEA, Thomas H., Immaculate Conception, Mattoon.
SHEA, Walter J., St. Peter, Petersburg.
SHEA, Walter S., Immaculate Conception, Springfield.
SHEA, William J., St. Joseph, Granite City.
SHEDELCNER, Leonard, Assumption, Ste. Marie.
SHEDLBOROSC, Joe, Assumption, Ste. Marie.
SHEDLBOWER, Arthur, Assumption, Ste. Marie.
SHEDLBOWER, Martin A., Assumption, Ste. Marie.
SHEEAN, Charles W., St. Patrick, Pana.
SHEEAN, Frank, St. Patrick, Pana.
SHEEAN, George A., St. Patrick, Pana.
SHEEAN, Hugh J., St. Patrick, Pana.
SHEEAN, James V., St. Patrick, Pana.
SHEEHAN, Edw., Immaculate Conception, Springfield.
SHEEHAN, Emmett Leo, St. Patrick, Decatur.
SHEEHAN, Howard, Immaculate Conception, Springfield.

SHEEHAN, Jos., Our Saviour, Jacksonville.
SHEHAN, John G., St. Mary, Taylorville.
SHEPPARD, Jas. E., St. Francis, Jerseyville.
SHERIDAN, John, St. Joseph, Granite City.
SHERIDAN, Mike, SS. Simon and Jude, Gillespie.
SHERIDAN, Phil H., St. Joseph, Granite City.
SHERLOCK, John F., St. Maurice, Morrisonville.
SHIELDS, Frank M., St. Mary, Lovington.
SHIELDS, John F., Our Saviour, Jacksonville.
SHIELS, Orville, St. Isidore, Bethany.
SHINKO, M., St. Patrick, Pana.
SHINN, Roy, St. Alexius, Beardstown.
SHOLTIS, John, Sacred Heart, Virden.
SHOLTIS, Louis, Sacred Heart, Virden.
SHORTAL, George, St. Francis Xavier, Jerseyville.
SHORTAL, Harold, St. Francis Xavier, Jerseyville.
SHORTAL, Joseph, St. Francis Xavier, Jerseyville.
SHORTAL, Paul, St. Francis Xavier, Jerseyville.
SHRENSKY, B., St. Barbara, Witt.
SHRNTNA, R. Geo., Assumption, Ste. Marie.
SHYMANSKIS, Jos., St. Vincent de Paul, Springfield.
SIBBING, Arthur, St. John, Quincy.
SIBBING, August, St. Francis, Quincy.
SIBBING, Edgar, St. Boniface, Quincy.
SIBBING, Hy, St. Francis, Quincy.
SIDLER, Henry, Sacred Heart, Springfield.
SIDO, Edward, St. Bernard, Wood River.
SIDO, Fred, St. Boniface, Edwardsville.
SIDO, Gregory, St. Boniface, Edwardsville.
SIEBERT, Geo., St. Clara, Altamont.
SIEBERT, E. W., SS. Peter and Paul, Springfield.
SIEBERT, Edward W., SS. Peter and Paul, Springfield.
SIEFRIG, Frank, St. John, Carrollton.
SIEGRETA, H. V., St. Joseph, Granite City.
SIEMER, Aloysius, St. John, Carrollton.
SIEMER, Frank, St. John Evangelist, Carrollton.
SIEMER, Fred, St. John Evangelist, Carrollton.
SIKORSKI, Anthony, St. Vincent de Paul, Springfield.
SILVESTRUCCI, Michael, St. James, Riverton.
SIMBURGER, Arthur, Ascension, Mt. Olive.
SIMBURGER, Lawrence, Ascension, Mt. Olive.
SIMMERMAN, James R., St. Luke, Virginia.
SIMMONS, Thomas, Assumption, Litch field.
SIMON, Benjamin, St. Patrick, Alton.
SIMON, Jos., St. Francis, Quincy.
SIMONIN, Jos. R., St. Agnes, Hillsboro.
SINAJ, John, Holy Trinity, Mt. Olive.
SINGER, Wm. W., St. Louis, Nokomis.
SINSKY, B., St. Jerome, Troy.
SKARO, Oscar, St. Agnes, Hillsboro.
SKULTON, Joseph, St. Barbara, Witt.
SLIFKO, Geo., St. Joseph, Benld.
SLOAN, Francis T., Our Saviour Jacksonville.
SLOAN, Jas. E., Our Saviour, Jacksonville.
SLOAN, John, Our Saviour, Jacksonville.
SMALLWOOD, Vincent E., Assumption, Assumption.
SMARGASSI, James, St. James, Riverton.
SMENT, Edward, St. Joseph, Springfield.
SMENT, Max, St. Joseph, Springfield.
SMENT, Vincent, St. Joseph, Springfield.
SMITH, Ace H., St. Michael, Hume.
SMITH, David, St. Michael, Hume.
SMITH, Ed, St. Charles, Charleston.
SMITH, Eddie, St. Catherine, Virden.
SMITH, Elmer, St. Joseph, Bloomfield.
SMITH, F., St. Joseph, Granite City.
SMITH, George, St. Joseph, Springfield.
SMITH, Jock, St. Benedict, Auburn.
SMITH, John, Immaculate Conception, Pittsfield.
SMITH, John, St. Isadore, Bethany.
SMITH, John, St. Benedict, Auburn.
SMITH, John T., St. Patrick, Decatur.
SMITH, Jos. J., St. Mary, Quincy.
SMITH, Laurence, Jr., Immaculate Conception, Pittsfield.
SMITH, Lawrence D., St. Peter, Quincy.
SMITH, O. L., St. Michael, Hume.
SMITH, Philip, St. Mary, Marshall.
SMITH, Richard, St. Mary, Mt. Sterling.
SMITH, Dr. Robert E., Immaculate Conception, Springfield.
SMITH, Thos., St. Barbara, Witt.
SMITH, Thomas E., St. Peter, Quincy.
SMITH, Trusty, St. Joseph, Benld.
SMITH, Wm., Immaculate Conception, Pierron.

SMITH, William, St. Isadore, Bethany.
SMITH, William, St. Boniface, Quincy.
SMITH, Wm. P. M., St. Mary, Edwardsville.
SMITH, Willis F., St. Patrick, Decatur.
SMITH, Willis Francis, St. Isadore, Bethany.
SMOLA, Frank, St. Mary, Edwardsville.
SNEERINGER, Harry, Annunciation, Bunker Hill.
SNEERINGER, Sylvester, Annunciation, Bunker Hill.
SNEERINGER, Wes, Sts. Simon and Jude, Gillespie.
SNYDERS, Clarence Dominick, St. Barbara, Bachtown.
SNYDERS, Herman, St. Barbara, Bachtown.
SOBUT, Dominic, Sacred Heart, Livingston.
SOBUT, Tony, Sacred Heart, Livingston.
SOEBBING, Herman, St. Francis, Quincy.
SOEBBING, John R., St. Francis, Quincy.
SOEHLKE, August, St. Boniface, Edwardsville.
SOEHLKE, John B., St. Boniface, Edwardsville.
SOENS, Edward, Sacred Heart, Livingston.
SOHM, Geo. J., St. Boniface, Quincy.
SOHM, Herbert, St. Boniface, Quincy.
SOKALAUSKAS, Charles, SS. Peter and Paul, Collinsville.
SOLTIS, Michael, Holy Trinity, Mt. Olive.
SOMMER, Raymond, Sacred Heart, Oconee.
SONNENBERG, John, SS. Peter and Paul, Collinsville.
SOVA, Max, SS. Peter and Paul, Collinsville.
SPANIOL, Harry L., St. Mary, Alton.
SPANKE, Charles, St. Peter, Petersburg.
SPAULDING, Edward, SS. Peter and Paul, Collinsville.
SPAULDING, St. Bartholomew, Murrayville.
SPAULDING, J. E., SS. Peter and Paul, Collinsville.
SPELLMAN, James, SS. Peter and Paul, Alton.
SPENCEBERGER, John, Sacred Heart, Panama.
SPENCER, John, Sacred Heart, Livingston.
SPENGEL, Henry J., St. Paul, Highland.
SPENGEL, Henry, Immaculate Conception, Pierron.
SPENGEL, Orville, St. Paul, Highland.
SPETTNAGEL, Carl, St. Boniface, Quincy.
SPINNER, John, St. Patrick, Pana.
SPINNER, Louis, St. Agnes, Hillsboro.
SPISAK, Michael, Holy Trinity, Mt. Olive.
SPITGER, Leo, Assumption, Ste. Marie.
SPITZER, Aloysius J., Assumption, Ste. Marie.
SPITZER, Edmund, Assumption, Ste. Marie.
SPITZER, Leo, Assumption, Litchfield.
SPOHR, Wm., St. Francis, Quincy.
SPONSKY, John, St. Patrick, Girard.
SPONSTER, George, St. Joseph, Springfield.
SPONSTER, Richard, St. Joseph, Springfield.
SPRINGER, Fred, St. Mary, Alton.
SQUIRES, Owen, Sacred Heart, Divernon.
STAAB, Hermann W., Sacred Heart, Springfield.
STADELMAN, Jos., Annunciation, Bunker Hill.
STAHL, Geo. E., St. Peter, Quincy.
STAHL, Geo. H., Jr., St. Peter, Quincy.
STALETS, Albert, St. Patrick, Pana.
STALETS, Frank J., St. Patrick, Pana.
STALETS, John, St. Patrick, Pana.
STALF, Arthur, St. John, Quincy.
STALLETS, Adam, St. Patrick, Pana.
STALLETS, Emil, St. Patrick, Pana.
STALLINGS, Edwin, St. Ubaldus, New Douglas.
STALLINGS, Richard, St. Ubaldus, New Douglas.
STANEWEVISKY, Enoch J., St. Patrick, Pana.
STANEWISKY, Francis, St. Patrick, Pana.
STANISEWSKY, Anton G., St. Patrick, Pana.
STANISEWSKY, James, St. Patrick, Pana.
STANTNER, J. A., Assumption, Ste. Marie.
STAUDER, Chas. J., St. Louis, Nokomis.
STECKEL, Clarence, St. Francis, Jerseyville.
STECKEL, Fred Wm., Holy Ghost, Jerseyville.
STECKEL, George F., St. Francis, Jerseyville.
STECKEL, Geo., St. John, Carrollton.
STEFFEN, Christ, St. Aloysius, Bishop Creek.
STEFFEN, Nick, St. Aloysius, Bishop Creek.
STEFFY, C., St. Joseph, Granite City.

STEGEMANN, Albert J., St. Boniface, Quincy.
STEGEMANN, Carl Jos., St. Francis, Quincy.
STEGEMANN, Ralph H., St. John, Quincy.
STEGER, Leonard J., St. Joseph, Island Grove.
STEGER, Louis, Immaculate Conception, Mattoon.
STEIN, Norman, SS. Peter and Paul, Springfield.
STEINBACHER, H. J., St. Francis, Jerseyville.
STEINBRECHER, Robert, St. John, Quincy.
STEINEBACH, Wm., St. Francis, Jerseyville.
STEINEGGER, Henry, St. Paul, Highland.
STEINEWEG, John, St. John, Quincy.
STEINKAMP, Ferdinand, St. Francis, Quincy.
STEINKAMP, Henry A., St. Francis, Quincy.
STEINKAMP, Jos., St. Francis, Quincy.
STEINKAMP, Ollie, St. Boniface, Quincy.
STELLBRINK, Joseph, St. Anselm, Kampsville.
STENGEL, Anthony, Visitation, Illiopolis.
STENGEL, Frank J., St. Agnes, Springfield.
STENGEL, Leo, St. Patrick, Decatur.
STENGEL, Ray, St. Patrick, Decatur.
STENSON, Matthew, St. Joseph, Springfield.
STENSON, Walter J., St. Joseph, Springfield.
STEPHENSON, Warren, Immaculate Conception, Mattoon.
STEPHENSON, Wm. M., Immaculate Conception, Mattoon.
STEVENS, Carl L., St. Francis, Quincy.
STEVENSON, Edward, Mother of Dolors, Vandalia.
STEVENSON, W. L., Immaculate Conception, Mattoon.
STEWART, George, St. Joseph, Carlinville.
STEWART, Michael L., Immaculate Conception, Springfield.
STICKEL, Clarence, All Saints, Whitehall.
STIEGLER, Frank, St. Mary, Alton.
STIEREN, Luke, St. Boniface, Edwardsville.
STIEREN, Oliver B., St. Boniface, Edwardsville.
STILLION, Jas. O., St. Mary, Quincy.
STINGLE, Toney, Visitation, Illiopolis.
STINSON, Edmon, St. Michael, South Fork.
STISCAK, Andrew, Ascension, Mt. Olive.
STOCKER, Lawrence, St. Patrick, Pana.
STOCKER, Orville, St. Patrick, Pana.
STOCKMAN, Clarence C., St. Anthony, Effingham.
STODIEMAN, Jos., SS. Peter and Paul, Alton.
STOLZ, Arge, St. Louis, Nokomis.
STOLZE, Alvin, St. Boniface, Edwardsville.
STOLZE, Edward, St. Boniface, Edwardsville.
STOLZE, Frank, St. John, Quincy.
STOLZE, John, St. Boniface, Edwardsville.
STORM, Foster, St. Patrick, Trowbridge.
STOUFFE, John, St. Denis, Shipman.
STOVER, Edward J., St. Patrick, Springfield.
STRAMMARE, John, St. Agnes, Hillsboro.
STRATMAN, Fred, St. Aloysius, Litchfield.
STRAUKAS, John J., St. James, Riverton.
STRAUKAS, Joseph, St. Vincent de Paul, Springfield.
STREBEL, Fred Peter, SS. Peter and Paul, Springfield.
STRITZEL, John, St. Mary, Pawnee.
STROEBLE, Edwin, St. Clara, Altamont.
STROHAKER, C. H., St. Joseph, Granite City.
STROHAKER, David, St. Joseph, Granite City.
STROOT, Alphonse, St. Francis, Quincy.
STRORKA, N., St. Joseph, Granite City.
STROTHOFF, Clarence A., St. Boniface, Quincy.
STROTHOFF, J. H., St. Boniface, Quincy.
STRUBEL, Alois, St. Mary, Alton.
STRUIF, August, SS. Peter and Paul, Alton.
STRUNK, Mathew, St. John, Quincy.
STRUNSE, Arthur, SS. Peter and Paul, Collinsville.
STRUTNER, Geo. R., Assumption, Ste. Marie.
STRUTNER, Gus, Assumption, Ste. Marie.
STRUTNER, Jos., Assumption, Ste. Marie.
STUDENT, Gus, St. Agnes, Springfield.
STUMBORG, Edward, St. Francis, Teutopolis.
STYMELSKI, Henry, St. Agnes, Hillsboro.
SUDKAMP, Adolph, St. Michael, Sigel.

SUDKAMP, Joseph, St. Michael, Sigel.
SUDKAMP, Louis, St. Michael, Sigel.
SULLIVAN, Dan, Immaculate Conception, Pittsfield.
SULLIVAN, Dan, Immaculate Conception, Shelbyville.
SULLIVAN, Denis Paul, Holy Trinity, Stonington.
SULLIVAN, Edward, St. Rose of Lima, Quincy.
SULLIVAN, Edward, St. Mary, Assumption.
SULLIVAN, Francis, St. Mary, Mt. Sterling.
SULLIVAN, Frank, St. Rose of Lima, Quincy.
SULLIVAN, George, St. Rose of Lima, Quincy.
SULLIVAN, Harry, St. Michael, Michael.
SULLIVAN, J., Sacred Heart, New Berlin.
SULLIVAN, Hugh A., St. Agnes, Springfield.
SULLIVAN, Jeremiah, Our Saviour, Jacksonville.
SULLIVAN, John, St. Mary, Marshall.
SULLIVAN, John, Immaculate Conception, Shelbyville.
SULLIVAN, John, St. Patrick, Springfield.
SULLIVAN, Joseph H., St. Patrick, Springfield.
SULLIVAN, M., Immaculate Conception. Shelbyville.
SULLIVAN, Michael J., Immaculate Conception, Springfield.
SULLIVAN, Patrick, Sacred Heart, Divernon.
SULLIVAN, Thomas F., St. Rose of Lima, Quincy.
SULLIVAN, Thos. J., Immaculate Conception, Springfield.
SULLIVAN, Thomas H., St. Joseph, Springfield.
SULLIVAN, Wm., St. Joseph, Springfield.
SULLIVAN, Wm., St. Rose of Lima, Quincy.
SUNKLE, Jacob Roy, St. Mary, Paris.
SVOBADO, Aloise, St. Mary, Edwardsville.
SWAGERMAN, Richard, St. Isadore, Farmersville.
SWEENEY, Edw. F., SS. Peter and Paul, Alton.
SWEENEY, John, Ascension, Mt. Olive.
SWINGLER, Ben, St. Michael, Sigel.
SWINGLER, Martin, St. Michael, Sigel.
SWISHER, E., St. Patrick, Decatur.
SWISHER, Jos., St. Patrick, Decatur.
SYLVESTER, May, St. Michael, Sigel.
TAGGART, Henry Francis, Immaculate Conception, Springfield.
TALKEN, John, St. Francis Solanus, Quincy.
TANNA, John A., St. Peter, Quincy.
TANNETTE, Frank, St. Joseph, Benld.
TANO, James, St. Barbara, Witt.
TARBOC, Jus, St. Mary, Taylorville.
TARRACH, Anton, St. Michael, Staunton.
TARRO, Dominic, St. Joseph, Benld.
TARRO, James, St. Barbara, Witt.
TARRO, John A., St. Barbara, Witt.
TARSWELL, Jesse C., Our Saviour, Jacksonville.
TARZWELL, Jesse, St. Bartholomew, Murrayville.
TAUBER, Wm. E., St. Patrick, Decatur.
TAUL, Paul M., St. Patrick, Alton.
TAVARI, Premo, St. Mary, Taylorville.
TAYLOR, Jas. R., St. Patrick, Decatur.
TELEPKA, John, Sacred Heart, Livingston.
TELKAMP, Henry, St. Mary, Brussels.
TELKAMP, John J., St. Mary, Brussels.
TELKAMP, Theodore A., St. Mary, Brussels.
TEMPLETON, Ralph, Immaculate Conception, Mattoon.
TENBUSCH, John F., St. Patrick, Pana.
TENBUSCH, Wm. J., St. Patrick, Pana.
TENFORD, Albert, St. Joseph, Paloma.
TENFORD, Geo., Jr., St. Joseph, Paloma.
TENK, Edward, St. John, Quincy.
TENK, Laurence, St. John, Quincy.
TENSING, Bernard, St. Francis, Quincy.
TENSING, John, St. Francis, Quincy.
TEREGRIN, John, Sacred Heart, Virden.
TERFORD, Geo. H., St. Boniface, Quincy
TERWELP, Hy. B., St. Francis, Quincy.
TERWELP, Laurence, St. John, Quincy.
TERWILP, Joseph, St. John, Quincy.
TEX, Benjamin, St. Mary, Taylorville.
TEX, Edward, St. Mary, Taylorville.
THARES, R. J., St. Mary, Edwardsville.
THARES, W. A., St. Mary, Edwardsville.
THEIL, Laurence, St. Mary, Paris.
THEILKEN, Paul F., SS. Peter and Paul, Springfield.
THEOLE, Lawrence, St. Francis, Teutopolis.
THEOLE, William, St. Francis, Teutopolis.
THEROW, Edw. G., St. Mary, Quincy.
THIELKEN, Paul F., Immaculate Conception, Springfield.
THIEMANN, Henry B., St. John, Quincy.
THIES, Edw., St. Anthony, Effingham.
THIES, Edw. C., Immaculate Conception, Mattoon.
THOELE, Aloys, St. Francis, Teutopolis.

THOELE, Allie, St. Francis, Teutopolis.
THOELE, Bernard, St. Anthony, Effingham.
THOELE, John, St. Anthony, Effingham.
THOELE, Louis, St. Anthony, Effingham.
THOELE, Lawrence, St. Francis, Teutopolis.
THOELE, Wm., St. Francis, Teutopolis.
THOMA, Hugo, SS. Peter and Paul, Springfield.
THOMAS, Andrew, St. Patrick, Pana.
THOMPSON, Henry, St. Jerome, Troy.
THOMPSON, T. J., St. Joseph, Granite City.
THOMPSON, Timothy, St. Peter, Quincy.
THOMURE, Francis, Sacred Heart, Livingston.
THORNTON, N. B., SS. Peter and Paul, Alton.
TIBBS, John, St. Peter, Petersburg.
TIFFIN, Fred J., St. Aloysius, North Arm.
TILLEY, Arthur, St. Joseph, Springfield.
TILLEY, Bernard, St. Agnes, Springfield.
TILLY, Wm., St. Joseph, Springfield.
TIMONEY, Wm. J., St. Agnes, Springfield.
TIMPE, Edward, St. Boniface, Quincy.
TIMPE, Henry, St. Boniface, Quincy.
TIMPE, Jos. A., St. John, Quincy.
TIMPER, Theo., SS. Peter and Paul, Alton.
TINBUSH, John F., St. Patrick, Pana.
TINBUSH, William, St. Patrick, Pana.
TINIMERWELKE, Ralph, St. Boniface, Quincy.
TITZE, Anton, St. Michael, Staunton.
TITZE, Robt. St. Michael, Staunton.
TODT, F., St. Joseph, Granite City.
TOEPPELMEYER, Ferd, St. Francis, Teutopolis.
TOKOLY, John J., St. Patrick, Pana.
TOMA, Andrew J., St. Patrick, Pana.
TOMSIC, Frank, Assumption, Litchfield.
TOMSCO, John, Holy Trinity, Mt. Olive.
TOMSOL, John, Sacred Heart, Livingston.
TONELIS, Frank, St. Vincent de Paul, Springfield.
TONSOR, Anthony, St. Mary, Westwoods.
TONSOR, Henry, St. Mary, Westwoods.
TONSOR, Jos. E., St. Francis Xavier, Jerseyville.
TOPPMEIER, August, St. Mary, Brussels.
TOPPMEIER, Bernard, St. Mary, Brussels.
TORETTO, Romano, St. James, Riverton.
TOUHEY, Dan, St. Michael, Hume.
TOUHEY, John, St. Michael, Hume.
TOUHY, M., St. Francis Xavier, Jerseyville.
TRACY, Francis B., St. Francis Xavier, Jerseyville.
TRACY, Leo, St. Francis Xavier, Jerseyville.
TRAGER, Benjamin F., Forty Martyrs, Tuscola.
TRAGER, George L., Forty Martyrs, Tuscola.
TRAMPELA, Eugene, St. Agnes, Hillsboro.
TRAPP, Joseph L., St. Boniface, Quincy.
TRARES, Roman, St. Boniface, Edwardsville.
TRARES, Wilbur, St. Boniface, Edwardsville.
TRAUNTER, John, St. Michael, Staunton.
TRAUTNER, Joseph, St. Paul, Highland.
TRAUTNER, Leo, St. Paul, Highland.
TREMMEL, Edmund, St. Paul, Highland.
TREMMEL, Oliver, St. Paul, Highland.
TRIEBEL, Paul, St. Boniface, Quincy.
TRIERWEILER, Al. C., St. Patrick, Decatur.
TRIMPE, Frank, St. Francis Solanus, Quincy.
TRIPP, Chas. W., Immaculate Conception, Mattoon.
TROECKLER, Jos. A., St. Elizabeth, Mitchell.
TROECKLER, M. C., St. Mary, Edwardsville.
TROECKLER, Mike, SS. Peter and Paul, Alton.
TROESCH, Frank M., SS. Peter and Paul, Springfield.
TROESCH, Nicholas, Sacred Heart, Springfield.
TROUTNER, Charles, Immaculate Conception, Pittsfield.
TRSTENSKY, Frank, St. Barbara, Springfield.
TRUCKER, Ollie, St. Raymond, Raymond.
TUCKER, Harry, Immaculate Conception, Mattoon.
TUESHAUS, Norbert T., St. Peter, Quincy.
TRUTTER, Edw. L., SS. Peter and Paul, Springfield.
TUEY, Leo, St. John Evangelist, Carrollton.
TUEY, Martin, St. John Evangelist, Carrollton.

TUOHY, Daniel A., St. Francis Xavier, Jerseyville.
TUOHY, John A., St. Francis Xavier, Jerseyville.
TURCHI, Olympio, St. Louis, Nokomis.
TURESUE, John, St. Charles, Charleston.
TUSHAUS, Norbert Thos., St. Rose, Quincy.
TUSHAUS, Norbert, St. Boniface, Quincy.
TWIGG, Bernard E., St. Mary, Paris.
TWIGG, Byron, St. Michael, Hume.
TWIGG, Francis O., St. Mary, Paris.
TWIGG, James, St. Michael, Hume.
TWIGG, Leonard, St. Michael, Hume.

UHL, Oscar, St. Boniface, Edwardsville.
UHL, Thos. J., Immaculate Conception, Springfield.
ULANOWSKI, Ladislaus, O. L. Czestochowa, Madison.
ULLMAN, Paul, St. John, Quincy.
ULLRICK, Charles J., St. Patrick, Pana.
ULRICH, Melvin, St. Paul, Highland.
UNDERRINER, Alfred, St. Anthony, Effingham.
UNDERRINER, Edwin, St. Anthony, Effingham.
UNDERRINER, Wm., St. Anthony, Effingham.
UNGURAITIS, Jos., SS. Peter and Paul, Collinsville.
URBAN, Anthony, St. Vincent de Paul, Springfield.
URBAN, Francis, St. Patrick, Pana.
URBAN, Joseph, St. Patrick, Pana.
URBANSKI, Steve, St. Benedict, Auburn.
URICK, John, Ascension, Mt. Olive.
URICK, Mike, St. Michael, Staunton.
UTZ, Harry, Visitation, Illiopolis.
UTZ, Henry, St. Anthony, Effingham.

VAN BUSKIRK, L., Jr., St. Joseph, Granite City.
VAN BUSKIRK, Lucas, St. Mark, Venice.
VACTOR, Raymond, SS. Peter and Paul, Alton.
VAIL, Chas. A., St. Clara, Altamont.
VANCHI, John, Sacred Heart, Livingston.
VANSTEEL, Virgil, St. Peter, Quincy.
VARDA, James, St. Louis, Nokomis.
VARIN, Charles, St. Francis Xavier, Jerseyville.
VAUGHN, Andrew J., St. John Evangelist, Carrollton.
VAUGHN, Francis, St. John Evangelist, Carrollton.
VAUGHN, Guy E., St. Patrick, Pana.
VAUGHN, James A., St. Francis Xavier, Jerseyville.
VEILE, Leo, St. Francis Solanus, Quincy.
VEILE, Carl, St. Francis Solanus, Quincy.
VENVERLOTH, Jos. H., St. Mary, Quincy.
VENVERLOTH, Robt. John, St. Mary, Quincy.
VERBELIA, Anthony, St. Mary, Taylorville.
VERCELINE, Batista, St. Mary, Pawnee.
VERGA, Dominnico, St. Mary, Pawnee.
VERICKER, John C., St. Louis, Nokomis.
VERNON, Fleshner, Immaculate Conception, Mattoon.
VERRICKER, John, St. Barbara, Witt.
VETTEL, Albert, St. Patrick, Springfield.
VETTER, William M., SS. Peter and Paul, Springfield.
VIERE, Bernard, St. Boniface, Edwardsville.
VIERE, Frank, St. Boniface, Edwardsville.
VIERLING, E. P., St. Bernard, Wood River.
VIERLING, F. B., St. Bernard, Wood River.
VIETH, Adolph, St. Patrick, Alton.
VIETH, Anthony, St. Boniface, Edwardsville.
VISLIOCCO, Wm., Sacred Heart, Panama.
VITS, George, St. Patrick, Pana.
VOAMAK, Adolph, Sacred Heart, Virden.
VOEGELE, Charles A., St. Paul, Highland.
VOEGELE, Leo, St. Elizabeth, Marine.
VOEGLE, Anton C., St. Paul, Highland.
VOEGLE, Leo C., St. Paul, Highland.
VOELKER, Frank, St. Jerome, Troy.
VOELKER, Gus, St. Jerome, Troy.
VOGEL, Henry, St. Boniface, Edwardsville.
VOGEL, Joseph, St. Bartholomew, Murrayville.
VOGEL, Lawrence, St. Anthony, Quincy.
VOGEL, Leo, St. Clara, Altamont.
VOGEL, Wilbur, St. Boniface, Edwardsville.
VOGT, Earnest, St. Peter, Petersburg.
VOGT, Edward R., St. Anthony, Effingham.
VOGT, Milo F., St. Peter, Petersburg.
VOGT, Reuben Albert, St. Anthony, Effingham.
VOIGHT, August H., St. Agnes, Springfield.
VOIGT, Geo. J., St. Elizabeth, Mitchell.
VOLK, Joseph A., Assumption, Ste. Marie.
VOLLMER, John Jacob, St. Patrick, Decatur.
VOLLMER, Raymond C., Immaculate Conception, Mattoon.
VOLM, Arthur, St. Boniface, Quincy.

VOLMER, J., St. Joseph, Granite City.
VOLZ, Ralph, St. Bernard, Wood River.
VON DE BUR, George, Sacred Heart, Springfield.
VON LIER, H., St. Joseph, Granite City.
VONNAHMEN, Auth., St. Mary, Alton.
VONNAHMEN, Jos., St. Mary, Alton.
VON OY, Carl, St. Francis, Teutopolis.
VON OY, Eberhard, St. Michael, Sigel.
VORWALD, C., St. Joseph, Granite City.
VOSS, Ben, St. Aloysius, Bishop Creek.
VOSSE, Peter, St. John, Quincy.
VOST, James, St. Agnes, Springfield.
VOTSMEYER, Chas. J., Our Saviour, Jacksonville.
VOTSMIER, Charles J., St. Augustine, Ashland.
VOTSMIER, Henry, St. Augustine, Ashland.
VOTSMIER, Joseph M., St. Augustine, Ashland.
VUKELICH, Nicholas, St. Agnes, Hillsboro.

WAGGONER, Edgar, St. Patrick, Grafton.
WAGNER, Charles A., St. Mary, Mt. Sterling.
WAGNER, John A., Immaculate Conception, Pierron.
WAGNER, Nick, Immaculate Conception, Pierron.
WAIBLE, Gus, St. Charles, Charleston.
WALD, John P., St. Mark, Venice.
WALDHEUSER, August M., St. Anselm, Kampsville.
WALFORD, Henry, St. Boniface, Quincy.
WALHERMFECHTEL, H., St. Anthony, Effingham.
WALK, Everett, St. Mary, Neoga.
WALK, Leo J., St. Joseph, Island Grove.
WALKER, Marion A., St. Luke, Virginia.
WALL, Chas., St. Peter, Quincy.
WALLER, Henry A., St. Mary, Paris.
WALLER, Victor J., St. Mary, Paris.
WALLER, Walter R., St. Mary, Paris.
WALMSLEY, Carl, St. Patrick, Decatur.
WALMSLEY, Harry, St. Patrick, Decatur.
WALSER, Bernard, St. Patrick, Decatur.
WALSH, Bernard J., Our Saviour, Jacksonville.
WALSH, Charles, St. Mary, Edwardsville.
WALSH, Francis, St. Gertrude, Grantfork.
WALSH, Gregory, Immaculate Conception, Mattoon.
WALSH, Herbert, Immaculate Conception, Mattoon.
WALSH, J. C., Our Saviour, Jacksonville.
WALSH, James J., Immaculate Conception, Mattoon.
WALSH, John, St. Alphonsus, Brighton.
WALSH, Matthew J., St. Francis Xavier, Jerseyville.
WALSH, Maurice F., St. Bartholomew, Murrayville.
WALSH, Michael J., Immaculate Conception, Springfield.
WALSH, Thomas Donald, St. Peter, Quincy.
WALSH, Thos. J., Our Saviour, Jacksonville.
WALSH, Wm. C., Immaculate Conception, Mattoon.
WALTER, Joseph, St. Boniface, Edwardsville.
WALTER, Nelson F., St. Paul, Highland.
WALTHERS, J., St. Joseph, Granite City.
WALZ, Chas. A., Immaculate Conception, Springfield.
WAND, Anthony, Sacred Heart, Effingham.
WANDLING, Frank J., St. Aloysius, Litchfield.
WANDLING, Otis G., St. Aloysius, Litchfield.
WANGARD, Fred H., SS. Peter and Paul, Springfield.
WANGARD, John, SS. Peter and Paul, Springfield.
WARD, James P., St. Augustine, Ashland.
WARD, Lawrence, St. Augustine, Ashland.
WARD, Patrick, St. Augustine, Ashland.
WARGO, John, Sacred Heart, Livingston.
WARNER, Walter, St. Joseph, Springfield.
WASHKO, John, Sacred Heart, Livingston.
WASILANSKI, Ignatz, Sacred Heart, Divernon.
WASILEWSKI, Stanley, Holy Family, Athens.
WATERKOTTE, Frank J., St. John, Quincy.
WATERS, Frank J., St. Mary, Mt. Sterling.
WATERS, Lindley, SS. Peter and Paul, Alton.
WATKINS, Abraham Lincoln, St. Peter, Petersburg.
WATKINS, Joe, Sacred Heart, Dalton City.
WATSON, Robert, Immaculate Conception, Carlinville.
WATTERS, Jos. J., Immaculate Conception, Springfield.
WAVERING, Anton, St. Francis, Quincy.
WAVERING, Ralph, St. Boniface, Quincy.
WAVERINK, Bern., St. Boniface, Quincy.
WAVRING, Albert J., St. Francis, Quincy.

WEBBER, Chas., Immaculate Conception, Springfield.
WEBER, Bernard, St. Francis, Teutopolis.
WEBER, Charles Leo, St. Ann, Edgewood.
WEBER, Fred, St. Mary, Alton.
WEBER, Henry J., St. Anthony, Effingham.
WEBER, Jacob, St. Agnes, Hillsboro.
WEBER, William, St. Agnes, Hillsboro.
WECKSNIS, Ignatius, St. Vincent de Paul, Springfield.
WEDIG, C. T., St. Joseph, Granite City.
WEESGUTH, Harry, St. Charles, Charleston.
WEGENER, Frank, St. Patrick, Alton.
WEGENER, John, St. Patrick, Alton.
WEGENER, Theo., St. Mary, Alton.
WEHMHOFF, M. F., St. Patrick, Decatur.
WEHUHOFF, Merrill, Sacred Heart, Dalton City.
WEIBRING, Frank, St. Francis, Quincy.
WEIGAND, John M., St. Mary, Alexander.
WEIGAND, Mike J., St. Mary, Alexander.
WEIMANN, Anton, St. John, Quincy.
WEINDEL, Elmer, Immaculate Conception, Pierron.
WEINDEL, Leo S., St. Paul, Highland.
WEINDEL, Oliver, Immaculate Conception, Pierron.
WEIS, John, St. Elizabeth, Marine.
WEIS, Jos. A., SS. Peter and Paul, Springfield.
WEISENHORN, Anna, St. Boniface, Quincy.
WEISENHORN, Paul G., St. Boniface, Quincy.
WEISHAAR, Albert, St. Anthony, Effingham.
WEISHAAR, Aloysius R., St. Joseph, Island Grove.
WEISHAAR, Edward L., St. Joseph, Island Grove.
WEISS, Ed, St. Jerome, Troy.
WELCH, Chas., Visitation, Illiopolis.
WELCH, Francis M., Immaculate Conception, Mattoon.
WELCH, Harold C., Sgt., Immaculate Conception, Mattoon.
WELCH, John, St. Peter, Quincy.
WELCH, Roy E., Immaculate Conception, Mattoon.
WELCH, Ray, St. Peter, Quincy.
WELLE, Leo, SS. Peter and Paul, Collinsville.
WELLMAN, Fred C., St. Boniface, Quincy.
WELMAN, Luke J., St. Francis Solanus, Quincy.
WELSH, Bernard, St. Joseph, Springfield.
WELSH, Chester, St. Mark, Winchester.
WELSH, John J., St. Francis Xavier, Jerseyville.
WELSH, Lawrence, St. Francis Xavier, Jerseyville.
WELSH, William, St. Mark, Winchester.
WELSH, Wm., Immaculate Conception, Mattoon.
WEMHOFF, Merrill F., St. Patrick, Decatur.
WENRER, Adolph, St. Mary, Edwardsville.
WENSING, Frank, St. Francis Solanus, Quincy.
WENSING, William, St. Francis Solanus, Quincy.
WENTE, Aloys., Sacred Heart, Lillyville.
WENTE, Leo, Sacred Heart, Lillyville.
WENTE, Leo, St. Mary, Neoga.
WENTE, Urban, St. Francis, Teutopolis.
WENZEL, Clarence L., SS. Peter and Paul, Alton.
WERNER, Clarence, St. Rose of Lima, Quincy.
WERNER, Charles, St. Mary, Edwardsville.
WERNER, Edward, St. Mary, Alton.
WERNER, Eugene, St. Rose of Lima, Quincy.
WERNER, George, St. Mary, Alton.
WERNER, Maurice, St. Agnes, Springfield.
WERNER, Wm., St. Mary, Alton.
WERNETH, Fred, St. Francis Solanus, Quincy.
WERSEN, Leonard J., St. Agnes, Springfield.
WERSEN, William F., St. Joseph, Springfield.
WERSEN, Wm. T., St. Agnes, Springfield.
WERTZ, Frank, St. Patrick, Girard.
WESNITZER, John, St. Mary, Marshall.
WESTENBERGER, P. L., St. Joseph, Springfield.
WESTMANN, Herbert, St. Francis, Quincy.
WESTMEIER, Dr. G. W., St. Joseph, Carlinville.
WETSTEIN, Edward, St. Mary, Alton.
WEULE, Russell G., St. Francis Xavier, Jerseyville.
WHALEN, Dave, St. Catherine, Virden.
WHALEN, Jackson, St. Mary, Mt. Sterling.
WHALEN, Maurie, St. Catherine, Virden.
WHALEN, Maurice, St. Mary, Farmersville.
WHALEN, Michael L., Immaculate Conception, Springfield.

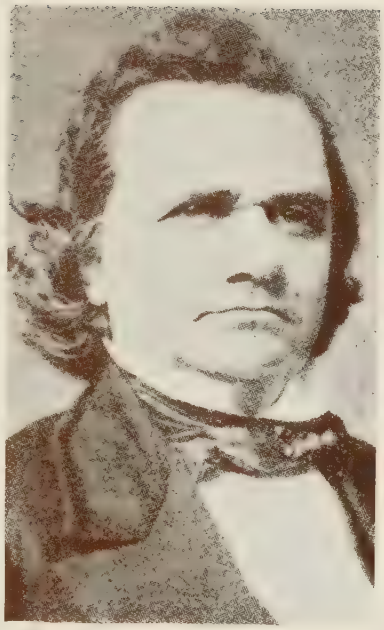
WHALEN, Peter E., St. Patrick, Grafton.
WHEATON, Augustine J., St. Mary, Jerseyville.
WHEATON, Fred H., St. Mary, Jerseyville.
WHEELING, Ernest, Our Saviour, Jacksonville.
WHITE, Charles, St. Agnes, Hillsboro.
WHITE, Dennis, St. Patrick, Alton.
WHITE, George C., St. Joseph, Springfield.
WHITE, James J., Immaculate Conception, Springfield.
WHITE, Joseph, St. Patrick, Alton.
WHITE, Jos. F., Immaculate Conception, Springfield.
WHITE, Jos. B., Sacred Heart, Springfield.
WHITE, Bob, Sacred Heart, New Berlin.
WHITMORE, Geo., St. Louis, Nokomis.
WHITTEN, R. L., St. Joseph, Granite City.
WHYERS, Maurice, SS. Peter and Paul, Alton.
WICKENHAUSER, John, St. Mary, Alton.
WICKENHAUSER, Wm., St. Mary, Alton.
WICKMAN, W., St. Joseph, Granite City.
WIDMER, Frederick W., SS. Peter and Paul, Springfield.
WIDMER, Geo. J., SS. Peter and Paul, Springfield.
WIDMER, Walter J., SS. Peter and Paul, Springfield.
WIDOWSKI, Paul, St. Vincent de Paul, Springfield.
WIEDEMAN, Albert A., St. Anthony, Effingham.
WIEDMAN, Clem J., St. Anthony, Effingham.
WIEDMAN, John A., St. Anthony, Effingham.
WIEDMAN, Leo W., St. Anthony, Effingham.
WIEDMER, Albert F., SS. Peter and Paul, Springfield.
WIEDMER, Carl J., SS. Peter and Paul, Springfield.
WIEGMANN, Henry, St. John, Quincy.
WIELGOS, Stanislaus, O. L. Czestochowa, Madison.
WIENDICK, Frank, Immaculate Conception, Dietrich.
WIETHOLDER, Fred, St. John, Quincy.
WILDE, Marion, St. Boniface, Quincy.
WILDE, Charles E., St. Boniface, Quincy.
WILDER, Henry, SS. Peter and Paul, Alton.
WILDS, James, St. Patrick, Alton.
WILFOND, Jack, St. Mary, Marshall.
WILHE, Herbert, St. Boniface, Quincy.
WILHOLT, Oliver, St. Elizabeth, Marine.
WILL, Joseph, St. Michael, Sigel.
WILLENBORG, Edward, St. Francis, Teutopolis.
WILLENBORG, Edw. J., Immaculate Conception, Springfield.
WILLENBORG, Lawrence, St. Francis, Teutopolis.
WILLHOLD, Wm., St. Mary, Edwardsville.
WILLIAMS, Frank, St. Augustine, Ashland.
WILLIAMS, William, St. Augustine, Ashland.
WILLINBORG, Louis, Sacred Heart, Lillyville.
WILLMANN, Clarence, St. Lawrence, Greenville.
WILLMANN, Joseph H., St. Lawrence, Greenville.
WILLMANN, Philip L., St. Lawrence, Greenville.
WILLMANN, Walter A., St. Lawrence, Greenville.
WILPER, Chas. W., St. John, Quincy.
WILSHIRE, John J., SS. Peter and Paul, Collinsville.
WILSON, Frank, St. Joseph, Benld.
WILSON, J. E., St. Peter, Quincy.
WILSON, Myron John, St. Patrick, Pana.
WILSON, Wm. F., St. Peter, Quincy.
WILTSHIRE, Geo., St. Joseph, Springfield.
WINGERT, Robert, St. Patrick, Alton.
WINKELMANN, Edward, St. Boniface, Quincy.
WINKELMEYER, T., St. Joseph, Granite City.
WINKING, Frank, St. John, Quincy.
WINKING, Lawrence, St. John, Quincy.
WINKING, Paul E., St. John, Quincy.
WINKLMEIER, John, St. Joseph, Granite City.
WINTER, Fred, St. Francis, Quincy.
WINTER, Geo. J., St. Francis, Quincy.
WINTER, Laurence J., St. Mary, Quincy.
WINTER, J. C., SS. Peter and Paul, Springfield.
WINTERS, Joseph, St. Patrick, Alton.
WISKIECHER, Edw., St. Mary, Quincy.
WISKIRCHEN, Rome W., St. Boniface, Quincy.
WISKIRCHER, Walter, St. Mary, Quincy.
WITNEY, Mike, Sacred Heart, Livingston.
WITTICK, Norman P., St. Mary, Paris.

WOCK, Edward, St. Mary, Westwoods.
WOCK, Louis, St. Mary, Jerseyville.
WOERMAN, Frank, St. Mary, Green Creek.
WOJCIECHOWSKY, Frank, St. Michael, Staunton.
WOLF, Aloys., St. Mary, Alton.
WOLF, John, Sacred Heart, New Berlin.
WOLF, Mathias, Sacred Heart, Springfield.
WOLFE, Earl E., Our Saviour, Jacksonville.
WOLFE, Leo, SS. Peter and Paul, Alton.
WOLFE, Matt. E., St. Patrick, Decatur.
WOLIER, Arthur, St. Mary, Edwardsville.
WOLTERING, Albert, St. Francis, Quincy.
WOLTERING, Edward, St. Francis, Quincy.
WOLTERING, Frank J., St. Francis, Quincy.
WOLTERING, Joseph F., St. Paul, Highland.
WOODS, Roy, St. Isidore, Farmersville.
WOOLEY, Alphonse L., St. Anthony, Effingham.
WORLAND, Frank D., St. Thomas, Newton.
WORLAND, George W., Assumption, Ste. Marie.
WORLAND, Henry, Assumption, St. Marie.
WORLAND, Wm. H., St. Thomas, Newton.
WORMANN, Jos. H., St. Aloysius, Bishop Creek.
WOULFE, Harold J., Our Saviour, Jacksonville.
WRAY, Bill, Sacred Heart, Livingston.
WRAY, Edward, Sacred Heart, Livingston.
WRAY, Fred, Sacred Heart, Livingston.
WRIGHT, Geoffrey, Sacred Heart, Franklin.
WRIGHT, Jas., Immaculate Conception, Mattoon.
WUELLNER, Andrew, St. Mary, Alton.
WUELLNER, Chris, St. Mary, Alton.
WUELLNER, Jos., St. Marys, Alton.
WUELLNER, Henry, St. Marys, Alton.
WURZ, Rudy, St. John, Quincy.
WYSS, Emmett, SS. Peter and Paul, Alton.
WYSS, Roy S., St. Mary, Alton.

YAKIMAVICH, Chas., St. Catherine, Virden.
YARD, Wm., St. Michael, South Fork.
YENCHO, Andy, St. Agnes, Hillsboro.
YINDER, Vaillo, Assumption, St. Marie.
YOUNG, Aldace, St. Mary, Taylorville.
YOUNG, Aloysius J., St. Patrick, Springfield.
YOUNG, Garred, St. Mary, Pawnee.
YOUNG, Geo. H., St. Patrick, Springfield.
YOUNG, George T., St. James, Riverton.
YOUNG, James L., St. James, Riverton.
YOUNG, Jos. A., St. Mary, Taylorville.
YOUNG, Joseph L., St. Mark, Venice.
YOUNG, Lester, St. Mary, Taylorville.
YOUNG, Peter, St. Barbara, Springfield.
YOUNG, P. J., St. Mary, Pawnee.
YOUNG, Robert, St. Benedict, Auburn.
YUNKER, Lawrence, St. Raymond, Raymond.
YUNKER, Ollie, St. Raymond, Raymond.
YURCHAK, Lacy, Sacred Heart, Virden.
YURGIN, Peter, Sacred Heart, Divernon.

ZACHA, Albert, St. Clara, Altamont.
ZACHA, Ed, St. Anthony, Effingham.
ZACHA, Geo., St. Anthony, Effingham.
ZAECHA, Chas., St. Clara, Altamont.
ZAHN, B., St. Joseph, Granite City.
ZAHN, J., St. Joseph, Granite City.
ZANACANER, Angelo, St. Agnes, Hillsboro.
ZANARDI, Anthony, St. Louis, Nokomis.
ZAR, Andrew, Ascension, Mt. Olive.
ZAR, Michael, Ascension, Mt. Olive.
ZARASKY, Alex J., St. Patrick, Pana.
ZATYKO, Michael, Sacred Heart, Divernon.
ZATYKO, Paul, Sacred Heart, Divernon.
ZEDUARCI, Andrew, Sacred Heart, Virden.
ZEHNLE, Edw., St. John, Quincy.
ZELINKO, John, St. Agnes, Hillsboro.
ZELLER, Geo. A., St. Patrick, Decatur.
ZENGEL, Fred J., St. Boniface, Quincy.
ZEPEK, John, Holy Trinity, Mt. Olive.
ZEPEK, Winfred, Holy Trinity, Mt. Olive.
ZERASKY, Alexander, St. Patrick, Pana.
ZERRUSEN, Fred, St. Francis, Teutopolis.
ZIENCAVECK, Jos., St. Mary, Taylorville.
ZILLION, James, St. Fidelis, Arenzville.
ZIMMERMANN, Walter F., St. Paul, Highland.
ZIMMERMANN, Wm., St. Paul, Highland.
ZIPPRICH, Joseph, St. Anselm, Kampsville.
ZITT, A. H., St. Joseph, Granite City.

ZOLKOVSKI, Edw., St. Vincent de Paul, Springfield.
ZORZIE, John, Sacred Heart, Livingston.
ZUBER, Frank A., Assumption, Ste. Marie.
ZUKAS, Adam, SS. Peter and Paul, Collinsville.
ZVINGILIS, Jos., St. Vincent de Paul, Springfield.
ZVINGILIS, Pius, St. Vincent de Paul, Springfield.
ZWICK, Louis, St. Boniface, Quincy.
ZYGMUNT, Martinus, O. L. Czestochowa, Madison.



DISTINGUISHED STATESMEN

United States Senators, Elias Kent Kane and Stephen A Douglas; Governor William H. Bissell, and Major General and United States Senator from three states, James Shields.

CHAPTER XIV

The Laity

It must be understood at the outset that a chapter dealing with the laity can be nothing more than a general outline. Our distinguished American, Abraham Lincoln, is credited with declaring that God must have loved the common people since he made so many of them.

Events of public interest and those who took part therein are the subjects of narration and chiefly of history. The multitudes plod on in their various ways and their deeds, accomplishments and aspirations are known only to those intimately associated with them and to their God, and while it may be admitted that the sum total of their worthy achievements far exceed in value the accomplishments of individuals who come into the limelight, yet it is plain that no records can cover all the members of society, even in a limited locality.

Within the territory which was included in what became known as the Diocese of Springfield, Illinois, (some of which has been excluded and organized as the Diocese of Belleville) civilization began and therein developed a laity deserving of memorialization for the perpetuation of their lives and deeds.

As is well known, Frenchmen discovered, explored and settled Illinois. The French missionaries planted Christianity in what is now the State of Illinois, and for more than a century French priests spread the Gospel here. The French laid the foundations of our prosperity and transformed the wilderness into a civilized habitation. The Frenchmen in Illinois brought success to the Virginia conquest and gave the United States a vast empire. A French priest led in the most important movement that ever occurred west of the Allegheny mountains, and the French people gave the world the first and best example of civilizing the Savages.

As to the pioneer laymen, only general mention can be made, but more than that is due the great leaders of this worthy people. As is well known the first visitors to the Illinois country were Father Jacque Marquette, S.J., and Louis Jolliet, and five French companions who paddled down the Mississippi and up the Illinois River in 1673. Father Marquette's career has been heretofore noted. Little has been said of Jolliet, the first and among the greatest of the laymen to visit the Illinois country. Everything published to the present time is complimentary and even eulogistic of Louis Jolliet. He was a devout Catholic and studied for the priesthood, deciding to change his life occupation after he had taken minor orders. He was a very successful explorer and strong advocate of fair treatment with the Indians, including prevention of abuses in the distribution of liquor amongst them. He lived an exemplary life and became the ancestor of a worthy and distinguished progeny.

After Marquette and Jolliet came LaSalle and Tonti, two men of the great-

est distinction. LaSalle has been so favorably treated that extended mention of him is unnecessary. Henri de Tonti has not, however, received attention at all commensurate with his deserts. If LaSalle was the planner, Tonti was the doer, becoming governor of the Illinois country in 1680 (subsidiary, of course, to LaSalle). He governed the Illinois country for twenty-one years. During that time he gathered together every Indian tribe in the Western country save the Sioux and Fox, established them in what is now LaSalle and adjoining counties, in the first and only successful White and Indian federation ever organized. In addition, he, with his White and Indian forces, swept over the country to Detroit, to Niagara Falls and even to the Gulf of Mexico with an alacrity that makes one think of the manner in which aviators hop from one end of the world to the other. In the federation were included more than forty thousand Whites and savages of numerous tribes and families. Finally, after serving humanity during an active life of more than fifty years, he suffered a martyr's death, being called by his Government to the swamps of the South in the colonies established in and near New Orleans. He labored for months among the victims of yellow fever and finally became a victim of the scourge and yielded his life. No man knows his tomb.

These were the pioneer governors or commandants, as they were called. Their successors constitute a noble dynasty.

The French Governors

In all parts of New France, the French government had at one time or another adopted the policy of granting to companies or individuals rights in lands under which the grantees were entitled to the proceeds of the lands either through trade conducted therein or the products of mines or of the soil. By the year 1712, conditions were such in the settlement of the lower Mississippi that a grant of this character seemed advisable, and accordingly by a commission dated September 25, 1712, Anthony Crozat was given the exclusive right to trade in and exploit the Louisiana country for fifteen years. The grant covered the central portions of what is now Illinois, and provided that the country should be under the government of Louisiana, subordinate to the general government of New France. Permission was given to mine and hunt for precious stones, and the right granted the proprietor to own all factories which he might erect and all lands which he might cause to be cultivated. The customs of Paris were to be the law in the province. The grantee was given the privilege to employ blacks for the culture of his plantations and the right to send a ship every year to trade for them on the coast of Guinea, and to sell them to the inhabitants of the Louisiana colony. While this grant transferred the Illinois country to Crozat, it is not definitely known that he ever exercised any control whatever in the territory now known as Illinois. He spent much time and money hunting for precious metals and his agents are said to have found copper and lead in the neighborhood where Galena is now situated, and undoubtedly tapped the lead fields of Missouri and Arkansas. No change was made with respect to government or control in the Illinois country, however, and the missionaries still continued as both the temporal and spiritual leaders. Crozat, failing to find

gold, silver, and precious stones, as he had expected, repented of his bargain and surrendered his grant to the Crown in 1717.

Although Crozat was disappointed in the results of his venture at colonization, others were found willing to make a similar venture, and accordingly on August 17, 1717, an association was formed at Paris which was chartered on the 6th of September following, called La Compagnie d'Occident (Company of the West) under the leadership of John Law, a Scotch banker, which obtained a charter running twenty-five years empowering it to exploit the Louisiana country. This company had even more extensive privileges than were granted Crozat and began a colonization project on a large scale.

Large financial transactions are very familiar in Illinois nowadays, but scarcely one of them is more pretentious than that inaugurated by the Company of the Occident through its leading spirit, John Law, the Scotch banker, who established himself in Paris and gained an intimacy with the Duke of Orleans who became Regent during the infancy and youth of King Louis XV. By an ingenious scheme, Law and his company issued sums of government paper based upon stocks of the Company of the Occident issued against lands in the Mississippi Valley of which such lands were made the basis of security. The stocks were sold and with some of the money so received the improvement of the lands of the Mississippi Valley were undertaken and great quantities thereof sold or leased. Such entrancing descriptions of the Mississippi Valley country were published broadcast in France that it was thought by some to be a land of precious stones. Millions upon millions of the currency of the country were exchanged in transactions relating to Mississippi Valley lands and large numbers of Europeans were attracted by the glowing descriptions, and set sail for America. While the principal activities resulting from the great project, which after it failed became known as the "Mississippi Bubble," were confined to the lower Mississippi, yet the scheme had an important indirect effect in the Illinois country, and however unfortunate the transactions of the company proved to many individuals, it is undoubtedly true that it had a beneficial effect in Illinois and the interior of the territory now known as the United States. It brought many new and vigorous people and aided in the development not only of the mining for which it was originally intended but in agriculture as well. The great quantities of money and securities that were based upon the lands and the immediate profits they were expected to yield began, when returns were delayed to depreciate, and finally the whole system toppled. Law was discredited and driven out of France and the Company of the Occident had to try to work out its plans with the burden of the losses the scheme had entailed and the evil reputation which attached to it.

Promptly after organization, the Company of the Occident even before the Law scheme was put in working order, made provision for the government of the territory included within its grant. Sieur Demoyne de Bienville was made Governor of Louisiana, and Pierre Dugue de Boisbriant was made Commandante in the Illinois country. The Louisiana colony, which extended as far north as the Illinois River, and tentatively at least embraced all the territory east and west between the Alleghenies and the Rocky Mountains, was in 1712 divided into

nine districts, the ninth district including the Illinois territory to the northern boundary of the colony, namely the Illinois River. In October, 1718, accompanied by several officers and a detachment of troops, De Boisebriant left Louisiana and arrived at Kaskaskia late in that year. A site was selected for a fort, sixteen miles above the Kaskaskia village on the Illinois side of the Mississippi River. There was built a barracks, a commandant's house, a store house, and a large hall, and guns for the protection of the fort were placed in position. The fort was finished in the Spring of 1720, and named Fort Chartres. Thus was inaugurated French military authority on the soil of Illinois.

Under the influence of the glowing descriptions disseminated by the Company of the Occident, Fort Chartres became a magnet for adventurous spirits from the Old World. Not artisans, mechanics, miners, agriculturists and common work people alone were attracted to the new seat of French authority, but people of importance, representatives of the nobility even, came to seek adventure, or to add to their worldly possessions, and we are assured that this little stronghold, hundreds of miles from civilization in any direction, became quite a center of fashion. Silks and satins and magnificent jewels became a frequent, if not familiar sight in the territory nearby. Cavalcades of richly dressed men and ladies, riding just as richly caparisoned steeds, wended their way from the little fort to the Jesuit Church at Kaskaskia on Sunday morning and gratified the older French inhabitants with a taste or a touch of the beauty and ornamentation of Paris, the memory of which had lain long dormant. There is an odor of romance about old Fort Chartres and it is reasonable to believe that some of the worthy sons and daughters of Illinois will some day do honor to themselves and their state by fittingly portraying in the romantic hues of which it is capable, the long and interesting story of old Fort Chartres.

Almost immediately upon the establishment of Fort Chartres, a little village sprang up nearby called Nouvelle Chartres, and a mission was established and named St. Anne de Fort Chartres. Father Jean Antoine le Boullenger, S.J., became the first pastor, and was assisted by Father Joseph de Kereben, S.J. Just prior to the establishment of St. Anne's, the ecclesiastical jurisdiction of the territory was changed from Canada to Louisiana and Father Nicholas Ignatius de Beaubois, S.J., became the superior, and also pastor of the Immaculate Conception at Kaskaskia. The church at Fort Chartres was a very important one for many years. It was there, of course, that the officers and soldiers attended Mass and a very interesting document was executed by the French government defining the etiquette of attendance at Mass, detailing the order of occupancy of the pews and of processions.

Phillippe Renault was made Director General of mines and mining by the Company of the Occident, and brought a large number of workmen into the territory. On the 14th of June, 1723, the Commandante, Boisbriant, and the other officers of the government council, granted to Renault lands one league square in the southwest part of what is now the county of Monroe, and a large tract of more than 14,000 acres near Peoria. On the first grant, Renault established a village which he named St. Phillip, which was but five miles from

Fort Chartres. A chapel was erected which was attended from St. Anne's at Nouvelle Chartres. Thus new settlements were added, the center and nucleus of which was always the chapel or the church.

During this period many of the Indians had arrived at a high state of civilization. The chiefs at this time especially were men of much merit. Amongst them was the great Chicagou, the head of the Mitchigmea. Almost equal to him was Mamantoyensa, chief of the Kaskaskias. They and all their people were devout Catholics and Chicagou especially became noted through a visit which he made to Paris with the Superior of the Jesuits, Father Nicholas Ignatius de Beaubois.

In the year 1725, the Jesuit missions in the Mississippi Valley were at the height of their activity and new workers were required for the fast expanding field. Accordingly Father de Beaubois, the Superior of the Jesuits of the Illinois country, by the direction of his Order went to Europe to procure additional missionaries, and also with the important commission of bringing a community of nuns for work in the Louisiana colony. Chief Chicagou and several other Indian converts accompanied Father de Beau Bois and to say it mildly, created a sensation in Paris. They were feted and honored and the King and his courtiers, as well as Countesses and Duchesses, showered gifts upon them, and when they returned to their native tribes, they ever after sang the praises of the great French lords and ladies they had met. The mission of Father de Beaubois was successful from every standpoint. He brought with him several young Jesuits who entered the missionary field, and also the first community of nuns, (six Ursulines) established in the United States.

Up to this time the French and Indians of all tribes had lived in peace. No direct conflict had ever occurred between them in what is now known as the territory of Illinois. There was, however, two tribes that frequented Illinois, the Sacs and the Foxes, that failed to respond to the teachings of the missionaries and to meet the friendly advances of the French in a similar spirit. As will be seen, the Chachasaws in the South were similarly unresponsive but with these exceptions, the relations between the French and the Indians in New France were always cordial. Not long after the establishment of Fort Chartres, the appeal came to the Commandant, Boisbriant, from the Indians and the few Frenchmen that remained at old Fort St. Louis on the Rock (now Starved Rock) and at Peoria for protection against the Fox tribe who were displaying a hostile attitude and committing depredations. In response to the appeal Boisbriant sent a force to their relief which arrived only at the close of a conflict in which the Fox forces had been defeated, but the Illinois suffered so greatly that they returned with Boisbriant's men to take up their abode in the neighborhood of Fort Chartres, leaving the entire upper river unprotected.

As will be remembered, Spain conquered Mexico and the Spaniards settled not only that territory but established settlements farther north, the most permanent of which was Santa Fe. After the French came to New Orleans, attempts were made to establish trade between the Mexicans and Indians and the French, during which the French came into more or less conflict with the Spaniards. In those days too, conquest was the rule of nations and both for the

reason that the Spaniards wished to put a stop to French invasion of their commerce and to gain new possessions the Spaniards in 1720 formed a design of invading the territory farther east. With that purpose they set out with the intention of destroying the Missouri tribe of Indians who had friendly relations with the Illinois, and whom the Spaniards considered it necessary to exterminate in order to secure their more complete conquest of the country. But being ill informed with reference to the various tribes, they mistook Missouri for the Osage, whom they intended to appeal to for an alliance. The Missouri, taking advantage of their ignorance, entertained them and begged them to remain over night, when during the night they fell upon the Spaniards and killed all except the chaplain, a Jacobin priest. After this tragedy, the Missouri Indians in procession came to advise Boisbriant of the narrow escape they and the French in Illinois had from the Spanish assault. A description of this Missouri tribe as they marched up to Fort Chartres has been given by an early traveler. "They were dressed in these ornaments: the chief had on the naked skin, the chasuble, with the paten suspended from his neck, having driven a nail through it, and making use of it as a breast plate he marched gravely at the head of all the others, being crowned with feathers and a pair of horns. Those that followed him had more chasubles on, after them came one who carried the stole, followed by those who had the scarfs about their necks; after them came three or four young Indians, some with albs and others with surplices on. The Acolytes, contrary to order, were at the end of the procession, not being adorned enough, and held in their hands a cross or chandelier, whilst they danced in cadence. These people, not knowing the respect due to the sacred utensils, hung the chalice to a horse's neck, as if it had been a bell.

"Represent to yourself the ridiculous sight which the singular order of this procession must offer to the eye, as they arrived before the house of M. de Boisbriant, the King's lieutenant, marching in cadence, and with the great calumet of peace displayed according to custom."

It was during the administration of Boisbriant that the Commons, an institution of French village life whether in France or America, was established. The French people appreciated the value of neighborly association, and instead of seeking out secluded or distant places of residence, constructed all their dwellings in a group, so that a French settlement was in reality a town. Not much attention was paid to streets or roadways, but the cabins or cottages were constructed in convenient places with spacious grounds for flowers, vegetables and shrubbery, and near the other dwellings. Many of them were tillers of the soil and practically all owned a few domestic animals, a cow or two, and some horses or ponies. To provide for the pasturage of their live stock and for their agricultural operations, two large tracts of land were set apart at each settlement and these were held in common by the villagers. In the tract reserved for pasturage, and usually such tract contained timber, every villager was entitled to turn his domestic animals loose, and to cut down trees for his fire wood, fences and buildings. In the other tract, specific quantities were assigned to each villager, usually of long strips running backward from his house or dwelling to

the river, to the mountains or some designated spot. On these, farming operations were conducted, and for a long time these tracts were protected from the intrusion of animals running at large by guards. In time a common fence was erected around the entire tract. Feeling that some protection of their rights in these commons was necessary, the villagers petitioned Boisbriant for a formal grant, and were gratified by his approval of their petition. In like manner, grants were made in all the other settlements with the exception that the commons at Cahokia were granted directly to the missionary Fathers of the Seminary of Foreign Missions. These grants were confirmed by the Superior Council of Louisiana more than twenty-five years later, and have been protected by all the treaties and laws concerning the territory ever since, and even today, the commons of Kaskaskia, embracing an area of 6,500 acres, are held as the joint property of the township of Randolph in Randolph County, and their proceeds are devoted to the educational fund of the township. After careful study, this writer's opinion as a lawyer is that these commons, originally ceded to the Catholic parishes (all parish property belongs to the church) belong to the Catholic Church (the title in the Bishop of the Diocese in trust).

In 1725 Boisbriant, Commandant of happy memory, was called to Louisiana to govern the entire colony; LeMoyne de Bienville, the governor, having been called home to France; whereupon Claude Charles du Tisne became Commandant at Fort Chartres. Du Tisne remains to the present time, a rather mysterious figure in history. Scarcely a line can be found concerning his activities as Commandant of the Illinois, but that he was a brave and good man seems proven by the fact that he was one of the party of the subsequent Commandant, Pierre d'Artaguette, that fell into the hands of the Chickasaw and were roasted alive at the stake while they knelt in prayer.

The next commandant at Fort Chartres was surnamed Desliettes. Due to the fact that perhaps not many persons of the same name were to be found in the country in these early days, the first name of this commandant has not been recorded. It is well known of him, however, that he was an able and vigorous commander. He was a captain of the army before his appointment, and undoubtedly knew how to fight the hostile Indians. After the abandonment of Fort St. Louis, and Peoria, the settlements farther down the Mississippi were left exposed to the depredations of the Sac and Fox tribes, who pushed their allies to the neighborhood of Cahokia, and near Kaskaskia. To quell these disturbers, Desliettes suggested to DeLeigneire, the French Commandant at Green Bay, that they join forces and punish them properly. The Commandant at Green Bay advised delay but the French authorities in Canada took Desliettes' view of the situation, and the Marquis de Beauharnois, then Commandant in Canada, invited Desliettes to join the Canadian forces at Green Bay and make war upon the Fox. A battle ensued in which the Illinois Indians, headed by the French, were victorious, but hostilities continued until Desliettes' successor, Louis St. Ange de Belle Rive, by a strategic move, waylaid and destroyed so many of the enemy that peace reigned.

In 1730 Louis St. Agne de Belle Rive succeeded Desliettes as Commandant at Fort Chartres. Amongst all the able and honored Frenchmen who came to

the Illinois country, none was more worthy and deserving than Louis St. Ange de Belle Rive. He was one of a most worthy French family, three members of which became prominent and deservedly honored in New France. As has already been seen, he reduced the Fox Indians to submission, and otherwise promoted the welfare of the French settlements in Illinois.

The Company of the West, finding itself almost as grievously disappointed as did Crozat, determined to surrender its charter, and accordingly in 1831, it renounced all rights secured under its grant and the territory reverted to the French government.

Attached to Louisiana

The next few years after the surrender of their charter by the Company of the West covered a time of confusion in the Illinois country of which we have very little information. No change was made in the officiary at Fort Chartres. Until 1734 Commandant Louis de St. Ange de Belle Rive continued as Governor. In the year 1734, however, LeMoyne de Bienville who it will be remembered was recalled to France in 1725, was reappointed Governor of Louisiana as an officer of the French Crown. He had before served as an appointee of the Company of the West. At the same time the first hero commandant was named for the Illinois. This new appointee was Pierre d'Artaguette, a young military officer who had greatly distinguished himself in the war with the Natchez Indians. He was a younger brother of Diron d'Artaguette who was also a very prominent figure in the early history of Louisiana. As will be seen he became a martyr to the cause of civilization.

At the time that the Illinois country reverted to the Crown of France, the northern portion of the province of Louisiana was in a flourishing condition. The villages along the Mississippi were developing very satisfactorily and about the same time, the military post on the Wabash, which afterwards became known as Vincennes, began to develop. In charge of that post was a young officer named Francis Morgan, and otherwise known as De Vincennes. By reason of his popularity and also of his martyrdom, the post at which he commanded took the name of Vincennes, and the later town and city which succeeded it just across the state line in Indiana has ever since been known by that name. The post at Vincennes was considered an honored neighbor of Kaskaskia and communication was general and frequent between the inhabitants of the two places. This De Vincennes is thought to have been of Irish extraction and said to have been a brother-in-law of Louis Jolliet, the discoverer who accompanied Marquette on his first voyage. The church records of the Immaculate Conception at Kaskaskia prove that he was at Vincennes as a witness in a very prominent marriage ceremony, and the subsequent association between himself and Commandant d'Artaguette would indicate a close friendship.

Peace and prosperity ruled in the Illinois country until 1735. On the lower Mississippi, however, the Chickasaw Indians incited by the English from the Atlantic coast settlements, continued to commit depredations upon the French. So annoying were these disturbances that the French Governor, De Bienville, resolved to crush the power of the Indians and called D'Artaguette at Fort

Chartres and Vincennes at his post on the Wabash to co-operate with him in an expedition for that purpose. On the upper Mississippi war parties were raised consisting of a company of volunteers, Frenchmen from the French villages, and almost the whole of the Kaskaskia tribe of Indians besides a throng of Indian warriors of other tribes who flocked to D'Artaguette's standard from as far away as Detroit. Chicagou, perhaps the most distinguished Indian chief that had arisen in America up to his time, lead the Illinois and the Miami Indians. At the mouth of the Ohio, D'Artaguette and his forces were met by Vincennes with his garrison and a number of Indians, including even a party of Iroquois braves who joined the forces.

Batteaux were built and launched upon the Mississippi and upon these floating rafts and in the canoes the allied forces from the Illinois country reached the appointed rendezvous, at the last Chickasaw bluff near the sources of the Yalabusha River, where Governor Bienville was to join them on the tenth of May.

Unfortunately, due to a surprise and repulse, Bienville failed to appear at the appointed time and D'Artaguette and his associates remained in camp in sight of the enemy from the 9th to the 20th of May, all the time exerting his utmost influence to restrain his savage allies.

No longer able to hold his savage allies in check, D'Artaguette consented to attack the Chickasaw, lead by their English officers; and with a spirit which was invincible, took two of the strongest Indian fortifications by storm. The third and last was being similarly reduced when D'Artaguette, the brave leader, was disabled by a wound. The savages noting the loss of their commander took flight and fled, leaving the wounded and the French soldiers in peril of their lives. A youth of sixteen, Voison by name, assumed command and conducted such an able retreat that the French soldiers, being chased by the Chickasaws for twenty-five leagues, escaped the enemy and marching forty-five leagues without food, regained the Mississippi and returned to the Illinois country.

The story of the torture and burning of d'Artaguette and his companions is one of the most tragic connected with the history of the interior of our country, and is perhaps as well told by Monnette in his *Settlement of the Mississippi Valley* as by any other writer. After telling of the flight of the Indians and the retreat under young Voison, Monnette says:

"But the unhappy D'Artaguette was left weltering in his blood, and around him lay others of his bravest troops. The Jesuit, Senat, might have fled, but he remained to receive the last sighs of the wounded, regardless of danger, and mindful only of duty. Vincennes, too, the Canadian, refused to fly and shared the captivity of his gallant leader.

"D'Artaguette and his valiant companions who fell into the hands of the Chickasas, were treated with great kindness and attention, their wounds dressed by the Indians, who watched over them with fraternal tenderness, and they were received into the cabins of the victors in hopes of a great ransom from Bienville, who was known to be advancing by way of the Tombigby with a powerful army. But the same day brought the intelligence of the advance and discomfiture of the commander-in-chief. His retreat and final departure soon followed, and the Chickasas, elated with their success, and despairing of the expected ransom, resolved to sacrifice the victims to savage triumph and revenge. The prisoners were taken to a neighboring field, and while one was left

to relate their fate to their countrymen, the young and intrepid d'Artiquette, and the heroic Vincennes, whose name is borne by the oldest town in Indiana and will be perpetuated as long as the Wabash shall flow by the dwellings of civilized men, and the faithful Senat, true to his mission, were, with their companions, each tied to a stake. Here they were tortured before slow and intermitting fires, until death mercifully released them from their protracted torments."

The torture and burning of these men, and especially of the Jesuit missionary, Father Senat, is one of the most striking incidents in the history of our country. During the missionary period more than one hundred Jesuits, Franciscan, Dominican and Sulpician Fathers came to violent deaths at the hands of the savages frequently aided by the English. Some of these tortures and deaths were more brutal even than that of Father Senat, but it is perhaps true that in no case was the spirit of martyrdom more strongly displayed than in Father Senat's case. This good missionary is said to have located for a time at the village of the Peoria Indians near what is now the city of Peoria. At the time that De Artaquette and Vincennes were called to the Chickasaw War by the Governor of Louisiana, Father Senat was located at Vincennes and went with the garrison under Vincennes as chaplain. When d'Artaguette was wounded Father Senat was under no restraint whatever and might have escaped with the others. Indeed he was provided by the savage enemy with means of escape and a horse was offered him for that purpose. But as one of his contemporaries, Father Mathurin le Petit expressed it, "He preferred to brave the fury of the savages rather than leave without spiritual aid the souls of the captives so dear to his zeal." And his last ministrations have been described for us by the same Father, "All piously kneeling together with their missionary chanted long and loud prayers. . . . Nor did they interrupt their singing amid the fire until they fell, half burned or suffocated by the flames."

In 1711, Pontchartrain, the commander of Louisiana, sent Juchereau St. Denis to establish a fort near the confluence of the Ohio and Mississippi rivers, and Father Marest was requested to assist by sending missionaries and otherwise. He responded by sending Father James Mermet, S.J. The post established was called Fort Ascension but was maintained only for a few years. The site of this post has always maintained an interest. A new fort was established there by Charles Aubrey by direction of the French commander Chevalier McCarty in 1757. This post was again abandoned in 1764 and remained unoccupied until 1794 when for a few years there was stationed there in a newly built fort a small garrison of United States troops under Major Doyle. George Rogers Clark, of whom we shall read more later, is said to have raised the flag he carried at the time of his conquest in 1778 at the site of this old fort. If so, this was the first time and place when and where a flag representing the American cause was raised on the soil of Illinois. The site of this old fort is now the property of the state of Illinois, and in the changes which have come with the years, it became and is still known as Fort Massac.

On the death of D'Artaguette, Alphonse de la Buissoniere succeeded to the command in the Illinois country, and in the very same year, at the direction of the Governor of Louisiana, lead an expedition against the Chickas and Chockta,

composed of Frenchmen and native soldiers from Quebec and Montreal, with recruits from all the tribes along their route, and altogether, they joined a force under Bienville, reinforced from Paris. The rendezvous this time was near the site of the present city of Memphis. Here both sides lay in camp for months, and at length a peace was arrived at and the forces dispersed to their respective homes. The remainder of the reign of Buissoniere was peaceful.

Buissoniere was succeeded in 1740 by Captain Benoist de St. Claire, another quite romantic figure. He was Irish and a son of one of the members of the famous Irish Brigade that served so valiantly in the French wars.

St. Claire was succeeded in 1742 by Chevalier de Bertel, who commanded until 1748. Several documents have been found relating to de Bertel who was both a skillful and public spirited commander. During his tenure, the English began to push their explorations into French territory and a party of men of that nationality were found on the Mississippi River, arrested as spies, and confined in the dungeon at Fort Chartres. An attack was feared. The old wooden fort was in bad repair, poorly supplied, and the garrison almost depleted. Some of the old time Indian allies had been won over by the British and had agreed to destroy the French post, but were thwarted by the skill of deBertel. The Commandant was very anxious, however, and wrote repeatedly requesting that the Fort be reinforced or abandoned. The peace of Aix la Chapelle, which ended temporarily the wars between the French and English, quieted his fears to some extent, and feeling that he had served his country well, he transferred the command back to Captain St. Claire.

Upon reassuming the duties of Commandant, Captain St. Claire married a daughter of Kaskaskia with much ceremony and the nuptial record found in the register of the old church and still preserved, is very interesting.

In the year 1750, marking the middle of the eighteenth century, and about seventy-five years after the exploration of Illinois by Father Marquette, Father Louis Vivier, S.J., was ministering at Kaskaskia and wrote in that year some letters from which we learn definitely what was the condition of the country at that time. These letters have been reproduced in English and may be found in Thwaites' *Jesuit Relations,* Vol 69.

In his letters, Father Vivier says: "Wild cattle, deer, elk, bears, and wild turkeys abound everywhere in all seasons, except near the inhabited portions. It is usually necessary to go one or two leagues to find deer, and seven or eight to find oxen.

"During a portion of the autumn, throughout the winter and during a portion of the spring, the country is overrun with swans, bustards, geese, ducks of three kinds, wild pigeons and teal. There are also certain birds as large as hens which are called pheasants in this country, but which I would rather name 'grouse.'

"The plants, trees and vegetables that have been brought from France or from Canada grow fairly well. As a rule the country can produce all things needed to support life and even to make it agreeable. Wheat as a rule yields in all from five to eight fold, but the lands are tilled in a very careless manner, and have never been fertilized during the thirty years they have been cultivated.

Maize, which in France is called Turkish corn, grows marvelously. It yields more than one thousand fold. It is the food of domestic cattle, of the slaves, and of most of the natives of the country. The country produces three times as much food as can be consumed in it.

"The horned cattle have multiplied exceedingly. Most of them cost nothing, either for care or for food. The working animals graze on a vast common around the village. Others in large numbers which are intended for breeding are shut up throughout the year on a peninsula over ten leagues in extent formed by the Mississippi and the rivers of the Tamaroah. These animals, which are seldom approached, have become almost wild. An artifice must be employed in order to catch them. If a habitant needs a pair of oxen, he goes to the peninsula. When he sees a bull large enough to be trained, he throws a handful of salt to him, and stretches out a long rope with a noose at the end, then he lies down. The animal which is eager for the salt, draws near. As soon as his foot is in the noose, the man of watch pulls the rope and the bull is captured. The same is done for horses, calves, and colts. This is all that it costs to get a pair of oxen or horses. Moreover, these animals are not subject to any diseases. They live a long time and as a rule die only of old age.

"There are three classes of inhabitants," says Father Vivier, "French, negroes and savages. There are five French villages, and three villages of savages within a distance of twenty-one leagues between the Mississippi and another river called the Kaskaskia. In the five French villages there may be 1100 white people, 300 black, and about 60 red slaves, otherwise savages. The three Illinois villages do not contain more than 800 savages of all ages.

"Let us consider the savages in particular," says Father Vivier. "Nothing but erroneous ideas are conceived of them in Europe. They are hardly believed to be men. This is a gross error. The savages, especially in the Illinois, are of a very gentle nature. They have wit and seem to have more than our peasants, —as much at least as most Frenchmen. This is due to the freedom in which they are reared. Respect never makes them timid. As there is neither rank nor dignity among them, all men seem equal. An Illinois would speak to the King of France as to the lowest of subjects. Most of them are capable of sustaining a conversation with any person provided no question be treated of that which is beyond their sphere of knowledge. They submit to raillery very well. They know not what it is to dispute or get angry while conversing. They never interrupt you in conversation. I found in them many qualities that are lacking in civilized peoples.

"They are distributed in cabins, a cabin is a sort of room in common in which there are generally from fifteen to twenty persons. They all live in great peace, which is due, in a great measure, to the fact that each one is allowed to do what he pleases.

"From the beginning of October to the middle of March, they hunt at a distance of forty or fifty leagues from their village, and in the middle of March, they return to their village. Then the women sow the maize: as to the men, with the exception of a little hunt now and then, they lead a thoroughly idle life. They chat, smoke, and that is all.

"If these missions have no greater success," says Father Vivier, "it is not through the fault of those who have preceded us for their memory is still held in veneration among French and Illinois. It is perhaps due to the bad example of the French who are continually mingled with these people, to the brandy that is sold to them, and above all, to their disposition, which is certainly opposed to restraint, and consequently to any religion.

"When the first missionaries came among the Illinois," says Father Vivier, "we see by the writings which they have left us, that they counted 5,000 persons of all ages in that nation. Today we count but 2,000.

"The majority of the French settled in this country," says Father Vivier, "devote themselves to the cultivation of the soil. They sow quantities of wheat; they rear cattle brought from France, also pigs and horses in great numbers. This with hunting enables them to live very comfortably. There is no fear of famine in this country; there is always three times as much food as can be consumed.

The climate, which is very different from that of New Orleans, is almost similar to that of France. The great heats make themselves felt a little earlier and more intensely, but they are neither so constant nor so lasting. The severe cold comes later. In winter, when the wind blows, ice forms on the Mississippi sufficiently thick to bear the heaviest carts, but such cold weather does not last long. The winter here is an alternation of severe cold and quite mild weather, according as the winds blow from the north or from the south, and they succeed each other with fair regularity. This alternation is very injurious to the fruit trees. The weather may be very mild, a little warm even as early as mid-February, the sap ascends in the trees which become covered with blossoms; then a wind from the north springs up and destroys the brightest hopes.

"There are several salt springs in this country and in many posts which are dependencies of Canada. There are mines without number but as no one is in a position to incur the expense necessary for opening and working them, they remain in their original condition. Certain individuals content themselves with obtaining lead from some of these, because it lies almost at the surface of the ground. They supply this country, all the savage nations of the Missouri and Mississippi, and several posts in Canada."

Father Vivier sums up his description of the country as follows: "For the rest, this country is of far greater importance than is imagined. Through its position alone, it deserves that France should spare nothing to retain it. It is true that it has not yet enriched the King's coffers, and that convoys to and fro are costly, but it is none the less true that the tranquility of Canada and the safety of the entire lower part of the Colony depend upon it. Assuredly, without this post there can be no communication by land between Louisiana and Canada. There is another consideration: several regions of the same Canada and all those on the lower part of the river would be deprived of the provisions they obtain from the Illinois, which are often a great resource to them. By founding a solid establishment here, prepared to meet all these troubles, the King would secure the possession of the most extensive and finest country in North America."

This was Illinois—French Illinois—two hundred years ago.

Captain St. Clair was succeeded by another Irishman, Charles McCarty, most always referred to as Chevalier McCarty. He has also been given the name of McCarty Mac Tique. He was undoubtedly a man of much executive ability and did more work of a general character than any of the former commandants. McCarty arrived in the Illinois country late in the year 1751. The first work to which he directed his attention was the rebuilding of Fort Chartres on a large scale. The plans for the new fort were drawn by Lieutenant Jean B. Saussier, a French engineer. The stone for the construction of the fort was quarried at the bluffs near the present site of Prairie du Rocher, about three or four miles from the fort. The new fort was built near the site of the old one, and was reputed to be the best fort in America at the time it was built.

A barbarous action on the part of the Cahokia tribe provoked a tragic conflict between the Fox Indians and the Cahokians in the next year after McCarty assumed command. Meeting a party of six Fox Indians, the Cahokias took them prisoner and resolved to burn them to prevent their giving an account of their imprisonment. Despite their efforts, however, one of the Indians escaped. Being pursued by his tormentors, he leaped into the water, and remained hidden in the rushes until his pursuers gave him up. Under cover of night he escaped the watchfulness of the Cahokia and returning to his tribe, told them the fate of his fellow travelers. A war council was called and word sent to the Sioux, the Sac, and the Kikapoo, each of which tribes raised a force and marched against the Cahokia, under the leader of the Fox. The army consisted of a thousand warriors who embarked on the Wisconsin River in one hundred eighty birch-bark canoes, and soon reached their enemies in Illinois.

On the Feast of Corpus Christi, June 6, 1752, they planned their attack, knowing that many of the Indians would go to Fort Chartres for the religious ceremonies. Everything being in readiness, the leader of the Fox ordered ten or twelve of the best runners to proceed in advance. These young men immediately fell upon the enemies' village and killed all they met as they came in. Crying the death cry and having discharged their arms, they turned about and fled. The Illinois Indians took up their arms and pursued them and the army of the Fox lying in the high grass, discharged all their arms and killed twenty-eight Illinois. At the same time, they fell upon the village and killed men, women and children, set fire to the village, and bound and led away the rest as captives. The chief of the Fox at the conclusion of the battle, hoisted the French colors on his canoe, and was as proud of his victory as if he had subdued a great empire.

Commandant McCarty wrote the French commandants in Canada asking them to treat with the Fox for the ransom of the Illinois that were taken captive. This engagement was entirely between conflicting tribes of Indians and the attack was so secretly planned that the French knew nothing of it, and did not have time to intervene. At this time, all of the nations concerned were at peace with the French. The total loss in the Indian village was about eighty persons killed and taken prisoners.

Conflict of the French and English

The rival claims of England and France to various parts of American territory dated from the sixteenth century. The grant of the King of England to the colony of Virginia purported to cede the whole of the country from ocean to ocean between one point two hundred miles north, and another two hundred miles south of old Point Comfort. Such a description would include most of the Illinois country. It is true that the grant was modified by later restrictions, but Virginia never acceded to such modifications. The French claimed the Mississippi Valley, in reality though, not having much knowledge of the extent or boundaries of the claim, all the territory between the Allegheny and the Rocky Mountains. The French explored and occupied the Mississippi Valley, early spreading out from the Mississippi towards the east, and later somewhat towards the west. The British, through the claim of Virginia and other British colonies, contented themselves with establishing their settlements along the Atlantic coast, and made no western expansion, especially in the Illinois country, for many years. Now, however, the British began to contest the spread of the French, especially towards the east and south, and active conflict began.

In the course of their expansion, the French had erected forts at Presque Isle (now Erie, Pennsylvania, and on the Allegheny River). The Governor of Virginia, Dinwiddie, determined to oppose the French, and hit upon the expedient of sending a commissioner to the French commander, both for the purpose of investigating the situation and of protesting against what he considered French intrusion. For this purpose Captain William Trent was first selected but he was later succeeded by the young soldier, Major George Washington, an adjutant general of the Virginia militia. George Washington's commission was dated October 30, 1753, and by its terms he was ordered to proceed to Logstown where he was directed to ascertain "what had given occasion to the French for the invasion of the British territory and what were the pretensions of the aggressors and how they were likely to be supported." After a perilous journey Washington met the French officer, Jacques Reoentigny le Gardeur de St. Pierre, who received him courteously and told him that he would transmit his inquiries to his general, the Marquis du Quesne. There was little satisfaction in this reply, but Washington after an extremely difficult journey communicated it to Governor Dinwiddie. This was the occasion of George Washington's first entrance upon the stage of world history, and it is to be noted that he was then in the service of the British colony of Virginia.

In 1754 Washington was again commissioned to visit the region of the French posts in the Ohio valley, this time with a force of one hundred and fifty men. His instructions were to repair to Alexandria, but when near that place he learned that a French force under Captain Antoine Pecody, Sieur de Contrecoeur, had preceded him. The first encounter that had the appearance of a battle occurred while Washington was on his way to the store house of the Ohio Company, at the mouth of Red Stone Creek. While on the march a small party of French under Sieur de Joumonville de Valliers, who, it is said, had been sent with a formal summons to Washington, demanded that he withdraw from

the French territory. De Joumonville's party was successfully attacked by Washington on May 28 at a place called Little Meadows. It was Washington's first battle and resulted in the killing of the French commander Joumonville and ten of his party, and the capture of twenty-one prisoners. Washington's loss was but one killed and three wounded.

The news of this encounter reached Kaskaskia and Fort Chartres where a brother of the French commander, killed by Washington's party, Captain Neyon de Valliers, was located. Commandant McCarty dispatched Captain Valliers with a force of soldiers to join another force from Canada under another brother, Colon de Valliers, for the purpose of overtaking Washington.

The French forces consisted of five hundred French and seven hundred Indians. Washington's force was but three hundred all told and in view of the great difference in numbers, Washington retreated to the Great Meadows, where he threw up a temporary fortification, known as Fort Necessity. On July 3, de Valliers attacked the fort, and after a brief resistance, Washington was compelled to surrender.

The taking of Washington at Great Meadows showed the British that partial measure could not succeed, and as they were determined upon pushing their claims, they commenced to prosecute the war with vigor. Although the British had many advantages, the French were successful in the early engagements. Early in September, 1858, Major Grant with a force of Highlanders and a company of Virginians, was ordered to attack the French fort, Du Quesne. That fortress had just been re-enforced by four hundred French grenadiers from the Illinois district, under the command of Chevalier Charles de Aubrey. Grant divided his troops, hoping to draw Aubrey into an ambuscade, but was gallantly attacked in detail by Aubrey who obtained a complete victory over him, inflicting a loss of three hundred. A few days afterward, Aubrey made another sally from the fort and surprised a British camp forty-five miles away, and captured enough horses to bring his command back mounted.

Though the Indians accompanying Valliers at the time of the surrender of Washington's forces at Great Meadows wished to put the prisoners to death, the French by presents and other means secured their delivery, and gallantly freed them.

Washington being at liberty, on the 25th of November, 1758, commanding the advance of a British army of 7,000, appeared before Fort Du Quesne. By this time there were in all about four hundred troops garrisoning that fort, and the most of these had come from Fort Chartres. Recognizing the superiority of numbers they decided to destroy the fort by fire and retreat by its light. The greater portion of the garrison successfully retreated to Fort Machoult, some distance up the river, while the remainder with the artillery made their escape by the river to the Illinois.

The capture of Fort Duquesne gave the British control of the Ohio Valley but this campaign did not end the participation of Illinois in the war. When it was determined to attempt to resist the seige of Fort Niagara, all the Indian villages in Illinois furnished volunteers to join the forces from Detroit and

Mackinac, who were again lead by the brave De Aubrey. Upon reaching the scene on July 27, 1759, they made a gallant charge upon the invading forces commanded by Sir William Johnson, but after a sharp fight they were repulsed with great loss. A large number of the Illinois volunteers were killed, wounded and taken prisoner, amongst them the gallant de Aubrey. The defeat was a distressing one to the French authorities at Fort Chartres, and Commandant McCarty said that the expedition had cost him "the flower of his men" and that his garrison was weaker than ever.

England Prevails.

The final conquest in which Great Britain obtained the supremacy in all the territory east of the Mississippi may or may not have been participated in by soldiers from Illinois. It was the battle of Quebec on the heights of Abraham fought September 12-13, 1759. Here on that day contended the great Wolfe with the great Montcalm. Here both the commanders gave up their lives, but the British arms were successful and the French supremacy was ended in the Ohio and Mississippi Valleys.

In the early part of this last war between the French and the English, known as the French and Indian War, McCarty as has been seen, was the commandant at Fort Chartres. We have seen that he rebuilt Fort Chartres and made it the greatest fortification on the American continent. Fort Ascension also was rebuilt by Charles de Aubrey under the direction of McCarty and the glimpses we get of McCarty subsequent to his retirement from command at Fort Chartres reveal him in a meritorious light. When in 1763 the Jesuits were banished and dragged down the Mississippi River, one of their number records that they were cordially received and entertained by the former Commandant McCarty at his plantation which he was developing on the Mississippi. We get another glimpse of McCarty when his life work is done. On the 20th of April, 1764, he was buried with military honors at New Orleans,

McCarty was succeeded in 1761 by Neyon de Valliers, one of the gallant trio of brothers whose lives are linked with that of George Washington on account of the several engagements in which they fought against that great general. Nor is all said for this distinguished French family when we speak of the three brothers that figured so conspicuously with Washington. There were indeed seven brothers who were prominent in American affairs. Before the time that Neyon became Governor of Illinois, his six brothers had been slain in the defense of their country, and he remained, the sole survivor of the family.

Neyon de Valliers was commandant during the troublous times of the banishment of the Jesuits and gave his approval to Abbe Forget du Verger of the Seminary for Foreign Missions, the last of that band of priests in charge of Holy Family Church at Cahokia, in quitting the country, lest he suffer a similar fate to that of the Jesuits.

While Valliers was in command a very important historical event occurred, nothing less than the arrival from New Orleans of a large colony to settle in the Illinois country. It was lead by Pierre Laclede, the representative of a com-

pany of merchants engaged in the fur trade. When Laclede arrived at Kaskaskia he learned of the treaty ceding the country east of the Mississippi to England, and at once decided to locate his establishment west of the Mississippi, not knowing that by another secret treaty France had ceded its western territory, except Louisiana, to Spain. De Valliers permitted Laclede to store his goods and quarter his company at Fort Chartres while he explored the neighborhood for a location. Laclede selected some high ground sixty miles north of the Fort on the opposite side of the river, for his colony and this was the beginning of the city of St. Louis. Naturally many of the French from the Illinois followed him, some of them even transported their houses to the other side. Of course, there was bitter disappointment when it was found that France had ceded the country to Spain but Laclede's colony remained and the growth of St. Louis began.

Grievously disappointed at the outcome of the war between the French and the British, de Valliers remained at his post but a short time. As soon as arrangements could be made for his relief, he, with a few followers, descended the Mississippi to New Orleans. He was succeeded in command by Louis St. Ange de Belle Rive who came from Vincennes to govern the fort until it should be delivered over to the British, and there waited the appearance of British representatives to take possession of the fort.

The French Governors, the commandants in Illinois, were one and all from Tonti to St. Ange, men of merit and most worthy of the confidence reposed by the government in them. It must strike any one as strange that men of such distinction governed in those early days, and indeed that their activities should be so little known. All those who have learned something of their lives and labors will be eager to learn more and will at least hold their names in grateful memory. Accordingly the repetition of those names with a memorandum of their term of service seems justifiable.

The French Governors in Illinois.

As has been noted, De LaSalle was the first proprietary and Henri De Tonti governed under him from 1680 to 1700.

While the Illinois Country was under the jurisdiction of New Orleans

Pierre Dugue de Boisbriant, 1718-1725.
Captain Claude Charles du Tisne, 1725.
Captain des Leittes, Interim.
Louis St. Ange de Belle Rive, 1725-1734.
Pierre De Artaguette, 1734-1736.
Alphonse de la Bussoniere, 1736-1740.
Captain Benoist de St. Claire, 1740-1746.
Chevalier de Bartel, 1746-1749.
Captain Benoist de St. Claire, 1749-1752.
Chevalier Charles McCarty, 1752-1761.
Neyon de Valliers, 1761-1763.
Louis St. Ange de Belle Rive, 1763-1765.

The French People.

Having sketched with as much detail as space permits the officiary during the French regime, we can now turn to the French people themselves who first navigated the waterways, blazed the trails, subdued and elevated the savages, conquered the wilderness and tamed the soil of Illinois.

John Reynolds, who spent his life amongst them, and who became a distinguished judge of the Supreme Court and Governor of Illinois, said:

"The inhabitants were devout and strong believers in the Catholic Church. They were willing to fight and die for the maintenance of the doctrines of their Church. They considered the Church of Rome infallible, emanating direct from God, and therefore all the dogmas were received and acted upon by them without a why or a wherefore. They performed their devotions in their Church with a confidence that rendered them happy in religious matters. Their spiritual teachers were men of sincere piety and religion. It was the duty and it became also the pleasure of these Christian men to administer to the religious wants of their people. The people being governed by the precepts of the Gospel, enforced by the power and influence of the Church, formed a pious and religious community which was the basis of the happiness of the Illinois people in primitive times."

"Finally," Governor Reynolds concludes, "these people solved the problem that an honest and virtuous people need no government. Nothing like a regular court of law ever existed in the country prior to the British occupation of Illinois in the year 1765."

Judge Sidney Breese, one of the most learned of all the judges of the Supreme Court of Illinois, who also dwelt amongst the French, has left us this picture of them: "At the same altar knelt the rich man and the poor man, the same ordinances and sacraments were administered to each, and dying, both were buried in the same cemetery, the same rites performed and the same *miserere* and *de profundis* chanted. This feeling of equality thus generated and encouraged marked all of the social intercourses and entered largely into their amusements. In the same dance all classes cheerfully participated, in no bosom rankled the cry of family, and no one felt or affected superiority. The condition of the greater part of both sexes required from them exertion; they were compelled to labor to live, and labor being the common lot, was neither odious nor disgraceful. The principles of the Roman Catholic religion were instilled into all and the little spires of its churches arose in every village. In them were the marriage ceremonies performed, the priest consecrating the nuptial tie and recording the act in the presence of witnesses. There, too, the ceremony of Baptism was manifested and there the last obsequies for the dead and Masses said for the souls of those dying in the odor of sanctity."

Little may be gleaned from local records of these early days as little was so preserved, but from the estimates of men who dwelt amongst them and others who have studied their period, we get some idea of their merit.

Judge Joseph Gillespie, one of the ablest of the early pioneers, who knew most of the early Frenchmen of the period in question, said:

"Certain of these old French families have displayed a vigor and energy which cannot be surpassed. Take for instance the Choteaus, the Valles, the Pratts, the Gratios, old Pierre Menard and Nicholas Jarrot and his son Vital, were men whose lives were given to almost romantic business adventure. They were the first to develop the Missouri and Galena lead mines. The 'fur trade' was, by some of them, carried to a distance of thousands of miles. They had their trading posts all along the foot of the Rocky Mountains. They explored every river that runs into the Mississippi to its source in their trading excursions, and even took in New Mexico when it was a province of Spain. I know of no men who have been so instrumental in bringing to light the inexhaustible resources of Missouri and developing the iron industry of St. Louis as Choteau, Harrison and Valle."

Amongst the important Frenchmen, men of the very highest standing, who were in Illinois around the early settlements of Kaskaskia, Cahokia, Prairie du Rocher and Peoria, may be named Nicholas Jarrott, who was in Illinois from 1794 to his death in 1832. Jean Baptiste Saucier was one of the greatest among the great men of early Illinois who remained here until his death. He was the father-in-law of such noted men in the future history of the community as Colonel Pierre Menard, Colonel Choteau, Sr., James Morrison and Adam Snyder.

François Perry was here from 1792 until his death. He also married a daughter of Saucier. Michael LaCroix was a very prominent Frenchman who remained here until the time of his death in 1821.

The Quentine village was settled by DeLorme and a number of Frenchmen who came with him into the state in 1804. The Penseneaux were some of the most prominent French people that ever came to Illinois and the three brothers with their large families were here during that period.

August Choteau remained in the territory and at the end of the War of 1812 was appointed one of the commissioners to treat with the Indians.

As is well known, Pierre Menard was a leading public figure from the time he came into the territory until his death, being the leading spirit in the territorial legislature and the first Lieutenant-Governor of the State.

The foregoing are but a few of the prominent Frenchmen and Catholics that remained in the territory during the darkest period of our early history and bore nobly the extraordinary burdens of that time.

The destinies of war under which the French control was supplanted by British brought out the patriotic impulses of the French of those early days.

The story of the transition is interesting and is referred to elsewhere. Here it is appropriate to note an absence of supine surrender on the part of the French. The commandant, De Ange, the brilliant and successful general and just governor lived up to the letter of the treaty between England and France, and surrendered Fort Chartres and the Government upon proper demand to the British Commander Stirling, who being much of a gentleman, invited the views of the inhabitants as to their desires and needs. In answer the leading men met and drafted—before the Declaration of Meklenburg and before the Declara-

tion of Independence—a demand for a free and independent government, by and under the control of the governed.

This first declaration of independence adopted on the Western Continent was rejected, but it stands to the credit of the noble Frenchmen who drafted it and the glory of Illinois where it was conceived.

The petition was forwarded by Captain Stirling, the English commander, under date of October 18, 1865, and contained the names of the leading men of the day, as follows: De Rocheblave, Lagrange, Gavobert, Duplasy, DeLude, Charleville, Aubuchon, Jr., Cerre H. Brazeaux, Gandouin, J. Baptiste Beauvais, Blouin, Tessier dit LaVigne, Mere Pilotte, Baptiste Moyot, Jaques Bileront, Hubert LaRue, De Girardot, Calamanderie, J. M. Mercier, Lonoval, Janis Lachanse, J. Lasource, Francois Ricard.

Every one of these prominent people, and some of them became even more prominent afterwards in the community, remained in Illinois until their death, so far as the records disclose, with the single exception of Rocheblave, who afterwards became the Commandant for the English and was the representative of the British power in the place when George Rogers Clark with the invaluable aid of Father Gibault captured the country and sent Rocheblave a prisoner to Virginia.

There were many other influential men not named on the petition that remained, and many others came and stayed.

Nor did their efforts for independence end with their rejected demand. After a few short and mostly unpleasant years of English rule came the War of the Revolution. It is remembered that the bold young Irishman, George Rogers Clark, persuaded the learned and eloquent Irishman, Patrick Henry, Governor of the colony of Virginia, to permit him—Clark—to lead a campaign against the British established in Illinois, Indiana and Michigan.

The story of Clark's conquest is told elsewhere. It is desired here only to appreciate the part of the French therein.

To understand the activities of the worthy French pioneers, at least three individuals must be introduced, viz: Reverend Pierre Gibault, undoubtedly the most influential man in the West of his time; Oliver Pollock, of New Orleans, and Francis Vigo, then of Kaskaskia, Illinois. Of this great trio, Father Gibault only was French, Vigo was Italian, but always associated with the French, Oliver was Irish. As to their positions, Father Gibault was the pastor of Immaculate Conception Church at Kaskaskia, and Vicar General of all Mid-America. Oliver Pollock was the chief and only fiscal agent of the United States Government for the conduct of the Revolutionary War. Francis Vigo was a rich merchant who dealt in clothing and supplies of varied kinds among the inhabitants of Illinois, Indiana, Missouri and Michigan.

These three men supplied everything for Clark's conquest but the one hundred fifty rugged Irishmen who constituted the military force. What they wore, not of great value to be sure; what they ate, their arms, their ammunition, and more than all, the influence and co-operation indispensible to merit were

furnished by Pollock, Gibault, Vigo and the good Frenchmen who followed their leadership and co-operated with them.

Each of these three leaders advanced all of their means, Pollock more than $50,000; Vigo, $40,000, and Father Gibault, his little all, $900.00 and his donkey, the only vehicle of transportation about his vast diocese of more than 40,000 square miles. Sad to say, each of the three were ruined and neither was recompensed in a penny's worth. The same was true of most of the French inhabitants who followed their lead.

Only a few evidences of this narration are necessary here:

In a letter written by George Rogers Clark, July 24, 1778, he said: "Several merchants are now advancing considerable sums of their property rather than the service should suffer, by which I am sensible they must lose greatly, unless some method is taken to raise the credit of our coin."

Dr. Alvord concludes from an examination of documents that the merchants who gave their aid were: Daniel Murray, Winston Cerre, Janis, the Charlevilles, the Beauvais, Duplasy, the Bienveneaus of Kaskaskia, Barbau of Prairie du Rocher, Godin, Trottier, Gibault, LaCroix, Gratiot and McCarthy of Cahokia, LaGras, Huberdean and Bosseron of Vincennes, and Vigo, with possibly others of St. Louis.

In a note Alvord says: "In fact the list of those who at this time or later furnished supplies on credit is a very long one, including almost every man of property in Illinois. Richard Winston who at the time of Clark was regarded as wealthy, died in poverty; and the Beauvais family was reduced to almost the same extremity. These are only two instances among many."

It is not pleasant to reflect upon neglect or inattention to the memory of worthy progenitors who have bestowed upon us incalculable benefits. Read all you can find in a full day, of Illinois history and marvel at the nothingness of the French account. How much has any pupil or student in any school, public or denominational, ever seen in a text book or heard from the instructor of this century of French dominion or of the marvelous succession of incomparable French missionaries, the grand dynasty of French governors, and last but by no means least, the devout God-fearing, truly fraternal French citizenry? The answer is, "Little or nothing." No statues, no memorials, no records raised or built at public expense exist in all the State. The French are unknown,—as if they had never been.

The geography of Illinois alone bears the impress of the French in a list of names of Counties and cities, such as Champaign, Fayette, Hennepin, city and canal, Joliet, LaGrange, LaHarp, LaSalle, Marengo, Marseilles, Massac, Menard, Meredosia, Prairie du Rocher, Rochelle, Saint Anne, Toulon, and others.

These names alone, which cost nothing, are burdened with the task of memorializing the French who alone and unaided discovered, explored, settled and developed what is now the sovereign and towering state of Illinois, through the first one hundred years of its history.

THE IRISH IN EARLY ILLINOIS.

As is well known, the French are entitled to the honor of the exploration and the first settlement of the territory now included within the boundaries of Illinois, and they were in almost exclusive occupation, save for the Indians, of the entire Illinois country for nearly one hundred years before other white men came. But even in French days there were to be found men of Irish blood.

Irishmen Among the French.

According to his own statement, Hugh Crawford must have been the first Irishman that traveled about the Illinois and Mississippi rivers. He says he made trading trips leaving the Ohio and Mississippi as early as 1739, and he continued in this work until his death. He was associated in trade with Colonel George Croghan and Thomas Smallman, and first came to the West at the instance of George Washington to look over lands with a view to investments. After the conclusion of the war between France and England, by which England became entitled to the French possessions east of the Mississippi, he was employed to bring Pontiac, the famous Indian Chief, to Sir William Johnson, in 1766, for the purpose of negotiating a settlement and permitting the English to take possession after the treaty of Paris. Crawford was an important factor in all the history of the territory up to the time of his death in 1770.

A most romantic figure in the very early history of the Illinois country was Francis Morgan, better known as the Chevalier de Vincennes. Although little seems to be known of his origin, he is said by Bishop Alerding to have been Irish. Reynolds, in speaking of Vincennes, said: "The brave and gallant young hero was the hope and pride of the Wabash country." His tragic end is one of the saddest incidents in the history of the Northwest and has heretofore been described.

Chevalier Charles McCarty was an administrator of French affairs as Governor of the Illinois country from 1751 until a short time before the territory came into the ownership of the British under the treaty of Paris, which was concluded between the French and English in 1763. His story also has been heretofore told.

Colonel George Croghan was a very distinguished Irishman who came at an early day to the Northwest. Croghan and his associates are said to have established strings of stores and trading places in the Northwest as early as 1754. When Sir William Johnson who, by the way, was an Irishman and perhaps the ablest representative the British government ever had in this country, was appointed Superintendent of Indian Affairs, he made Croghan his deputy, and Croghan attained the reputation of being the "fittest person in America," to transact business with the Indians. This fitness was demonstrated when he successfully negotiated, after the dismal failure of many others, the submission of the great Chief Pontiac. There are many of Croghan's letters extant, and they and other evidences demonstrate that he was a straightforward and, at the same time, a very forceful character. It is pleasant to

know that though he was a loyal servitor of Great Britain, yet when the time came to make a choice between Great Britain and the young Republic, America, he chose the latter.

Colonel Croghan was not the last of his line to distinguish his name in this country. His family and that of General George Rogers Clark, so distinguished in our history, intermarried, and a direct descendant of Colonel Croghan and of the Clarks by such intermarriage, Major George Croghan, became one of the heroic figures of the War of 1812. On the 1st of August, 1813, General Proctor, with the principal British force consisting of about eight hundred regulars and two thousand Indians, after virtually overrunning the country, attacked Fort Stephenson. The fort was in command of Major Croghan, then twenty-one years of age, seconded and ably assisted by another gallant young Irishman, Joseph Duncan, who afterward became the fifth Governor of the State of Illinois. After making such a disposition of his troops as to prevent the escape of the garrison, General Proctor summoned Croghan to surrender, threatening the garrison with an Indian massacre in case of refusal. Croghan's force numbered but one hundred and fifty men, and the fort was but a mean protection; in fact, totally indefensible in the opinion of General Harrison, who had issued orders that it be abandoned. These orders were sent by messenger, but the bearer lost his way, and when the orders were received a large party of Indians had already surrounded the works, rendering it more dangerous to retreat than to remain. To Proctor's demand and threat, the gallant young officer replied: "When the fort shall be taken there shall be none left to massacre, as it will not be given up while there is a man left who is able to fight." Upon receipt of this reply, the British at once attacked the northwest angle of the fort. Major Croghan, judging that it was the intention of the enemy to make a breach in that quarter, caused it to be strengthened by bags of sand and flour, and under cover of darkness which set in, he placed his single gun, a six pounder, charged with slugs and grape shot, in such a position as to command the point of attack. The fire of the besiegers was kept up during the night of the 1st of April and until late in the evening of the 2nd, when a storming party of three hundred and sixty men advanced under cover of the smoke and darkness to within twenty paces of the walls of the fort. The musketry now opened upon them, but with little effect; the ditch was gained and in a moment filled with men. At that moment the masked cannon, only thirty feet distant, opened upon the assailants, killing twenty-seven and wounding as many more. The broken column was reformed and the ditch again filled, but the cannon being again discharged with similar effect, the besiegers became disheartened, abandoned the attack and the little fort was saved. Croghan was breveted Lieutenant-Colonel for his gallant conduct, was afterwards commended by resolution of Congress for bravery, and he and Duncan were each presented by Congress with a sword.

During the English Regime.

When the British secured the French Territory the Government took up the question of its management, and Lord Shelburne (William Petty, born in

Dublin) who was Secretary of State for the southern department, upon the recommendation of Benjamin Franklin and others, planned the establishment of three new colonies to be located at Detroit, at the Illinois and at the mouth of the Ohio, but having become disconnected from the ministry, his recommendation was not carried out.

He was again in the British Cabinet at the time the Treaty of Peace which closed the Revolutionary War was negotiated, and it was largely through his influence that the United States obtained under the treaty the old Northwest, including Ohio, Indiana, Illinois, Michigan and Wisconsin.

After the Treaty of Paris and the cession of New France to England, Guy Carlton, an Irishman, became Governor under the English crown. Major Loftus, with a force of Irishmen of the 22nd British regiment, tried to take possession of the Illinois country, but failed, but, as has been seen, another Irishman, Colonel George Croghan, succeeded in securing the possession stipulated for in the treaty. Subsequently, the 18th, or "Royal Regiment of Ireland," nearly all of the members of which were Irish, garrisoned the forts in the Illinois country for some time under the British regime, but were later withdrawn and a local militia force was organized under the command of Captain Richard McCarthy, of whom we are to hear more.

The number of Irish in the territory increased somewhat during the period of British ascendency in Illinois, and some very conspicuous Irishmen are known to have been here during that time.

William and Daniel Murray and Patrick Kennedy were three very worthy Irishmen here during that period. They were all traders of a high type. They dealt fairly with every one, including the Indians. Kennedy seems to have come to the country about 1766 and the Murrays in 1767. Alvord says of William Murray:

"In the annals of the West the names of such men as Samuel Wharton, Phinneas Lyman, George Morgan, William Murray, Richard Henderson and George Washington * * * should occupy a conspicuous place."

There seems to be little room for doubt that the Murrays and Kennedy were the very people who furnished George Rogers Clark with information and cooperated with his force in the conquest of Kaskaskia. They were all ardent patriots in the American cause and Patrick Kennedy was at once appointed assistant quartermaster upon Clark's taking possession of Illinois. William Shannon was quartermaster.

Another worthy Irishman of this period was William Arundel, who was born in Ireland and came to Cahokia prior to the Clark conquest. During a part of his residence in the Illinois country, he lived near Peoria. He was a merchant and trader and is spoken of as "an orderly, moral and correct man." He died in Kaskaskia in 1816.

Thomas Brady was a conspicuous figure in this early day. In 1776, Brady, with a small company of volunteers, consisting of sixteen men, marched across the state to the nearest British fort on Lake Michigan (Fort St. Joseph) near the present city of Niles, Michigan, and surprised and captured the fort, secur-

ing, it is said, $50,000 worth of supplies and munitions. The victors seem, however, to have overlooked a point or two in their subsequent proceedings. They paroled the British garrison, but the British, ignoring their pledges, informed their Indian allies, and together they and their allies overpowered Brady's force, took them prisoners, and recovered the goods somewhere near the present site of Chicago. In turn, however, the goods were recaptured from the British by a force which left Peoria soon after, led by Maillet, who was a relative of some of Brady's followers. Brady escaped his captors and returned by a circuitous route to Kaskaskia, where he afterwards married the much-renowned and highly-respected Widow La Compte, and in 1790 became the sheriff of St. Clair County, then one of the highest positions available to any citizen. Reynolds says of Brady: "He had the reputation of an honest, correct citizen and I believe he deserved it." Brady was a judge of the Court of Cahokia in 1785, was Indian Commissioner in 1787 and in that capacity prohibited the sale of liquor to the Indians. The town, now city of East St. Louis (Illinoiston) was laid out on a part of his land.

Conquest of the Northwest by George Rogers Clark

The story of Clark's conquest of the Northwest is of absorbing interest and especially so for men of Irish extraction.

As before stated, the French were the discoverers and settlers of this part of the country and held undisputed sway from the time of the discovery in 1673 until 1763, when the British came into the ownership of it under the terms of the Treaty of Paris. Accordingly, the English were in possession for only eleven or twelve years before the close of the Revolutionary War. It was a troublous time and the new possessors had little opportunity to do much in such a remote place as the Illinois country, and in fact but little was done. The Illinois settlements had a most unsatisfactory experience under the English domination, and had no reason for any special gratitude or loyalty to Great Britain. There is no doubt but that the French and other settlers in these parts sympathized with the Revolutionary movement, and that fact makes Clark's conquest more comprehensible. Briefly, the story of Clark's conquest is this:

George Rogers Clark, a young Irishman of twenty-four, of sturdy stock and of indomitable courage and energy, was, at the outbreak of the Revolution, in Kentucky, then, as well as the Illinois country, a part of Virginia. He was a military genius and recognized the strategic advantage of getting possession of the British posts in the West—Kaskaskia, Vincennes and Detroit. To effect this purpose, he appealed in person to Patrick Henry, another Irishman, then Governor of Virginia, for authority to make a conquest of the Northwest. Henry and his advisers were impressed and granted the prayer. Virginia had no money, but appealed to Oliver Pollock, who proved one of the greatest benefactors of America, justly called "the Morris of the West," the friend of Count Alexander O'Reilly and other Spanish officials, and obtained the credit necessary to prosecute the Clark enterprise.

Oliver Pollock of New Orleans was not only a distinguished Irishman, but such an enthusiastic supporter of the American cause as to advance many thou-

sands of dollars of his own funds for its success. He was, too, of the type of Irish citizen that clung to the love and traditions of the land of his birth, while he gave his undivided loyalty to the land of his adoption. As a proof of this fact it may be pointed out that he was later one of the founders at Philadelphia of the Ancient Order of Hibernians.

Clark set about recruiting his army, and the sequel shows that the Irish responded as readily in that as in our day. After much tribulation and months of delay, Clark, with the nucleus of his army, was about to embark upon the Ohio for his projected conquest. It was something of an effort in those days, especially in the midst of the Revolutionary War, to equip his army. Powder was a prime essential and was hard to procure. To get a supply of this necessary article, William Linn, one of America's most noted scouts and an Irishman, was dispatched to New Orleans, where, through the aid of Oliver Pollock, he secured a cargo of powder, and despite all the perils that beset his way, succeeded in delivering it to General Edward Hand, another worthy Irishman, in chief command of Fort Pitt, who in time very materially forwarded Clark's purpose.

Yet more than powder was necessary for the expedition, and Patrick Henry sent Colonel David Rogers, who was born in Ireland, to New Orleans, accompanied by twenty-eight men, to secure goods from Pollock's friend, the Spanish Governor Galvez, and other necessary supplies. These, too, were delivered to Clark by General Hand.

Finally, Clark starts on his journey down the Ohio, and upon arriving near the falls of that river, he says in his "Memoir," "Fortunately I had just received a letter from Colonel Campbell dated Pittsburg, informing me of the contents of the treaty between France and America." This was one great piece of news that made his success possible. The fact he could relate to the French people of the Illinois, and which did in fact exercise a profound influence in securing their allegiance. This Colonel Campbell was Colonel John Campbell, born in Ireland, a valiant soldier and officer of the Revolution and a distinguished citizen and statesman of Louisville in after life. The bearer of this letter was none other than the intrepid William Linn, who succeeded in getting the powder for Clark from New Orleans, and who rowed down the Ohio the entire distance alone, through all the dangers of that day, to deliver that cheering message, and who from there joined Clark's "army," and, as will be seen, played an important role in the conquest.

Captain James O'Hara, who was on the way with two batteaus loaded with provisions sent by General Hand to Captain Willing who was to assist Clark in the conquest, joined Clark at the mouth of the Kanawha.

At last we find Clark at Corn Island, in the Ohio river opposite the site of the present city of Louisville, Kentucky, with his "army" ready for an advance. Before he starts on the last stage of his journey, let us look over Clark's army, noting of what materials it is constituted. First of all there was Clark of Irish ancestry in supreme command as the commander-in-chief. Upon a roll call of officers there would respond Lieutenant-Colonel John Montgomery, Major Thomas Quirk, Major William Linn, Captain John Rogers, Lieutenants Valentine Dalton, Martin Carney, Richard Clark, brother of George Rogers Clark,

William Clark, James Davis, James Montgomery and Levi Todd. Sergeants James Brown, Michael Miles, John Moore, John O'Rear, Robert Patterson, John Vaughn, John Williams and Charles Morgan. To call the roll of the privates would be too prolix, but I have their names and have established on the authority of reliable historians that of the something less than one hundred and twenty men Clark had gathered around him at Corn Island, ninety at least were Irish, and that out of the entire 225 men that were placed upon the Clark roll during his entire service more than one hundred and seventy-five were Irish.

Before this time the spies, Ben Linn and George Moore, both Irish, whom Clark had sent for information, reached Kaskaskia and there they conferred with friendly inhabitants, none other, I am satisfied from the records, than William and Daniel Murray and Patrick Kennedy, and when Clark and his army approached Kaskaskia, he is able to get full information of the conditions. Nay, more, he is furnished a guide who is in all probability one of these three men. Clark's army halts across the river, and at least one account has it that a delegation goes out to meet him headed by the Pastor, Pierre Gibault, and he is made welcome so far as the towns-people are concerned.

But the English governor and the garrison at the fort are yet to be dealt with. The Commandant and Governor at this time was one Rocheblave, and though a Frenchman, a bitter and uncompromising partisan of the British Government he served. How is he to be overcome in his stronghold? A bold strategem is decided upon and men must be chosen to execute it. In the emergency, the very boldest and cleverest are necessary, and Clark happily is accompanied by such. Simon Kenton, a scout, the most renowned of all the western plainsmen known to history, and an Irishman, possessing all the fearlessness of the Irish character, is placed in command of one detachment to enter the fort and Lieutenant-Colonel John Montgomery of another to surround the town. How many Irishmen accompanied Kenton we are not informed, but we are advised that after they had boldly entered the fort (the entrance to which had been left unlocked and unguarded by the contrivance of the friendly agents in Kaskaskia) and under the guidance of the same friendly agents who gave Clark information, had threaded their circuitous way through the windings of the fortress into the very abode of the Governor and penetrated to his very boudoir, it was another Irishman, almost equally bold and equally renowned, the famous scout, William Linn, before referred to, who actually seized Rocheblave in his bed, overcame and made him prisoner, thus ending British sovereignty within the confines of this State. It was a small matter to take possession after the capture of the fort thus effected, as the Murrays and Kennedy had prepared the populace other than the French and Father Gibault had attended to or did attend to that task. Rocheblave was, however, obdurate, and had to be sent a prisoner to Virginia, and appropriately two Irishmen, Lieutenant-Colonel Montgomery and Lieutenant Levi Todd were assigned the task of conveying him east to be afterwards dealt with by Patrick Henry and Thomas Jefferson.

It would extend this paper too far to dwell upon succeeding events, including the conquest of Vincennes, effected so largely through the efforts of Father Gibault, but it is interesting to know that Clark added two more com-

panies to his army, recruited at Kaskaskia and Cahokia, amongst which were many Irishmen and especially that one was headed by an Irish Captain, Richard McCarty and the other by a Frenchman, when they drew out of Kaskaskia for that awful march across the swamps of lower Illinois to attack the British at Vincennes. It is also of interest that the armed Batteau, the "Willing," prepared by Clark to carry supplies down the Mississippi and up the Ohio and Wabash and join Clark at Vincennes, was placed under command of Lieutenant John Rogers, another capable Irishman who did his part well.

The Virginia and Post Revolution Period

The country won, the next step was to govern it, and for that purpose there must be a governor, and in keeping with all the steps so far taken with reference to American control, an Irishman, John Todd, was appointed Governor, or, to be technical, "County Lieutenant" of the County of Illinois, which then included the considerable territory within the present boundaries of Ohio, Indiana, Illinois, Michigan and Wisconsin. The succeeding decade reflected but little credit upon the new government, to be sure, but that was the result of national rather than local conditions.

After the close of the war, it is certain that of the stream of people which poured into the state, a great many were Irish. Buck, in his book, the introductory volume of the Centennial history, entitled "Illinois in 1818," says that:

A large proportion of the names (found not only in the biographies and genealogical data available in the county histories, but also in the names of heads of families in the schedules of the census of 1818) are typically Scotch (?), Irish, Welsh or German, with Scotch-Irish predominating, and thus they are indicative of the connection of the people with that stream of non-English immigrants which poured into Pennsylvania during the eighteenth century and thence up the valley and through the gaps to the back country of Virginia, the Carolinas and Georgia. By the time of the Revolution the occupation of this region had been completed and the stream began to flow into Kentucky and Tennessee. In the early decades of the nineteenth century it progressed into southern Indiana, Illinois and Missouri.

It is a matter of regret that this official volume should, by using it, tend to perpetuate the fiction involved in the title—"Scotch-Irish," but it has been used so much that it has become a sort of habit—a bad habit, I grant, and too prevalent.

In Territorial Days.

I should like to dwell upon the record of the Irish who came into Illinois in the several years immediately succeeding the Revolution. Elsewhere I have treated of them under the titles "First Settlers and Settlements," "Early Irish School Teachers," "The Fighting Irish," meaning the daring men who protected the frontier, and "The Martyrs to Civilization." Here I must content myself with reference to just a few commanding figures, and to some incidents of absorbing interest.

The leading man of the entire Northwest from the time he came to Kas-

kaskia in 1784, until almost the day of his death in 1832, was John Edgar, a native of Ireland, and the leading woman of the same period was Rachel Edgar, his wife, a shining example of the admirable Irish wife. At the outbreak of the Revolution, Edgar was in the British Naval Service, but left it to espouse the American cause. He was seized by the British and languished in a British jail for nineteen months. Upon his release, he informed the United States government of a conspiracy he discovered to deliver up Vermont to the British, and the Government was enabled to nip the plan in the bud. He then entered the service of the United States and was made commander of a United States war ship. At the close of the war he came West, settled in Kaskaskia, and became the leading spirit in public and private enterprises, building mills, operating salt mines and buying and improving lands. He was a man of wealth and used his wealth freely in developing the country. He became a judge of the courts and served in that capacity for many years. He was the first delegate selected from Randolph County to represent that part of the Illinois country (being all of the present state south of the Illinois river) in the Territorial Legislature which met in Marietta, Ohio. It was at the "mansion" of John Edgar that Marquis de LaFayette was entertained on the occasion of his visit to this country. His leadership was undisputed during the entire period of his life, and in the last analysis Edgar was the final arbiter of all important questions. Mrs. Edgar was an intimate friend and boon companion of Martha Washington, and at one period of her life, a member of the Washington household. John Edgar was a splendid type of the citizen. It may be of interest to know that fine portraits of both Edgar and his wife are hung in the rooms of the Chicago Historical Society.

Samuel O'Melvaney was another Irishman of excellent character and splendid reputation. He was the leader of the first colony that came directly from Europe and settled in Illinois. This Irish colony located on the Ohio River in 1804 and engaged in agriculture. There were several families, all prosperous, as they deserved to be, and the leader became a man of great weight and influence as well as a benevolent Captain of Industry. He was a miller, a fine stock man, and in a general way, a very valuable addition to the country. As time passed, he became a judge of the early courts, a representative in the territorial legislature and a delegate to the first Constitutional Convention. The family remained prominent for many years, and his sons besides becoming substantial citizens, filled places of trust and confidence.

Among the ablest and most representative men of old Kaskaskia were the Morrisons, William, Robert and James, who were very substantial merchants as early as 1790; the Moores, James, William, Risdon and others, also were among the very prominent men of old Kaskaskia.

Several other worthy pioneers of that early day in and around Kaskaskia deserve at least mention here. Among them, Daniel Flannery, John McCormick, James Kinkaid, Charles Gill, William Drury, James Piggott, Samuel Hanley, Martin Carney, A. M. Laskey, John Clark, John Cochran, Catherine Ryan (widow), Lawrence Kenegan, Joseph Lambert, Mary Crow (widow), Mary Mooney (widow), James Moore, Thomas Bradley, George Powers, William

Tobin, James Bryan, James Garrison, Thomas Callaghan, Thaddeus Bradley, Henry McLaughlin, John Brady, Michael Roach. John Hays was sheriff of St. Clair County from 1798 to 1818. William St. Clair was lieutenant colonel in command of the first regiment of St. Clair County.

In the Legislature of the original Northwest Territory, which included Ohio, Indiana and Illinois, and later in the Indiana Territorial Legislature, which included Indiana and Illinois, and lastly in the Illinois Territorial Legislature, there had been many able Irishmen whom we must overlook at this time, but we will notice just one such legislator, viz: Dr. William Bradsby. In Dr. Bradsby we have a conspicuous example of a great man very little known. Men who have done much less for our country and state have been accorded great honors and distinction, and yet I doubt if a score of readers remember ever having heard the name of Dr. Bradsby mentioned. Yet it was Dr. Bradsby who introduced and pressed the resolution for the admission of the territory of Illinois into the Union as a State, which resolution, against strong opposition, was passed, and this the great event celebrated during the whole of 1918 was accomplished. Before that time he had taken a definite stand more than once upon questions of the greatest moment. He was the father of the bill introduced to repeal the Indenture laws under which the provisions of the ordinance of 1787 prohibiting slavery were evaded, and he signed the famous address against slavery that was the forerunner of the anti-slavery movement in this state.

The Constitutional Convention of 1818 when called, was attended by Elias Kent Kane, Samuel O'Melvany, William McFatridge and James Lemen, who were certainly Irish, and John Messinger, Benjamin Stephenson, Caldwell Cairns, Enoch Moore, Hamlet Ferguson, Michael Jones, Thomas Kilpatrick and William McHenry, who were probably Irish, as delegates.

We have before noticed Samuel O'Melvany and need only say that he played quite a prominent part in this convention as a member of the committee on revision.

The leading spirit and light of the Constitutional Convention, however, was Elias Kent Kane. Kane was easily the most brilliant lawyer of his day in Illinois. A Yale man of splendid address, the son of a brilliant Irishman who was caught in the reverses suffered by so many Americans on account of the war of 1812, a relative by descent of the famous Chancellor Kent in whose honor he was given his middle name, and who, independent of family, had made for himself an honored name in the new country to which he had removed in 1814. Kane was one of the five lawyers in the convention, and although but four years in the territory, he had been appointed a judge of the Territorial Court by the President of the United States. He had been in the trial of cases where he was opposed by Daniel Webster, Henry Clay and others of the great lawyers of the day. By sheer ability he dominated the convention, and has since been known as the "Father of the Constitution." Judge Sidney Breese, who studied law in Kane's office, said that the Constitution was written in Kane's office before the convention assembled. As each constitution since adopted has been but a revision of that of 1818 with additions, we are justified in saying that Elias

Kent Kane is the author of the organic law of Illinois. Kane was the first Secretary of the State of Illinois and was United States Senator from 1825 to 1835. He died December 12, 1835, during his term of service in the United States Senate, and his remains lie buried on the hill opposite Old Kaskaskia.

After the adoption of the constitution men of Irish blood continued to play an important part. During the territorial period, Ninian Edwards had been governor by appointment of the President. It is frequently stated that John Boyle was the first territorial governor. This statement is not literally correct. He was appointed governor by the President, but being Chief Justice of the Territorial Court of Kentucky, he asked to be permitted to retain the post and an associate judge of that court, Ninian Edwards was in his stead made Governor of the Territory of Illinois. When, however, the people were permitted a choice of governor, a friend of Kane's, Shadrach Bond, of Irish extraction, was elected without opposition, and Kane was appointed Secretary of State, and has always been given credit for guiding the affairs of the new state.

Since Bond, there have been elected nine Governors of Irish blood, who have passed to their reward, viz: Coles, Reynolds, Duncan, Carlin, Ford, Oglesby, Palmer, Beveridge and Hamilton, and four Lieutenant-Governors, viz: Ewing, Kinney, Casey and Dougherty. I speak only of the dead who have been honored by selection as Governor. Speaking of them in the order of time, it is interesting to recall that though Coles was considered cold and unpopular in his day he was the legitimate parent of sound anti-slavery agitation in this state and in the west, and the most potent force in creating the anti-slavery sentiment which placed Illinois amongst the leading anti-slavery states in the Union.

It would be unfair to dismiss Governor Reynolds with a few words. He was the first product of our prairies to reach exalted station and to be obliged to meet the complex question of a new and growing community with native ability alone unaided by any inheritance or any experience with large affairs. His lack of polish has been ridiculed, and he has been charged with a display of ignorance, but his public acts show him to have been guided by a sense of right. The difference between Reynolds and many other public men is well illustrated by a story which is told of one of his campaigns. In the early days much campaigning was done by means of dodgers and hand-bills as a sort of substitute for newspapers which were not so numerous then as in our day, and it is said that his opponent, who was a man of polish and education, got hold of a hand bill in which a small "i" was used for the personal pronoun of the first person. The opponent held the "Old Ranger" up to scorn for ignorance, and produced the hand bill, which he said was Reynolds' work as an exhibit. In due time Reynolds fathered the work, although he was not a printer, and said that as his opponent had used all the big "I's" he had to resort to the small ones.

If Reynolds was deficient in some of the niceties of grammar and diction, he was at least alive to humanity. Upon the organization of the Northwest Territory, amongst the very first acts of the judge-legislators was a law providing for the whipping-post, stocks and pillory as punishment for crimes. If a resident were convicted of an offense, even a small one, he was to receive a stipulated number of lashes according to the gravity of the offense "upon his bare back

well laid on." By an act of January 5, 1795, passed by the judges of the Northwest Territory to which the Illinois country was then subject, a person convicted of larceny of a sum not exceeding $1.50 might be punished by being publicly whipped upon his bare back not exceeding fifteen lashes. A long line of astute men, college graduates, cultured and polished, had succeeded each other in the government of the territories since 1788 when these laws were passed, but they had suffered them to remain unchanged. As soon as Reynolds attained some influence in the State of Illinois, he commenced to work for the repeal of these laws and the substitution of a humane prison system; and against a stubborn resistance succeeded in having them repealed, but not until 1832. Many have forgotten that right here in Illinois the whipping-post, pillory and stocks existed until 1832, and that this so-called rude, uncultivated Irishman forced the repeal of the laws providing for such barbarous punishment against the opposition of the "high-brows" of his day.

But Reynolds has more to his credit. He was one of the strongest proponents of the Illinois and Michigan Canal, and he and another Irishman, Senator Michael Ryan, did much to promote the canal. Reynolds went to Europe in the interest of the canal. Besides his distinguished services as Governor, Judge, Member of Congress and Legislator, Reynolds has left us the best history of early Illinois yet written, even if the diction is not so chaste as in some other.

I have already had occasion to mention Governor Duncan in connection with his assistance to Major Croghan in the defense of Fort Stephenson. Duncan made a good governor, but his independence as a member of Congress tended to make him unpopular with his party.

Carlin's administration was subject to no just criticism, and his charming manner and appearance, besides his personal heroism in the War of 1812 made him very popular.

In my judgment Thomas Ford was the ablest Governor of Illinois prior to John M. Palmer. He came to the governorship from the bench and was of the true judicial type. He was also strictly honest, and unable to stretch his conscience even to advance his party's, his friends' or his own interests. He must ever be held in grateful memory as the man who saved Illinois from the stigma of repudiation of its debts. The justly revered Judge John D. Caton, another most distinguished Irishman, gave utterance to a fine tribute to three of Illinois' great sons, two of whom have just been spoken of. Said the learned judge:

"Allow me to say that Illinois has produced three great men, whose conspicuous services will render their names immortal, and who should be commemorated by enduring monuments, and to whom we owe a debt of gratitude that can never be repaid. The first was Edward Coles, who was Governor of the state in 1824, and who saved the state from the black curse of African slavery, then and forever. The second was Thomas Ford, who was Governor in 1842, and who saved the state from the scarcely less blighting curse of repudiation; and the third was Abraham Lincoln, who saved the Union from dismemberment and the Nation from destruction. Not alone either of them, for all were assisted and supported by other great men whose names should be

scarcely less honored, but they were the great leaders whose talents and whose integrity led the people to their great accomplishments. In all time to come posterity should bow its head in gratitude whenever either of these names should be spoken."

The character and accomplishments of the subsequent governors is more familiar and need not be expressly alluded to here, but I feel that I would be recreant to my regard for him if I did not stop to commend Governor Palmer as the great champion of popular rights and amongst the first of our public men to realize the menace of special interests and willing to set his face against special legislation.

Irishmen of Distinction.

There were other great public men of Irish extraction not hereinbefore mentioned that claim our admiration and commemoration, among the better known of whom may be mentioned General and President Ulysses S. Grant, Stephen A. Douglas, Senator John McLean, Attorneys-General Benjamin H. Doyle, William Meers, James McCartney and Maurice T. Maloney. Judges Robert McMahon, John H. Ralston, John C. Gillespie, John Dean Caton, John H. Mulkey and others. Amongst prominent statesmen, publicists and otherwise honored citizens: James A. Connolly, William W. O'Brien, Robert K. McLaughlin, an early State Treasurer and the uncle of Governor Duncan, Joseph Conway, the earliest court clerk. Amongst first settlers there was the Byrd family of Cairo, Andy Donnegan, the first settler of Alton, the Kellies, the first settlers of Springfield, James Piggot of East St. Louis and Patrick Hanniberry, the first settler of Madison County. Amongst great Indian fighters were the Whitesides, the Hardings, Hulls, Rectors, James Curry, Thomas Higgins and John Dempsey.

It is not alone in civil life that men and women of Irish birth or ancestry have shed luster on their race in Illinois. Indeed they are particularly distinguished in the field of religion as is made apparent in former chapters.

Irish School Teachers.

John Doyle came to Illinois in the Clark army in 1778 and began teaching in Illinois in 1780. He was a scholar, spoke the French language and the Indian dialect and frequently acted as interpreter. He was also a brave soldier and "was considered an honest man and was always respected while alive as he is now, dead." (Reynolds' *Pioneer History of Illinois.*)

"An Irishman named Halfpenny taught school in many sections of Illinois for many years. This preceptor taught almost all of the American children in Illinois in his day that received any education at all. He might be styled the School Master General of Illinois at that day." (Reynolds.)

William Bradsby "taught school in various neighborhoods. He had a school in 1806 in the American Bottom almost west of the present Collinsville, and the year after he taught in the Turkey Hill settlement." (Reynolds.) It must be conceded that the Bradsbys were the equals of any of the pioneers of Illinois.

John Messinger came to Illinois in 1802, was an "excellent English scholar, taught the science of surveying, surveyed the United States lands into townships, was not only an excellent mathematician but he wrote and published a book entitled, *"A Manual or Hand Book Intended for Convenience in Practical Surveying."* He was professor of mathematics in the seminary at Rock Springs; he was an efficient and scientific astronomer."

Messinger was a son-in-law of Mathew Lyon, the Irish Congressman. He, Messinger, is said by John Mason Peck not to have been a church member. Peck says: "The late John Messinger, who was a philanthropist as well as a mathematician, though never a member of any church, obtained subscribers for the quarto family Bible, published by Matthew Carey of Philadelphia (the distinguished Irish scholar, writer and publisher) in 1814, and circulated copies in many families in St. Clair County. Mr. Messinger taught many young men the theory and practice of surveying and he frequently taught an evening school for young and old and it is no disparagement to some gentlemen who have since been distinguished in the State, at bar, and in the pulpit, to have it known that they received the groundwork of their education, after they had families, from Mr. Messinger."

The Bible distributed by Mr. Messinger was the Douay Catholic Bible published in 1790, the first Bible printed in the United States. It may be wondered why this philanthropist was distributing Catholic Bibles if he was not a member of any church.

James Lemen, the first of the long line of Baptist preachers of that family, was an Irish school teacher in early Illinois, as was also General James Shields, a distinguished Catholic, afterwards judge of the Supreme Court, hero of three wars and United States Senator from three states.

It would be interesting, too, to trace the development of the state in its resources and follow the men of Irish blood into the factories, upon the railroads and waterways, in all of which they were important factors, both in the actual making and in the planning, and in the spirit of Thomas DeArcy McGee, the gifted Irish poet, who took such keen interest in the colonization of Illinois, to look in upon the prosperous early day Irish farmers where—

Sweet waves the sea of summer flowers
Around the wayside cot so coy,
Where Eileen sings away the hours
That light my task in Illinois.

The Irish homes in Illinois,
The happy homes of Illinois,
No landlord there can cause despair,
Nor blight our fields in Illinois.

But we cannot here enter into details with reference to all of these.

Irishmen in War.

Illinois has a proud record in the manner in which she has responded to the nation's call in time of war, and the men of Irish blood within her borders

have proven themselves worthy to share the glory she has attained. I have taken so much time with others I can scarcely more than call some of the names of some of Illinois' heroes of Irish birth or extraction, and do that, regretting that the list is necessarily incomplete.

Amongst the more conspicuous figures upon our military roll of honor set down as Irish or of Irish extraction may be named, General Ulysses S. Grant, General James Shields, General James A. Mulligan, General John A. Logan, General John A. McClernand, General Richard J. Oglesby, General Michael Kelly Lawler, General James McPherson, General John M. Palmer and General William P. Carlin.

Among the higher officers of the Civil War from Illinois the following are known to have been Irish: General in Command, one, (General Grant, the only General from Illinois); Major Generals, five; Brevet Major Generals, six; Brigadier Generals, eleven; Brevet Brigadier Generals, twelve. Of the original commanding officers of the volunteer organizations, twenty-three are known to have been Irish. Eighty-three soldiers with unmistakable Irish names died in Andersonville prison.

Many of these are so well known as to need no mention here. Some have, however, received less notice than they deserve, and we feel constrained to direct attention to the life of a few of these men and urge a study of their records to the end that they may be appropriately honored and commemorated.

General Michael Kelly Lawler.

All Illinois, and southern Illinois especially, has reason for great pride in the war record of General Michael Kelly Lawler, although, if I mistake not, his name is unfamiliar to many. Lawler was born in the county of Kildare, Ireland, and came with his parents to Gallatin county, Illinois, when about five years old. When he grew up he was a good soldier in the Mexican War and at once plunged into the Civil War. His regiment, the Eighteenth Illinois, was amongst the very first mustered into the service, preceding that of Turchin's, the nineteenth, the first regiment from Chicago. It is said of Lawler's regiment that "No regiment fought harder or rendered prompter or better service. At Donaldson where he was wounded, they held fast and firm the gate through which the rebels sought to escape." For his gallant services Lawler was made a Brigadier General and afterwards highly distinguished himself and won the lasting good will of General Grant and his staff by his smashing victory over the rebels at Big Black and by his fine behavior in pressing the seige and capture of Vicksburg. On one occasion when sitting with his officers around the camp fire discussing subjects of interest in connection with the war, and amongst other topics the Generals, Grant said: "When it comes to just plain hard fighting, I would rather trust to old Mike Lawler than any of them." Mike Lawler was so plain and unassuming and so were his friends that he has been forgotten.

Major General James Shields.

Another of the great men of Illinois, Irish by birth, and distinguished by

his own efforts, perhaps above all others, was General James Shields, the hero of the battle of Padierna, Cherubusco and Chepultepec in the Mexican War and justly renowned as the only commander in the Civil War who had the distinction of routing the almost invincible Irish General, Stonewall Jackson. In addition, he was a faithful and diligent public servant in time of peace, the honest judge of the Supreme Court of Illinois, and the renowned statesman who had the unique distinction of serving his country in the United States Senate as a senator from three different states.

The writer has spent many hours tracing the Irish fighting men through the records of every war in which our country has been engaged and possesses many reams of manuscript containing numerous Quirks, O'Connors, O'Donnells and O'Connells, and all of the Mc's and the O's. They have all merited a rich reward, and

When Michael, the Irish Archangel, stands,
The angel with the sword,
And the battle-dead from a hundred lands,
Are ranged in one big horde,
Our line that Gabriel's trumpet wakes,
Will stretch three deep that day,
From Jehosephat to the Golden Gates,
Kelly and Burke and Shea.

Two Great Civilians.

Two very distinguished men of Southern Illinois, whose nationality has not been stressed, embraced the Catholic Faith: William H. Bissell and Stephen A. Douglas are the men to whom we refer.

William H. Bissell was a man of the highest merit. He distinguished himself as a soldier in the Mexican War, as a statesman in the Congress of the United States, and as Governor of Illinois, the first Republican Governor.

Governor Bissell's home was in Belleville, but he died in Springfield, near the close of his term as Governor.

He had become a Catholic several years before his death and the funeral ceremonies took place in the Church of the Immaculate Conception with a Solemn Requiem Mass, and an eloquent sermon by Reverend Cornelius Smarius, S.J. For years after its rendition, this masterly address was repeated in classes of oratory in many schools.

Stephen A. Douglas, on his death bed, in the old Tremont Hotel in Chicago, also embraced the Catholic Faith, and was buried from old St. Mary's (now at Wabash and Ninth Streets, Chicago). The funeral oration, which also was a classic, was delivered by Right Reverend James Duggan, D.D., fourth Bishop of the Diocese of Chicago.

In an address delivered by William J. Onahan before the Illinois State Historical Society at Springfield, Illinois, on May 11, 1916, and published in Publication No. 22, of the Illinois State Historical Library, pp. 79-88, the distinguished citizen and Catholic, knighted by the Pope, said:

I remember sitting up in the Palace (the bishop's home) writing out the address of the Bishop (Right Reverend James Duggan) delivered at the grave of Stephen A. Douglas. Of course, the address I wrote was from the Bishop's notes or copy.

It was scarcely known at the time or since that the Senator was received into the Church and baptized by Bishop Duggan. Mrs. Douglas was a Catholic and when in the city a regular attendant at Old St. Mary's, where I often saw her. She induced the Bishop to come to the Tremont House in the Senator's last hours and so it was that he had the grace of dying a Catholic.

As this fact has been questioned, I may say I have the most unequivocal testimony of the truth of what I assert. The physician who was in attendance, Dr. Hay, afterwards for a long time my own physician, and a Sister of the Good Shepherd, who at the time was in the Tremont House and not then a religious, both corroborate my assertion.

I stood near Bishop Duggan when he delivered the address when Douglas was laid in his last resting place. The Douglas monument now surmounts the grave.

Irish Characterized

Theodore Calvin Pease, author of *The Frontier State,* the second volume of the Centennial History of Illinois, states that "In 1850 there were 28,000 Irish in Illinois. Their Celtic adaptability, fealty and enthusiasm tended to their rapid assimilation into the general population (P. 396).

Respecting the English settlers, who at that time numbered 18,600, he says:

"They were not the most happy and successful settlers. Adaptation to life on the prairies was difficult."

Quoting Pooley, *Settlement of Illinois*:

"Their minds were hampered with prejudices in favor of the customs and habits of the mother country which combined with the lack of those qualities that make good pioneers, kept the English from being classed with the successful settlers of the new country." (P. 397).

Catholic and Non-Catholic

It is not intended to give the impression that all the Irish in Illinois during the period here treated were practical Catholics. Many of them, due to prevailing conditions, were what we sometimes describe as "fallen away." Some were the descendants of "Conformists," the name given those who in the old country disclaimed Catholicity either to gain advantages or to escape penalties under English laws.

It may be said, however, that up to near 1850, Irishmen who were not Catholics, with a very few exceptions, professed no other church affiliations.

Two or three such exceptions that deserve notice may be mentioned. James Leman, the patriarch of a large family, was a thoroughbred Irishman who came with his considerable colony first to the "American Bottoms," as a part of the Mississippi Valley was then known, and afterwards removed to "New Design," as he named his new habitation. He and several of his followers and progeny were Baptists and worthy men, all of them.

Robert Scott, called familiarly "Turkey Hill Scott," from the place he and his colony dwelt, was also a Protestant Irishman and also a fine man.

Zadoc Casey, who was Lieutenant Governor of Illinois, in 1830, was a Protestant Irishman, and reputed to be anti-Catholic, but his son, who came to live in Springfield, Illinois, and became a distinguished lawyer there, became a devout Catholic.

Protestantism brought bigotry with it near the beginning of the nineteenth century and it survived with varying degrees of virulence to near the end of that century.

Most of the sects, apparently with the view of helping their own church, gave a large part of their efforts to berating and belittling the Catholic Church. So severe were the denunciations of the Catholic Church, the Pope, the priests, the nuns and the laity, as well, that disrepute seemed at times to settle upon everything Catholic. Even the newspapers, the schools and what we call society tended to look with scorn upon Catholicity.

The Catholics went along attending Mass, despite many hardships and inconveniences, approaching the Sacraments, building churches, rectories, schools, hospitals, orphanages and homes, and earning a maintenance for themselves and their families.

Were they ideal or perfect? No. Here, as elsewhere, there were and are—good, better and best, and bad, worse and worst Catholics. But the best were not as good as the Church and the worst were not beyond penance and pardon, and neither the best nor the worst could alter the perfection of the Church.

It has been interesting to see this bigotry and prejudice slowly wear away. It is not all gone, but Illinoisans have seen the narrow-minded preacher disappear at the behest of sensible congregations. He has seen the Know-Nothings, the American Protective Association, and the Ku Klux Klan strut their noisy career and die. And he has lived to see the day when no well balanced man scoffs at the Catholic Church, its works, its officers, or its members.

Summary

Summing up, it is interesting to note that of the twenty-one Illinois governors now dead, ten were Irish, viz: Shadrach Bond, Edward Coles, John Reynolds, William L. D. Ewing, Thomas Carlin, Thomas Ford, Richard J. Oglesby, John M. Palmer, John M. Hamilton. Of these Carlin and Ford were of Catholic families. Governor William H. Bissell also was a Catholic.

Several Irishmen from the southern part of Illinois have graced the Supreme Court of Illinois amongst them—John Reynolds, Thomas Reynolds, Thomas Ford, James Shields and John H. Mulkey. Of these, Ford, Shields and Mulkey were Catholics. Stephen A. Douglas also sat in the Supreme Court.

Whilst we have made mention only of men who became prominent through political or other preferment or service, it is a fact that in every com-

munity worthy men have developed who were devoted to state and church with a proper love and solicitude for each.

At one time we entertained the hope of at least naming these worthy characters and asked the pastors of the various parishes to list them for insertion in this history. We assume it was found difficult to select or discriminate, and but few such lists were returned. It has been a pleasure to read the fine tributes to parishioners paid by the few pastors who attempted this difficult task; such, for instance, as that of Monsignor Edward L. Spalding of Alton; Reverend J. A. M. Wilson, of Marshall and the Teutopolis foundation.

Since, however, but a small number of parishes are covered by the data, it has been thought wise to include none. Perhaps when the centenary of the Diocese is observed, it may be possible to add this interesting feature.

Because we have written at length with reference to the French and Irish in Illinois, our effort must not be construed as a neglect of other national elements. We have repeatedly in the course of this work referred to the sterling worth and signal labors for the Church of the Germans. In those early days the Germans were more modest and retiring than the Irish and fewer of them came into public notice. Having been trained in the use of the German language it was of some difficulty to create and maintain intimate relations amongst their English speaking contemporaries. To be plain, they were slower about getting into politics, but they were steady and persistent, and in the long run gained their objective.

In more recent times representatives of many nations have established themselves in the Diocese and are developing in a most gratifying manner. When the Centenary of the Diocese is celebrated, the record then compiled will no doubt contain many names that are neither French, Irish nor German.

It is desired to state in connection with all that is above said that every fact in this Chapter stated has been verified by the writer, Joseph J. Thompson, and is incontrovertible. Should any reader wish to pursue a further study of the subjects treated, he will readily find in some one of the ten volumes of the *Illinois Catholic Historical Review* (the result of more than twenty-five years of research and study), indisputable authority in the way of original records, citations, etc., supported by copious foot notes. Indeed it is considered no breach of modesty to suggest that in no other publication in the world may be found so complete an allocation of historical facts and proofs relating to the Church in any similar locality or connection.

INDEX

For reasons which will be apparent to the reader, this Index is arranged in four divisions. The first is a general index; the second is an index of parishes; the third is an index of the schools, institutions and associations; and the fourth is an index of the illustrations under the subjects of groups, panels, and scenes. It would, of course, be more in keeping with the usual method of indexing to have one single index, but such an arrangement did not seem practical in this case. Attention is directed to the fact that the Clergy and the Soldiery are not indexed individually. This is explained and justified by the fact that the names and sketches of the Clergy appear alphabetically in the chapter devoted to them, and the names of the Service Men are given alphabetically in their chapter. Grouping the Parishes and the Schools, Institutions and Associations seems well justified since it would be confusing to mix them in the general index. Perhaps the most difficult of all to arrange was an index of the Illustrations—the Groups, Panels and Scenes. There were really no means of indexing these alphabetically since buildings and personages of different parishes and locations are found in a single group or panel or scene. The intent of the entire index is to facilitate location.

Page

Alleman, Rev. John G., O.P. 135
Alton, diocese of 14
  Churches and Pastors 145
  The Church in 274
  City of 272
Allouez, Rev. Claude Jean, Missionary 66
Angel Guardian Mission 1696 71
Badin, Rt. Rev. Stephen Theodore 117
Baltes, Rt. Rev. Joseph, D.D.
  Portrait of 377
  Sketch 379
Bardstown, diocese of 101
Beaubois, Rev. Nicholas Ignatious, De, S.J., Illinois Missionary 75
Belleville, diocese of 14
Bineteau, Rev. Julien, S.J., Illinois Missionary 71
Bishop, place in Church 15
  Portrait Bishop Griffin, opposite 16
  Pen pictures of Bishop 17
  Estimate of Bishop Griffin 18
  First Appointment 21
  Keynote of policy 23
  Installation ceremonies 24
Bissell William H., Governor of Illinois.
  Portrait opposite 830
  Sketch 867
Boulinger, Rev. Joseph Ignatious Le, S.J., Illinois Missionary 74
Bouquet, spiritual presented to Pope 37
Brickwedde, Rev. Augustine Florent 133
Brute, Rt. Rev. Simon William Gabriel, Bishop of Vincennes 96
Builder, bishop as 51
Carroll, Rev. Michael 119
Cahokia, treaty at, Scene opposite 91

Page

Cathedral—
  Exterior opposite 32
  Interior opposite 41
  Campaign for 52
  Architect's description 57
Catholic Tolerance 113
Cavalier, Abbe Jean, In Illinois 87
Chicago, diocese of 12
Church in North America 9
  In the United States 10
Church, first in Chicago 71
Church keeping pace with settlement 104
Clergy, The Diocesan 621
  With the Church Triumphant 622
  In the Church Militant 712
Constantine, arch of, opposite 9
Cusack, Rev. Thomas 130
Douay, Rev. Anastasius Franciscan 87
Douglas, Stephen A., U. S. Senator,
  Portrait opposite 830
  Sketch 867
Drake, Samuel Adams, on Jesuits 64
Durbin, Rev. Elisha 119
Education, bishop's efforts for 41
Eucharistic Congress, Bishop Griffin's work for 47
Fischer, Rev. F. J. 131
Foley, Very Rev. Msg'r M. J. 61
Foreign Missions, fruits of 88
Fortmann, Rev. Joseph H. 124
Franciscans, first in Illinois 83
Gibault, Rev. Peter, Great Missionary 95
  Portrait opposite 144
Griffin, Rt. Rev. James A.:
  Laying of cornerstone—scene opposite 24
  Visits Lincoln's Tomb 27
Giusti, Very Rev. Amos E. 61

Page

Banquet 29
Touring diocese 31
Gravier, Rev. James, S.J., Illinois Missionary 68
Hennepin, Rev. Louis, Franciscan Missionary 83
Hickey, Very Rev. Msg'r Timothy,
Portrait opposite 644
Sketch 645
Holy Family Mission at Cahokia 90
Ancient church, opposite 148
Hurley, Rev. Michael 125
Instruction, Catholic League 33
Janssen, Rt. Rev. John, D.D.,
Portrait, opposite 650
Jesuit College and Church,
Scene, opposite 136
Joliet, Louis, Co-discoverer and Explorer with Father Marquette, Portrait of.. 70
Juncker, Rt. Rev. Henry Damian, D.D.,
Portrait, opposite 272
Sketch 275
Kane, Elias Kent, U. S. Senator,
Portrait, opposite 830
Sketch 861
Kip, William Ingraham, bishop,
On Jesuits 63
Kuenster, Rev. Joseph 129
Lafayette, Marquis De,
Portrait, opposite 104
Laity, The 831
Lammert, Rt. Rev., portrait, opposite 63
Lefevre, Rev. Peter Paul 126
Lincoln, visit to tomb 48
Mangan, Rev. Thomas 123
Marest, Rev. Gabriel, S.J., Illinois Missionary 72
McCabe, Rev. Thomas 121
McElhearne, Rev. Patrick J. 120
Marquette, Rev. James, portrait, opposite 63
Journeys through Illinois 65
Martyrs, in Illinois 86
Melcher, Rt. Rev. Joseph, D.D. 271
Missionaries and their fields of labor 106
Itinerant 117
Missions, the Illinois 63
Marquette—Establishing the Church—
Scene, opposite 78
Marquette, Memorial, Harrison Technical School 90
Membre, Zenobius, Franciscan Missionary 83
Meurin, Rev. Sebastian Louis, S.J., Illinois Missionary 80
Monk's Mound 100
Mundelein, Cardinal, George William,
Portrait, opposite 14
O'Regan, Rt. Rev. Anthony,
Portrait, opposite 203
Sketch 207
Ostlangenberg, Rev. Gaspar Henry 127

Page

Organization, Church 7
Parkman, Francis, historian on Jesuits.. 63
Peoria, diocese of 14
Pinet, Rev. Francois, S.J., Missionary 71
Pioneer Parishes 137
Popes, List of 7
Pius XI, Portrait, opposite 10
Prendergast, Rev. Michael 128
Press, Catholic 35
Protestantism, introduction of, bigotry.. 110
Quarter, Rt. Rev. William, D.D.,
Portrait 203
Sketch 205
Quincy, diocese of 149
Church in 271
Quigley, Rev. Thomas, D.D. 124
Rale, Rev. Sebastian, S.J., Illinois Missionary 67
Rockford, diocese of 15
Rome, pilgrimage to 35
Ribourde, Rev. Gabriel de la, Franciscan Missionary 83
Ryan, Rev. John 126
Ryan, Rt. Rev. James, D.D.,
Portrait, opposite 451
Sketch 454
Saint Cyr, Rev. John Mary Irenaeus 121
Shields, James, Major General, Secretary of State and United States Senator from three states, opposite.. 830
Sketch 866
Sloan, Rt. Rev. Msg'r W. T.,
Portrait of 61
Soldiery, Diocesan 759
War Chaplains 760
Gold Stars 763
Wounded 764
Reported Dead 764
Died from effects of war 764
Roll of Honor 766
Stations visited in early days 203
St. Peter, portrait, opposite 8
Church in Rome, opposite 11
Spalding, Rt. Rev. Msg'r E. L.,
Portrait, opposite 32
Tarrent, Rt. Rev. Msg'r M. A.,
Portrait, opposite 52
Tucker, Rev. Hilary 132
Vahey, Rev. Joseph 125
Van de Velde, Rt. Rev. James Oliver, D.D.
Group, opposite 203
Sketch 206
Vincennes, diocese of 103
Vocations, religious 34
Von Marogna, Rev. Charles, Joseph, Count 131
Walsh, Rev. Thomas 122
War Veterans, bishops work for 38
Watrin, Rev. Philibert, S.J., Illinois Missionary 79
Western Catholic Diocesan Newspaper 517
Office, opposite 520

	Page
All Saints, White Hall	318
Annunciation, Bunker Hill	256
Assumption, Assumption	276
Ascension, Mt. Olive	464
Assumption of the Blessed Virgin Mary, Litchfield	313
Blessed Sacrament, Springfield	507
Forty Martyrs, Tuscola	335
Holy Cross, Wilsonville	513
Holy Family, Athens	473
Holy Family, Cahokia	139
Holy Trinity, Mt. Olive	495
Holy Trinity, Stonington	433
Immaculate Conception, Carlinville	312
Immaculate Conception, Cathedral parish, Springfield	176
Immaculate Conception, Mattoon	258
Immaculate Conception, Shelbyville	326
Mary Help of Christians, Chester	202
Mother of Dolors, Vandalia	212
Our Lady of Good Help, Monk's Mound	143
Our Lady of the Visitation, St. Phillippe	140
Our Savior, Jacksonville	226
Presentation of the Blessed Virgin Mary, Westwoods	290
St. Agnes, Hillsboro	352
St. Agnes, Springfield	459
St. Aloysius, Bishop Creek	343
St. Aloysius, Litchfield	445
St. Anne Du Fort De Chartres	141
St. Anne, Edgewood	332
St. Ann, Niantic	465
St. Anselem, Kampsville	420
St. Athanasius, Roodhouse	407
St. Alexius, Beardstown	174
St. Aloysius, North Arm	199
St. Anthony, Antonius	280
St. Alexius, Beardstown	232
St. Anthony, Effingham	294
St. Augustine, Ashland	418
St. Augustine of Canterbury, Heckner	145
St. Barbara, Batchtown	490
St. Barbara, Springfield	488
St. Barbara, Witt	481
St. Bartholomew, Murrayville	443
St. Basil, Chandlerville	364
St. Benedict, Auburn	440
St. Bernard, Glenarm	231
St. Boniface, Edwardsville	368
St. Boniface, Quincy	150
St. Brigid, Libertyville	219
St. Catherine, Hagaman	484
St. Catherine, Virden	347
St. Cecilia, Glen Carbon	513
St. Charles, Casey	426
St. Clare, Altamont	411
St. Charles, Charleston	340
St. Columba, Sullivan	482
St. Denis, Shipman	337
St. Edward, Mendon	466
St. Elizabeth, Marine	262
St. Elizabeth, Mitchell	384
St. Elizabeth, Robinson	427
St. Elmo, Mission	479
St. Fidelis, Arenzville	313
St. Francis, Cantrall	474
St. Francis Xavier, Jerseyville	303
St. Francis de Sales, Moweaqua	473
St. Francis Solanus, Quincy	322
St. Francis, Teutopolis	185
St. Gertrude, Grantfork	381
St. Isadore, Bethany	331
St. Isadore, Farmersville	277
St. James, Decatur	413
St. James, Milstadt	202
St. James, Riverton	356
St. Jerome, Troy	375
St. John the Baptist, Arcola	342
St. John, Black Jack	243
St. John the Evangelist, Carrollton	292
St. John, Coffeen	474
St. John the Evangelist, Medora	493
St. John the Baptist, Quincy	437
St. Joseph, Benld	499
St. Joseph, Bloomfield	328
St. Joseph, Mission, Buffalo	441
St. Joseph, Carlinville	351
St. Joseph, Chatham	506
St. Joseph, Granite City	476
St. Joseph, Meppen	350
St. Joseph, Mt. Sterling	224
St. Joseph, Ramsey	386
St. Joseph, Springfield	416
St. Joseph, Prairie Du Rocher	141
St. Lawrence, Greenville	366
St. Libory, St. Libory	174
St. Louis, Nokomis	309
St. Mary, Alton	158
St. Mary, Brussels	233
St. Mary, Dieterich	235
St. Mary, Edwardsville	200
St. Mary of Help, Green Creek	300
St. Mary, Greenview	365
St. Mary, Lovington	509
St. Mary, Madison	494
St. Mary, Marshall	215
St. Mary, Mt. Sterling	221
St. Mary, Neoga	462
St. Mary, Pawnee	475
St. Mary, Quincy	360
St. Mary, Paris	308
St. Mary, Pittsfield	239
St. Mary, Shumway	430
St. Mark, Venice	388
St. Mark, Winchester	319
St. Maurice, Morrisonville	385
St. Michael, Mission, Beltrees	425
St. Michael, Greenfield	324
St. Michael, Hume	420
St. Michael, Michael	339
St. Michael, Siegel	357
St. Michael, Paderborn	174

Page

St. Michael, Mission, South Fork....441
St. Michael, Staunton....361
St. Nicholas, Mission, Pocahontas....398
St. Patrick, Alton....146
St. Patrick, Bluffs....406
St. Patrick, Decatur....241
St. Patrick, Mission, Girard....451
St. Patrick, Grafton....387
St. Patrick, Pana....304
St. Patrick, Ruma....145
St. Patrick, Springfield....483
St. Patrick, Tiptown....202
St. Patrick, Trowbridge....331
St. Paul, Highland....209
St. Peter, Petersburg....363
SS. Peter and Paul, Alton....248
SS. Peter and Paul, Alton....202
SS. Peter and Paul, Cathedral, Alton....249
SS. Peter and Paul, Collinsville....260
SS. Peter and Paul, Springfield....281
St. Peter, Quincy....329
St. Peter, Teutopolis....187
St. Phillip, East St. Louis....201
St. Raymond, Raymond....264
St. Rita, Kincaid....505
St. Rose of Lima, Montrose....435
St. Rose of Lima, Quincy....468

Page

St. Stanislaus, Macon....472
St. Sebastian, Waverly....291
SS. Simon and Jude, Silver Creek....185
St. Thomas, Camp Point....326
St. Thomas, Decatur....511
St. Thomas the Apostle, Millstadt....157
St. Thomas, Newton....410
St. Valentine, Bend....493
St. Vincent de Paul, Springfield....486
Sacred Heart, Dalton....467
Sacred Heart, Divernon....484
Sacred Heart, Effingham....469
Sacred Heart, Franklin....449
Sacred Heart, Granite City....510
Sacred Heart, Hartford....511
Sacred Heart, Lillyville....422
Sacred Heart, Livingston....480
Sacred Heart of Mary, New Berlin....320
Sacred Heart, Oconee....399
Sacred Heart, Springfield....447
Sacred Heart, Villa Grove....486
Sacred Heart, Virden....497
Visitation of the Blessed Virgin Mary, Alexander....492
Visitation of the Blessed Virgin Mary, Illiopolis....349

SCHOOLS, INSTITUTIONS AND ASSOCIATIONS

Quincy College, Quincy....520
Illustrations, opposite....521
Routt College, Jacksonville....526
St. Joseph College, Teutopolis....523
Illustrations, opposite....528
Ursuline Academy, Springfield....528
Illustrations, opposite....529
Ursuline Convent of the Holy Name, Alton....530
Notre Dame of Quincy....533
St. Theresa Academy, Decatur....537
Sacred Heart Academy, Springfield....538
Schools taught by Dominican Sisters....541
Marquette High School, Alton....542
St. Joseph Hospital, Alton....545
St. John Hospital, Springfield....555
St. Joseph Hospital, Highland....561
St. Vincent Hospital, Taylorville....562
St. Elizabeth Hospital, Granite City....563
Huber Memorial Hospital, Pana....564
St. Anthony Infirmary, Alton....566
St. Anthony Hospital, Effingham....570
St. Francis Hospital, Litchfield....570
St. John Sanitarium, Springfield....571
Catholic Children's Home, Scene, opposite....572
Interior, Scene, opposite....573
Scene outdoors, opposite....576
Scene Interior, opposite....577
Orphanage, Diocesan, Alton....573
St. Lawrence Soldiers' Home Chapel....581
St. Joseph Home, Quincy....582
St. Joseph Home for the Aged, Springfield....583
St. John Girls' Home....585
Apostolate, The, Springfield....586
Faith, Society for the Propagation of....588
Mission Home of the Sacred Heart, Saint Marie....589
Social Work, Catholic....590
Charity, Ladies of....591
Boys' Brigade, The Catholic, Springfield....593
Ancient Order of Hibernians....598
Central Verein....600
Western Catholic Union....603
Knights of Columbus....607
Catholic Order of Foresters....613
Women's....614
Catholic Daughters of America....616
Calvary Cemetery....618
Cemetery, Granite City, scene, opposite....620

Church Group opposite 32
Immaculate Conception Cathedral Buildings—1928.

Group opposite 96
Early Non-Resident Bishops of Illinois. Most Reverend John Carroll, D.D., Archbishop of Baltimore, first Bishop in the United States; Right Reverend Benedict Joseph Flaget, D.D., first Bishop of Bardstown; Right Reverend Joseph Rosati, Bishop of St. Louis; Right Reverend Simon William Gabriel Brute, Bishop of Vincennes.

Group opposite 137
Church of the Immaculate Conception. Founded by Reverend James Marquette, April 11, 1673, and Jesuit College, same title incorporated by the Government of France in 1711, as they appeared at Kaskaskia, Randolph County, in 1825.

Group opposite 176
Beardstown—Rev. Jas. Ahern, Pastor, St. Alexius Church, Rectory Hall . . . North Arm—St. Aloysius Church . . . Virginia—Rectory, Rev. James O'Dwyer, Pastor, St. Luke's Church . . . Edwardsville—St. Mary Church, Rev. C. A. O'Reilly, Pastor . . . Teutopolis—Rectory, School, St. Francis Church.

Group opposite 177
Springfield—Cathedral (old) of The Immaculate Conception Church, School, Rev. Louis Hufker, Rector, Rectory, Convent.

Group opposite 203
Bishops and Archbishops of the Diocese of Chicago.

Group opposite 208
Highland—St. Paul Church, Rev. A. M. Hohl, Ad., Rectory, Rev. J. DeChene (Dec'd) Former Pastor, School . . . Taylorville—Rev. E. J. Scanlon, Pastor, St. Bridget Church, Holy Name Society, Ladies Altar Society, Rectory . . . Mt. Sterling—St. Mary Church, Rectory, School, Sisters' Residence.

Group opposite 232
Glenarm—St. Bernard Church . . . Jacksonville—Rectory, Our Savior Church, Very Rev. F. F. Formaz, Pastor, School, Our Savior School, Routt Club, Liberty Hall . . . Dieterich—Rectory and St. Mary Church, Rev. Oscar J. W. Wernet, Pastor.

Group opposite 240
Pittsfield—Rectory, Rev. Francis Curran, Pastor, Immaculate Conception Church . . . Brussels—Rectory, St. Mary Church, Rev. Henry B. Schnelten, Pastor, School, Sisters' Residence . . . Decatur—St. Patrick Church, School.

Group opposite 241
Black Jack—St. John Church . . . Bunker Hill, Church of the Annunciation, Rev. C. T. Stoltz, Pastor . . . Mattoon—Immaculate Conception Church, Rev. T. E. Cusack, Pastor.

Group opposite 248
Alton—SS. Peter and Paul Church (old Alton Cathedral), Rectory, School, Rev. Terence Conley, Rector 1873-4, Rev. J. A. Sullivan, Ass't 1874-1880, Rev. Edward J. Walsh, Ass't 1888-1892, Rev. Paul W. Sims, Ass't 1893-6, Rev. Chas. J. Zwiesler, Rector 1876-88, Rev. Thos. M. Connolly, Ass't 1892-3, Rev. Wm. J. Healey, Ass't 1895-1900.

Group opposite 264
Marine—St. Elizabeth Church, Rectory, Sisters' Residence, School . . . Raymond—St. Raymond Church, Rev. C. W. Oppenheim, Pastor . . . Collinsville—SS. Peter and Paul Church, Rectory, School.

Group opposite 280
Assumption—Rectory, Rev. D. J. Higgins, Pastor, Church of the Assumption, Rectory . . . Springfield—SS. Peter and Paul Church and School, Rev. L. Riesen, Pastor, . . Antonius—Rev. Cyrinus Schneider, O.F.M., Pastor, St. Anthony School and Church.

Group opposite 281
Farmersville—School, Rev. J. B. Franz, Ad., St. Mary Church . . . West Woods—St. Mary Church, Teacher's House, School . . . Waverly—St. Sebastian Church.

Group opposite 296
Carrollton—St. John Church, Sisters' Residence, School . . . Effingham—St. Anthony Church, Interior, School, Sisters' Residence, Rectory, Monsignor Lammert's Golden Jubilee.

Group opposite 297
Green Creek—Rev. Frederick Neveling, Pastor, Lady of Help Church, Old School, Rectory, New District School . . . Jerseyville—Rectory, Rev. J. J. Clancy, Pastor, St. Francis Church, Sisters' Residence.

Group opposite 304
Pana—St. Patrick Church, Rev. J. P. Moroney, Pastor, School . . . St. Mary Church, Rectory, School, Rev. J. Cronin, Pastor . . . Whitehall—All Saints Church . . . Arenzville—St. Fidelis Church.

Group opposite 312
Nokomis—St. Louis Church, Rev. C. Johannes, Pastor, Old Church, School . . . Litchfield—Interior of St. Mary Church, St. Mary School, Rectory . . . New Berlin—Sacred Heart of Mary Church, School, Rectory . . . Winchester—St.

Mark Church, Rev. M. J. O'Mullane, Pastor.

Group opposite 320

Quincy—St. Francis Solanus Church, School, College and Rectory, Rev. Optatus Loefler, O.F.M., Pastor . . . Immaculate Conception Church and Rectory . . . Camp Point—St. Thomas Church and groups of Holy Name and Altar Societies . . . Greenfield—St. Michael Church, Rectory, Rev. Michael Enright, Pastor . . . Bloomfield—St. Joseph Church.

Group opposite 328

Quincy—Rev. J. J. Driscoll, Pastor St. Peter Church, Rev. Peter McGirr (Dec'd), and Rev. John P. Kerr (Dec'd), former Pastors, School and Sisters' Residence . . . Bethany—St. Isidore Church and Rectory, Rev. C. J. Fanning, Pastor . . . Meppen—St. Joseph Church, Rev. S. C. Schawwecker, Pastor, Rectory, Sisters' Residence.

Group opposite 336

Tuscola—Rev. J. P. Jordan, Pastor, Forty Martyrs, Church, Rectory . . . Shipman —Rectory, Rev. Joseph McKeogh, Pastor, St. Denis Church . . . Michael—Rev. Michael Sheehy, Pastor, St. Michael Church, First Church, Building, Rectory.

Group opposite 337

Arcola—St. John Church . . . Charleston —Rectory, Rev. J. J. Connolly, Pastor, St. Charles Church . . . Bishop Creek— Rev. Eugene Hagedorn, O.F.M., Pastor, St. Aloysius Church, Rectory, School . . . Virden—St. Catherine Church and Rectory, Rev. Geo. J. Kennedy, Pastor . . . Illiopolis—Visitation B. V. M. Church, Rectory.

Group opposite 352

Carlinville—St. Joseph School, Rectory, Rev. William Michael, Pastor, St. Joseph Church, Rectory . . . Hillsboro—St. Agnes Church and Rectory, Rev. J. M. Heslin, Pastor . . . Paloma—Rectory, St. Joseph Church and School, Rev. C. J. Flori, Pastor.

Group opposite 358

Sigel—Rectory, School, Rev. George E. Faller, Pastor, St. Michael Church . . . Quincy—St. Mary Old School, New School, Rev. F. A. Niebling, Pastor, St. Mary Church, Rectory . . . Staunton— St. Michael Church, Rev. P. H. Masterson, Pastor, Sisters' Residence, Old Church, School.

Group opposite 368

Edwardsville—School, Rev. E. J. Eckhard, Pastor, St. Boniface Church, Rectory, Sisters' Residence, Rev. F. D. Metzler, former Pastor . . . Island Grove —Rev. George M. Nell, Pastor, St. Joseph Church, Rectory, Group of Old Residents . . . Troy—Rectory, St. Jerome Church.

Group opposite 385

Grantfork—Rectory, School, Rev. J. B. Wardein, Pastor, Teachers Residence and St. Gertrude Church . . . Morrisonville —St. Maurice Church, Rev. P. P. McGuinness, Pastor, School and Rectory . . . Mitchell—Rectory, St. Elizabeth's Church, Rev. Peter Kaenders, First Pastor, Rev. Timothy McKeogh, Pastor.

Group opposite 400

Ramsey—St. Joseph Church, Rev. August Forstwe, Pastor . . . Pocahontas—St. Nicholas Church, Pioneer Residents . . . Oconee—Sacred Heart Church, Rev. Joseph Reis, Pastor, Rectory, Former Pastors, School and Sisters' Residence . . . Roodhouse—St. Athanasius Church . . . Grafton—St. Patrick Church and Rectory. Rev. M. J. Cummings, Pastor.

Group opposite 416

Decatur—St. James' School, Church, Rectory, Rev. J. Spaeth, Rt. Rev. L. W. Lammert, Rev. A. Teppe, former Pastors, and Rev. F. J. Ostendorf, present Pastor . . . Springfield—St. Joseph Church, Rev. P. J. O'Reilly, Pastor, St. Joseph School, Rectory.

Group opposite 417

Hardin—St. Norbert Church, Rev. Daniel Daly, Pastor, Old Church . . . Altamont —St. Clare Church, Rev. J. P. Walsh, Pastor . . . Newton—St. Thomas Church, St. Thomas School, Rev. J. Lupton, Pastor, First Church, Teachers Residence, Rectory.

Group opposite 424

Ashland—St. Augustine Church, Rev. D. O'Brien, Pastor, Hall and Rectory . . . Kampsville—Rev. A. J. Bleser, Pastor, School, St. Anselem Church, Convent and Rectory . . . Lillyville—School, Rev. Wm. A. Pachlofer (Dec'd), former Pastor, Sacred Heart Church, Rectory, Oldest and Largest Family in Parish.

Group opposite 432

Casey—St. Charles Church . . . Shumway—Annunciation B. V. M. . . . Gillespie—SS. Simon and Jude Church, Rev. John Crosson, Pastor, School and Rectory . . . Montrose—St. Rose Church.

Group opposite 440

Quincy—St. John Convent, Rev. Joseph Postner, Pastor, School, Rectory, School, Church . . . Auburn—Rectory, Rev. D. J. Quinn, Pastor, St. Benedict Church . . . South Fork—St. Michael Church . . . Buffalo—St. Joseph Church.

Group opposite 448

Murrayville—St. Bartholomew Church, Rev. C. S. Bell, Pastor . . . Girard—St. Patrick Church . . . Litchfield—St. Aloy-

sius Church, Rev. A. J. Stengel, Pastor . . . Springfield—Sacred Heart School, Parish Hall, Rectory, Rev. W. L. Quatman, Pastor, Sacred Heart Church, Convent.

Group opposite 464
Springfield—St. Agnes School, Rectory, Rev. J. J. Howard, D.D., Pastor, St. Agnes Church ... Neoga—St. Mary Church, Rev. M. J. Crowley, Pastor . . . Niantic —St. Anne Church.

Group opposite 465
Mt. Olive—Ascension Church and Rectory, Rev. L. L. McDonald, Pastor . . . Mendon—St. Edward Church . . . Dalton City—Sacred Heart Church, Rev. P. D. Curran, Pastor . . . Quincy—St. Rose of Lima Church, Rev. J. P. Brennan, Pastor, Rectory, School, Convent.

Group opposite 468
Effingham—Sacred Heart Church and School, Rev. Daniel Doyle, Pastor, Rectory, Auditorium . . . Moweaqua — St. Francis de Sales Church . . . Macon— St. Stanislaus Church and Rectory, Rev. Michael Donohoe, Pastor.

Group opposite 469
Pierron—School of The Immaculate Conception and Church, Rev. A. G. Kunsch, Pastor, with Sisters' House and Rectory below . . . Athens—Holy Church, Rev. M. J. Davis, Pastor.

Group opposite 476
Coffeen—St. John Church and Rectory . . . Pawnee—Rev. J. J. Murnane, Pastor, St. Mary Church and Rectory . . . Granite City—St. Joseph Church, School, Very Rev. D. J. Ryan, Pastor, Rectory, Sisters' Residence.

Group opposite 480
St. Jacob—St. James Church . . . St. Elmo—St. Mary Church . . . Hume—St. Michael Church, Rev. M. J. O'Flaherty, Pastor . . . Jerseyville — Holy Ghost Church, Rev. J. H. Gramke, Pastor, Rectory.

Group opposite 481
Livingston—Sacred Heart Church, School, Rectory . . . Witt—Rectory, Rev. B. N. Manning, Pastor, and St. Barbara Church ... Springfield—St. Patrick Church, Rev. Thos. Fennessy, Pastor, Rectory, and Hagaman—St. Catherine Church.

Group opposite 484
Divernon—Sacred Heart Church, Rev. Timothy Smith, Pastor, Rectory . . . Villa Grove—Sacred Heart Church, St. Vincent de Paul Church, Springfield, Rev. John Czuberkis, former Pastor, Rev. Ignatius Kershevich, former Pastor, Rev. S. O. Yunker, Pastor . . . Batchtown— Rev. J. L. Marley, Pastor, Rectory and St. Barbara's Church . . . Medora—St. John Church.

Group opposite 496
Springfield—St. Barbara Church, Rectory and School, Auditorium, Rev. E. A. Burtle, Ad. . . . Alexander—Rev. F. A. Lucius, Pastor, Visitation B. V. M. Church and Rectory . . . Brighton—St. Alphonsus Church, Rectory and Hall, Rev. P. J. Malloy, Pastor.

Group opposite 497
Madison—Old Church, Rev. D. L. Scully, Pastor, New Church and School . . . Mt. Olive—Holy Trinity Church, Rev. C. F. Knapareh, Pastor, School . . . Virden— Rectory, Sacred Heart Church, Rev. J. Dolack, Pastor.

Group opposite 500
Benld—Rectory, Rev. Geo. M. Link, Pastor, St. Joseph Church . . . Lovington— St. Mary Church . . . Panama—Sacred Heart Church . . . Wood River—St. Bernard Church and School, Rev. E. J. Douglas, Pastor, Rectory.

Group opposite 501
Brockton—St. Thomas Church . . . Chatham—St. Joseph Church . . . Kincaid— St. Rita Church and School . . . Decatur —St. Thomas Church and School, Rev. Andrew Smith, Pastor . . . Granite City —Rev. Michael Costello, Pastor, Sacred Heart Church and School.

Group opposite 512
Springfield—Blessed Sacrament, Temporary Church, Charles J. Wetterer and West Rourke, First Trustees, Rectory, School, Mr. and Mrs. Colgan, Benefactors . . . Hartford—Sacred Heart Church, located in Store Building . . . Glen Carbon —St. Cecelia Church, also showing Dedication.

Group opposite 544
Alton—St. Joseph Hospital . . . Granite City—St. Eliazbeth Hospital . . . Springfield—St. Joseph Home for the Aged.

Group opposite 548
Quincy—St. Mary Hospital, Nurses and Sisters' Homes, Rev. Columban Valentin, O.F.M., Chaplain . . . Jacksonville—Our Savior Hospital . . . Ste. Marie—Mother House, Society of the Priests of the Sacred Heart.

Group opposite 556
Springfield—St. John Hospital, Rev. J. C. Straub, Director, Rev. J. L. Gation, Assistant, St. John Sanitarium, near Springfield, Chapel . . . Decatur—St. Mary Hospital, Rev. J. J. Dougherty, Chaplain.

Group opposite 564
Effingham—St. Anthony Hospital, Rev. James Heslin, Chaplain . . . Litchfield— St. Francis Hospital . . . Taylorville— St. Vincent Hospital, Rev. M. Ryan, Chap-

lain . . . Alton—St. Anthony Infirmary . . . Highland—St. Joseph Hospital . . . Pana—Huber Memorial Hospital.
Group opposite 580
Alton—New Ursuline Convent and Mother House, Rev. J. R. Molony, Chaplain, Novitiate, Old Ursuline Convent . . .Quincy—St. Joseph Home for Girls, Dining Room.
Group opposite 612
Springfield—Catholic Instruction League . . . Children's Mission, 1927.
Group opposite 613
Catholic Instruction League, Children's Missions, 1927—Carlinville . . . Gillespie . . . Divernon . . . Benld.
Group opposite 616
Benld—Confirmation Class—1927.
Group opposite 700
Group of Diocesan Clergy. (See reverse side for names.)
Group opposite 704
Group of Priests present at the dougle Golden Jubilee of the Very Reverend F. H. Zabel and Reverend H. J. Hoven, October 17, 1911, at the Church of The Immaculate Conception, Springfield, Illinois.
Group opposite 712
In the Church Triumphant.
Rev. C. Sommer, Rev. Francis Recouvreur, Bishop James Ryan, Rev. P. Peters, Rev. P. O'Halloran and Rev. A. Zurbonsen, all dead. This picture was taken at Staunton, Ill., September 29, 1895.
Group opposite 713
Rev. Bernice Aschenbach, O.F.M., Asst. St. Francis, Quincy; Rev. E. A. Burtle, Ad., St. Mary, Alton . . . Very Rev. H. B. Dengenhardt, R.D., St. Boniface, Quincy; Rev. Joseph E. Drackert, Ass't St. Patrick, Pana; Rev. J. J. Driscoll, Pastor St. Peter, Quincy; Rev. J. A. Duval, Chaplain, Catholic Children's Home, Alton; Rev. Joseph Enright, Ass't Blessed Sacrament, Springfield; Rev. Isidore Fosselman, O.F.M., Teutopolis.
Group opposite 737
Quincy—Notre Dame Academy, Grotto, Library, Auditorium . . . Quincy — St. Vincent's Home for the Aged, Rev. C. Krechenburg, Chaplain, Cemetery.

4385